The Nyingma School of Tibetan Buddhism

Its Fundamentals & History

Dudjom Rinpoche

JIKDREL YESHE DORJE

II

Reference Material

Translated and edited by Gyurme Dorje and Matthew Kapstein





HIS HOLINESS DUDJOM RINPOCHE

The Nyingma School of Tibetan Buddhism
Its Fundamentals and History

Volume Two: Reference Material

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Introduction

This book contains a variety of reference material compiled to assist the reader in understanding the many unexplained references, allusions and enumerations found in the treatises in Volume One, and thus to give access to the vast wealth of information which these contain. The need for such a volume emerged during our discussions of technical problems with His Holiness Dudjom Rinpoche and with the other scholars mentioned in the Preface, who then encouraged its compilation. It consists of eight parts: Notes, Glossary of Enumerations, Bibliography, Artifacts and Material Treasures, Index of Technical Terms, Index of Personal Names, Index of Locations and Maps.

The Notes supply brief glosses on occasional obscure points, and direct the reader either to relevant explanatory passages found in the present texts themselves, or to significant discussions found in other works. Since they are not exclusively for the use of experts in Tibetan studies, we have sought to emphasise authoritative western language works. Where reference is made to primary sources of Tibetan or Sanskrit origin, the titles of these texts are untranslated unless they have already appeared in translation in Volume One, in which case this translated title is retained. Points of interest mainly to specialists will be our notes on the use of unusual terminology, the problems of dating, citations from Sanskrit or Tibetan sources, and so forth.

Enumerated categories appear in the Glossary of Enumerations. This lists in numerical order categories such as the "two truths", "four rites", "twenty-five great pilgrimage places of Kham and Amdo", and so forth, detailing the specific elements of each – many of which have never before been defined in western works on Buddhism – using information derived from the *Mahāvyutpatti* and other multilingual Buddhist glossaries.

The Bibliography is divided into two parts. The many Indian and Tibetan texts and teaching cycles mentioned by the Author have been researched and documented in Part One. The complexity of categorising much of this literature and the associated problems entailed in identify-

ing specific texts within such categories are explained in the Introduction to the Bibliography. The accurate identification of texts mentioned in Tibetan historical and doctrinal literature is a necessary step towards acquiring an understanding of Tibetan literary history, and we hope our research will contribute to this little explored field. The second part of the Bibliography details the specific editions of Indian and Tibetan texts to which we have referred in locating quotations found in Volume One. It also lists Indian, Tibetan and secondary language sources consulted for the purpose of annotation.

The list of Artifacts and Material Treasures serves as an index to the many sacred objects mentioned in the text – images, paintings, gemstones, ritual implements, and so forth – and complements the series of treasure doctrines (*gter-chos*) documented in the Bibliography.

The Index of Technical Terms is in effect a trilingual glossary of Buddhist philosophy according to the diverse schools or traditions comprised by the nine vehicles, and also of the "outer sciences" – art, medicine, grammar, logic, and so forth.

The Index of Personal Names has been compiled in an extensive way for the benefit of those unfamiliar with the many epithets by which a single personality can be known, particularly in the narrative context of the *History*. The many variations of these names have been listed individually and also collectively under one main entry, to which the reader is referred.

In the Index of Locations particular attention has been given to the actual identification of the places mentioned, and the reader has frequently been referred to available secondary sources which document the sites in question. In addition, precise grid references have been given wherever possible and these are correlated to a series of accurate, newly prepared, computer-generated maps, which form the concluding section of this volume.

With the exception of the Notes and the Bibliography of Works Referred to by the Translators, entries in Volume Two have generally been followed by their exact Tibetan transliteration as this appears in the original treatises of Dudjom Rinpoche and/or by their Sanskrit equivalent. In listing entries, we have used the following conventions: Parentheses indicate elements commonly omitted in abbreviated references. An oblique dash separates variant forms or spelling. Square brackets have been avoided, or replaced by parentheses. Given the complexity of the material, however, it has not been possible to apply these distinctions exhaustively.

The Notes are numbered consecutively and are therefore easily cross-referenced against the texts. Other entries have been followed by the page numbers on which they appear in Section One. For references to illustrations, plate numbers always precede page numbers and line drawings are indicated by a page number in bold face. Page references

for primary or secondary sources are enclosed in parentheses whenever there could be some confusion between these and the regular index numbers. Note numbers are rarely included in the indexes and so this section should be consulted separately.

Readers are also referred to the Guide to Pronunciation for clarification of our use of Tibetan and Sanskrit in romanisation and transliteration, and to the expanded list of abbreviations. An explanation of the conventions used within the translations themselves is given in the Technical Note to Section One.

We are aware that, in the absence of a further set of indexes in which all of these materials are listed following their proper Tibetan orthography, the usefulness of this material for scholars of Tibetan is restricted. A separate Tibetan-English index to meet specialists' requirements will be completed shortly.

Finally, it should be said that our attempt to standardise the English usage for the translations in no way represents a proposed standard vocabulary for Buddhism in English – though it may indeed contribute. The creation of such a vocabulary, if it is ever to emerge, will be the result of an ongoing process of experimentation, dialogue and debate – as was the case when the technical terminology of Buddhism was first formulated in the Tibetan language from the Sanskrit.

Guide to Pronunciation

Readers should familiarise themselves at the outset with the following four rules of pronunciation for Tibetan and Sanskrit:

(1) A final *e* is never silent, but is always pronounced in the manner of the French *é*. Thus, Sanskrit *vane* is pronounced *vané*, and the Tibetan *Ghare*, *Kore* and *Dorje* are pronounced, respectively, *Gha-ré*, *Koré* and *Dorjé*.

(2) *C* is pronounced somewhat like the English *ch*, but without aspiration. Sanskrit *cakra* and *citta* thus resemble *chakra* and *chitta*, and Tibetan *Co-se*, *Campa* and *Koca* are rather like *Cho-sé*, *Champa* and *Kocha*.

(3) *Ph* is never pronounced like an English *f*, but like a *p* with strong aspiration, for example in Sanskrit *phala* and Tibetan *photrang*.

(4) *Th* is never pronounced like the English *th* in *think* or *that*, but always resembling a *t* with strong aspiration, for example in Sanskrit *tathāgata* and Tibetan *thuk*.

The following remarks explain the conventions adopted for the transcription of Sanskrit and Tibetan in greater detail:

SANSKRIT

The Sanskrit vowels in actual use here are as follows:

a, ā, i, ī, u, ū, ṛ, e, ai, o, au

A, *i*, *u*, *e* and *o* are pronounced as in Italian. *Ā*, *ī* and *ū* are not to be pronounced like the so-called "long vowels" in English, but like the *a* in *father*, the *ea* in *seat* and the *oo* in *boot* respectively. *Ai* is similar to the *y*-sound of English *by*, and *au* to the *ow* of *now*. *Ṛ* resembles the *ri*-sound of *brick*. Vowels may be followed by *ṃ* and *ḥ*, which respectively

indicate the nasalisation and aspiration of the vowel to which they are affixed.

The transcribed Sanskrit consonants are:

k, kh, g, gh, ṅ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v
ś, ṣ, s, h

Of these, *k, ch, j, t, d, n, p, b, m, y, r, l, v, s,* and *h* indicate roughly the same sounds as they do in English, and *c, ph* and *th* have been explained above. The series *t, th, d, dh, n* is distinguished from the series *ṭ, ṭh, ḍ, ḍh, ṇ* in that the latter or "retroflex" series is pronounced with the tongue striking the roof of the mouth, and the former or "dental" series, with the tongue striking the upper incisors. *Kh, gh, jh, dh, ḍh* and *bh* are similar to *k, g, j, d, ḍ* and *b* respectively, but with strong aspiration. *Ṅ* resembles the *ng* in English *sing,* and *ñ* the *ny* in *canyon. Ṣ* and *ś* are both similar to the English *sh*-sound, but the tongue is positioned further back when pronouncing the former.

TIBETAN

The transcription of Tibetan in English introduces special problems owing to the fact that the pronunciation of the spoken language does not closely correspond to the orthography of the literary language. For this reason a transliteration of the Tibetan spellings is of little use to the ordinary reader, who will have no way of knowing that, for example, *bsgrubs* and *dbyings* are currently pronounced as *drup* and *ying* respectively. On the other hand, students of the classical Tibetan language usually prefer the literal transcriptions to simplified phonetic schemes. The solution adopted in the present work has been to give all Tibetan personal and place names occurring in the text in just such a simplified system, relegating the precise transliterations to the indexes. At the same time, book titles, technical terms and peculiarities of language which are given parenthetically or discussed in the annotations have been given in a formal transliteration of the classical Tibetan, the system used being based upon that of the late Turrell V. Wylie, which will be familiar to specialists.

Our simplified phonetic transcription approximates the pronunciation of modern Central Tibetan, but without the subtlety or precision of a formal phonetic transcription, such as that developed by Chang and Shefts. Our intention here is merely to minimise the difficulties with which Tibetan names confront the reader.

In addition to the five vowels *a*, *i*, *u*, *e* and *o*, which have the same values here that they do in Sanskrit, Tibetan introduces two more – *ö* and *ü* – which are pronounced as in German.

The following additional consonants are used, along with those also found in Sanskrit: *ng*, *ny*, *tr*, *trh*, *dr*, *ts*, *tsh*, *dz*, *w*, *sh*, *z*, *zh*. Of these, *ng*, *ny*, *tr*, *dr*, *w*, *sh* and *z* are similar to their English values. *Trh* is like *tr*, but with strong aspiration. *Ts* resembles the *ts*-sound in English *bets*, and *dz* the sound in *adze*. *Tsh* is the strongly aspirated version of *ts*. *Zh* is similar to the *s* in leisure, or the *j* of French words such as *jamais*.

Specialists will note that this system does not reflect tone, an important feature of modern spoken Tibetan, and that we have dropped the aspirate in cases where it is not usually pronounced, even if it occurs in the classical orthography. Following a vowel, *l* is often silent, the preceding vowel being lengthened by way of compensation.

Abbreviations for Section Two

Auth.	Author
BB	Bauddha Bhāratī Series. Varanasi.
B.Budh.	Bibliotheca Buddhica. St. Petersburg/Leningrad, 1897-1936.
BIT	Bibliotheca Indo-Tibetica. Sarnath, UP: Central Institute of Higher Tibetan Studies.
Blue Annals	G. N. Roerich (trans.), *The Blue Annals*. 2nd edn. Delhi: Motilal Banarsidass, 1976. Translation of 'Gos Lo-tsā-ba Gzhon-nu-dpal, *deb-ther sngon-po*.
BMGD	*Bla-ma dgongs-'dus*. Disc. Sangs-rgyas gling-pa. 13 vols. NNS 44-56 (1972 onwards). I(Sik)-Tib 72-903387. A more recent edition, not consulted here, has appeared in 18 volumes. Paro: Lama Ngodup and Sherab Drimey, 1981. Bhu-Tib 81-901820.
BST	Buddhist Sanskrit Texts. Darbhaṅga, Bihar: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.
CLTC	*Mchog-gling gter-chos*. The collected rediscovered teachings of Gter-chen Mchog-gyur-gliṅ-pa. New Delhi: Patshang Lama Sonam Gyaltsen, 1975. 30 vols. I-Tib 75-903248. Those who are particularly interested in the works of Mchog-gyur gling-pa, should also be aware of the following collection, which, however, was not consulted here: *The treasury of revelations and teachings of Gter-chen Mchog-gyur-bde-chen-gliṅ-pa*. Paro: Lama Pema Tashi, 1982. Bhu-Tib 82-906203.
Disc.	"Discovered by": in the case of treasures (*gter-ma*).
DDTC	*Bdud-'dul rdo-rje'i gter-chos*. The collected rediscovered teachings of Spo-bo Gter-chen Bdud-'dul-rdo-rje. 8 vols. Darjeeling: Bairo Trulku, 1976. I-Tib 76-901008.

DLTC	*Rdor-gling gter-chos.* The collected *gter-ma* rediscoveries of Gter-chen Rdo-rje-gliṅ-pa. 4 vols. Paro: Dodrup Sangye Lama, 1976. I(Bhu)-Tib 76-901752.
DZ	*Gdams-ngag mdzod. Store of Precious Instructions.* 12 vols. Delhi: N. Lungtok and N. Gyaltsan, 1971.
EIPRB	K. Potter, *Encyclopedia of Indian Philosophies.* Vol. 1, Bibliography (rev. edn.). Princeton: Princeton University Press, 1983. References give the entry numbers for works cited.
Fundamentals	Dudjom Rinpoche, Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, Vol. 1, Bk. 1.
GCD	*Rñiṅ ma'i rgyud bcu bdun.* 3 vols. New Delhi: Sanje Dorje, 1973-7. I-Tib 73-906438.
GCKZ	*Rgya-chen bka'-mdzod.* Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. 20 vols. Paro: Ngodup, 1975. I(Bhu)-Tib 75-903141. The last four volumes (17-20) constitute the *Store which Embraces All Knowledge (shes-bya kun-khyab mdzod)*, which does not, however, properly belong to GCKZ. For considerable information on Kong-sprul's writing, the reader is referred to D. Schuh, *Tibetische Handschriften und Blockdrucke: Gesammelte Werken des Koṅ-sprul Blo-gros mtha'-yas.* Verzeichnis der Orientalischen Handschriften in Deutschland, XI, VI. Wiesbaden: Franz Steiner Verlag, 1976.
GDKT	*Rgyud-sde kun-btus.* Compiled by 'Jam-dbyangs Blo-gter dbang-po. 30 vols. Delhi: N. Lungtok and N. Gyaltsan, 1971 onwards. I-Tib 70-919390.
GGFTC	G. Dorje, *The Guhyagarbhatattvaviniścayamahātantra and its XIVth Century Tibetan Commentary: Phyogs-bcu mun-sel.* 3 vols. Unpublished Ph.D. thesis. University of London, 1987.
GOS	Gaekwad's Oriental Series. Baroda: Oriental Institute.
GT	T. V. Wylie, *The Geography of Tibet according to the 'Dzam-gling rgyas-bshad.* SOR 25 (1962).
GTKT	*Sgrub-thabs kun-btus.* Compiled by 'Jam-dbyangs Blo-gter dbang-po. 14 vols. Dehra Dun: G. T. K. Lodoy, N. Lungtok and N. Gyaltsan, 1970. I-Tib 70-912479.
HBI	É. Lamotte, *Histoire du Bouddhisme Indien.* Bibliothèque du Muséon, Vol. 43. Louvain: Publications Universitaires, 1958. English trans. S.

	Webb-Boin, 1988. The French page numbers given in our notes are correlated in the margins of the English version.
HIL	*History of Indian Literature*. Ed. J. Gonda. Wiesbaden: Otto Harrassowitz.
HIL 1.1	J. Gonda, *Vedic Literature*. HIL Vol. 1, fascicule 1 (1975).
HIL 5.2	H. Scharfe, *Grammatical Literature*. HIL Vol. 5, fascicule 2 (1977).
HIL 5.3	E. Gerow, *Indian Poetics*. HIL Vol. 5, fascicule 3 (1977).
HIL 5.4	C. Vogel, *Indian Lexicography*. HIL Vol. 5, fascicule 4 (1979).
HIL 6.2	B. K. Matilal, *Nyāya-Vaiśeṣika*. HIL Vol. 6, fascicule 2 (1977).
HIL 6.4	D. Pingree, *Jyotiḥśāstra: Astral and Mathematical Literature*. HIL Vol. 6, fascicule 4 (1981).
HIL 7.1	D. S. Ruegg, *The Literature of the Madhyamaka School of Philosophy in India*. HIL Vol. 7, fascicule 1 (1981).
HIL 9.3	D. Zbavitel, *Bengali Literature*. HIL Vol. 9, fascicule 3 (1976).
History	Dudjom Rinpoche, Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, Vol. 1, Bk. 2.
HOS	Harvard Oriental Series. Cambridge, MA: Harvard University Press.
JIP	*Journal of Indian Philosophy*.
JLSB	*'Jigs-med gling-pa'i gsung-'bum*. The collected works of Kun-mkhyen 'Jigs-med-gliṅ-pa. 9 vols. NNS 29-37 (1970 onwards). I(Sik)-Tib 74-917093. The Sde-dge xylo., which is still available, has not been consulted here.
JTPD	*'Ja'-tshon pod-drug*. Disc. 'Ja'-tshon snying-po. 7 vols. Darjeeling: Taklung Tsetrul Pema Wangyal, 1979-82. I-Tib 79-905783.
KCST	*Klong-chen gsung thor-bu*. Miscellaneous Writings of Kun-mkhyen Kloṅ-chen-pa Dri-med 'od-zer. 2 vols. Delhi: Sanje Dorje, 1973.
KCZD	*Klong-chen mdzod-bdun*. Sde-dge edn. 6 vols. Gangtok: Sherab Gyaltsen and Khyentse Labrang, 1983. I-Tib 83-905058.
KGDD	*Bka'-brgyad bde-gshegs 'dus-pa'i chos-skor*. Disc. Nyang-ral Nyi-ma 'od-zer. 13 vols. NNS 75-87 (1978). I-Tib 78-905643. Several other versions of

this cycle, which we have not referred to here, have been published in India and Bhutan, the most important of these being the Mtshams-brag manuscript in 13 vols. Paro: Ngodrup, 1979-80. I(Bhu)-Tib 79-903504.

KGHP — A. Ferrari, *mK'yen brtse's Guide to the Holy Places of Central Tibet*. Ed. L. Petech. SOR 16 (1958).

KGNZ — *Bka'-brgyud sngags-mdzod*. Compiled by 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. 8 vols. Paro: Dilgo Khyentsey Rinpoche, 1982. Bhu-Tib 82-901827. An earlier edition of the same collection, which we have not consulted here, was published by SNGP in 6 volumes in 1974. I-Tib 75-900393. The addition of two volumes to the Paro edn. is explained by the inclusion of a manuscript version of a very rare Vajrapāṇi cycle, which, however, does not properly belong to the KGNZ.

LCSB — *Lo-chen gsung-'bum*. Collected works of Smin-gliṅ Lo-chen Dharma-śrī. 19 vols. Dehra Dun: D. G. Khochhen Trulku, 1975. I-Tib 75-904278.

Litho. — Lithographic edition. Used in the case of certain Tibetan works only.

LTWA — Library of Tibetan Works and Archives. Dharamsala, HP.

MCB — *Mélanges Chinois et Bouddhiques*. Institut Belge des Hautes Études Chinoises, Brussels.

MPSB — *Mi-pham gsung-'bum*. No complete edition of Mi-pham's works is yet available, nor was any ever published in Tibet. The most complete traditional edition was prepared in Sde-dge and is still available. This has been partially reproduced in India: Collected Writings of 'Jam-mgon 'Ju Mi-pham-rgya-mtsho. 15 vols. NNS 60-74 (1972 onwards). I(Sik)-Tib 72-906838. In this bibliography MPSB will signify the latter edition. For much valuable information on Mi-pham's writings, refer to D. Schuh, *Tibetische Handschriften und Blockdrucke sowie Tonbandaufnahmen Tibetischer Erzählungen*. Teil 5. Wiesbaden: Franz Steiner Verlag, 1973, pp. 63-266. A new edition of Mi-pham's collected works, incorporating all that is available at the present time, has been published under the direction of Dilgo Khyentsey Rinpoche: *Sde-dge par-ma*. 25 vols. Paro: Dilgo Khyentsey Rinpoche, 1982-.

MTTWL	P. Pfandt, *Mahāyāna Texts Translated into Western Languages*. Cologne: In Kommission bei E. J. Brill, 1983.
Mvt.	*Mahāvyutpatti*. Ed. R. Sakaki, Kyoto, 1916-25.
NA	Not available. Used when the mass of evidence suggests that the text or teaching in question is simply not extant at the present time.
NGB	*Rnying-ma'i rgyud-'bum. Collected Tantras of the Nyingmapa*. Thimpu: Jamyang Khyentse Rinpoche, 1973, 36 vols. Catalogue by E. Kaneko, Tokyo, 1982. The Sde-dge xylo., which is still available, has not been consulted here.
NL	Not located. Used when there is not sufficient evidence to apply the label NA, but we none the less have no certain knowledge of available editions or manuscripts.
NMKMG	*Rnying-ma bka'-ma rgyas-pa. Collected Transmitted Precepts of the Nyingmapa*. Ed. Dudjom Rinpoche. 55 vols. Kalimpong, WB: Dubjung Lama, 1982. I-Tib 82-900981. Vols. 21-55 consist of commentarial and other ancillary material newly incorporated into the *Bka'-ma* collection by the editor. An earlier edition, to which we do not refer here, comprises 14 vols.: NNS 7-20 (1969 onwards). I(Sik)-Tib 71-908710.
NNS	Ngagyur Nyingmay Sungrab. Published by Sonam T. Kazi, Gangtok, Sikkim.
NYZ	*Snying-thig ya-bzhi. Four-Part Innermost Spirituality*. 11 vols. New Delhi: Trulku Tsewang, Jamyang and L. Tashi, 1970. The Sde-dge xylo., which is still available, has not been consulted here.
P	*The Tibetan Tripiṭaka, Peking Edition*. 168 vols. Tokyo-Kyoto: Suzuki Research Foundation, 1955-61.
Pl.	Plate. See Volume One, pp. xv-xxi.
PLTC	*Pad-gling gter-chos*. The rediscovered teachings of the great Padma-gliṅ-pa. 22 vols. Thimphu: Kunsang Tobgay, 1975. I(Bhu)-Tib 75-903254.
PPCT	K. Dowman, *The Power Places of Central Tibet*. London/New York: Routledge and Kegan Paul, 1988.
PRS	L. Lancaster (ed.), *Prajñāpāramitā and Related Systems*. Berkeley Buddhist Studies Series, Vol. 1. Berkeley: Asian Humanities Press, 1977.
Pub.	Photo-mechanical publication. Used only of editions which reproduce, by such means as photo-

	offset, older Tibetan manuscripts or xylographic editions, but omitted in connection with the Tibetan collections referred to by abbreviation (BMGD, CLTC, DZ, etc.), which are all reproductions of this sort. Where no title is specified following "pub." the work in question was published under the Tibetan title of the entry following which it is here listed.
Redisc.	"Rediscovered by": in the case of treasures that had been reconcealed after their original discovery (*yang-gter*).
RLTC	*Rat-gling gter-chos*. Collected rediscovered teachings of Ratna-gliṅ-pa. 19 vols. Darjeeling: Taklung Tsetrul Pema Wangyal, 1977. I-Tib 77-901310.
RTD	*Rin-chen gter-mdzod. Store of Precious Treasure*. 111 vols. Paro: Ngodrup and Sherap Drimey, 1976. Index compiled by Sik K. Yeshe Zangmo, 1984.
SBE	F. Max Müller (ed.), *Sacred Books of the East*. Oxford University Press. Reprinted, Delhi: Motilal Banarsidass.
SK	*Sa-skya bka'-'bum. The Complete Works of the Great Masters of the Sa Skya Pa Sect of Tibetan Buddhism*. 15 vols. Tokyo: Tokyo Bunko, 1968.
Skt.	Sanskrit
SNGP	Sungrab Nyamso Gyunphel Parkhang. Palampur, HP: Tibetan Craft Community.
SOR	Serie Orientale Roma. Published by the Instituto Italiano per il Medio ed Estremo Oriente (Is.M.E.O.).
SP	*Śatapiṭaka Series*. Sarasvati Vihar, New Delhi.
SSS	Smanrtsis shesrig spendzod. Leh, Ladakh: S. W. Tashigangpa.
STC	B. N. Aziz and M. Kapstein (eds.), *Soundings in Tibetan Civilization*. New Delhi: Manohar, 1985.
T	*A Complete Catalogue of the Tibetan Buddhist Canon*. (Tōhoku University catalogue of the Sde-dge edition of the Canon.) Ed. H. Ui et al. Sendai, 1934.
Taishō	*Taishō shinshū daizōkyō*. J. Takakusu, K. Watanabe, et al. (eds.), Tokyo: Taishō Issaikyō Kankō Kai, 1924-32. We refer to this, the Chinese Buddhist Tripiṭaka, only in those instances where the text in question is not available in either an Indic version or in Tibetan.
TG	*The Tibet Guide*. Lhasa, Central Tibet and Tsang by S. Batchelor; Western Tibet by B. Beresford

	and S. Jones; Eastern Tibet by G. Dorje. 2nd rev. edn., Boston: Wisdom Publications, 1991.
TH	Gyurme Dorje, *Tibet Handbook.* Chicago, Ill: Passport books: 1996, 1999, 2002.
Tib.	Tibetan
TMS	G.C.C. Chang (ed.), *A Treasury of Mahāyāna Sutras: Selections from the Mahāratnakūṭa.* University Park, PA: The Pennsylvania State University Press, 1983.
TSHR	M. Aris and Aung San Suu Kyi (eds.), *Tibetan Studies in Honour of Hugh Richardson.* Warminster: Aris and Phillips, 1980.
TSWS	Tibetan Sanskrit Works Series. Patna, Bihar: Kashi Prasad Jayaswal Research Institute.
TWB	Prof. Yensho Kanakure et al. (ed.), *A Catalogue of the Tōhoku University Collection of Tibetan Works on Buddhism.* Sendai: Tōhoku Imperial University, 1953.
TWPS	L. Chandra, *Tibetan Works Printed by the Shoparkang of the Potala.* SP 38 (1959), pp. 120-32. Note that most of the texts listed herein are now available again in Lhasa. Enquiries must be directed to the *Dang'anju*, which is the restored *Zhol parkhang.*
Xylo.	Xylographic edition.
ZGSB	*Zhe-chen rgyal-tshab-kyi gsung-'bum.* The collected works of Źe-chen Rgyal-tshab Padma rnam-rgyal. 18 vols. Paro: Ngodup, 1975 onwards. I(Bhu)-Tib 75-903143.

Notes

Note

On occasions when the translations in Books One and Two are cross-referenced against each other, page numbers are preceded by the short-title of the relevant book, i.e. either Fundamentals *or* History. *In cases where references are given to passages within the same text, however, only the page numbers are given.*

Readers are referred to the Bibliography whenever full information on primary and secondary sources does not appear in the relevant note.

1 *Fundamentals*

FUNDAMENTALS: TRANSLATOR'S INTRODUCTION

1 These and all subsequent enumerations are to be found in the Glossary of Enumerations in Volume Two.
2 In this traditional enumeration, the antigods were not given a class status distinct from that of the Four Great Kings (*Caturmahārāja-kāyika*).
3 Refer to pp. 162-9, where Madhyamaka philosophy is discussed.
4 These are explained on pp. 162-9.
5 For works of Sanskrit origin, wherever possible the formal Sanskrit titles are given in parentheses at the first mention of each text. The English rendering, however, follows the Tibetan, which often refers to texts by secondary or abridged titles. Further details for all texts mentioned can be found in the first part of the Bibliography in Volume Two.
6 An asterisk (*) has been used to indicate hypothetical reconstructions of Sanskrit technical terms not presently documented in available Sanskrit texts. Please note, however, that although many Sanskrit personal and place names used in these translations are similarly hypothetical, an asterisk has *not* been used to indicate these for purely aesthetic reasons.
7 I.e. those works contained in his *Collection of Eulogies* (*Stavakāya*, T 1118-36).
8 The distinction between these views and their integration from the standpoint of experience are the subject-matter of Pt. 3.
9 See H. V. Guenther, *Buddhist Philosophy in Theory and Practice*.

FUNDAMENTALS: PART ONE

10 I.e. Vajradhara of Oḍḍiyāna, a form of the great master Padmasambhava; see *History*, pp. 468-74, 512-20 and 533-7.
11 See *History*, Pt. 3.
12 Lokeśvara or Lokanātha (*'jig-rten-gyi mgon-po*) is more commonly known as Avalokiteśvara (*spyan-ras-gzigs-kyi dbang-phyug*). He is the bodhisattva who protects Tibet and whose blessing is said to have given rise to the Tibetan race. See *History*, p. 510.

13 Their biographies are included in the *History*: see pp. 607-16 for Nupcen Sangye Yeshe, Nup Khulungpa Yönten Gyamtso and the Zur family; pp. 755-9 for Nyang-rel Nyima Özer; pp. 701-2 for Rok Sherap-ö; pp. 703-9 for Rongzompa Chöki Zangpo; and pp. 575-96 for Longcen Rapjampa.

14 The text gives the root in the "coded" form *ḍudhṛñ* according to the tradition of the Pāṇinian *Dhātupāṭhas*. See G. B. Palsule, *The Sanskrit Dhātupāṭhas*, Ch. 3, p. 59, for an analysis of "the wonderful system of the Anubandhas [code letters] invented by the ancient Hindu grammarians".

15 Cf. Paṇḍit Śivadatta (ed.), *The Nāmaliṅgānuśāsana of Amarasiṃha*, p. 73: "Dharma is that which upholds the world or is upheld by persons."

16 *dge-sbyong-gi chos-bzhi*. The text wrongly reads *dge-slong-gi chos-bzhi* (Khenpo Palden Sherap).

17 Tib. *dbyer-med*. This reading is preferred by the Author to *byed-med*, which is given in the text.

18 *ma-rig-pa zhes-pa ni gzhi 'khrul-rtog-gi cha 'dzin-pa*. The phrase is omitted in the text, but included in the primary source: Longcenpa, *Treasury of the Supreme Vehicle* (*theg-mchog rin-po-che'i mdzod*), p. 84.

19 For the relationship of hatred to the creation phase of meditation, refer to p. 359.

20 I.e. the five sensory perceptions and the consciousness of the intellect.

21 See the Glossary of Enumerations. Six of these are objective, six are subjective and six are sensory.

22 *rig-cing yul-du byed-pa rnam-par shes-pa'i phung-po*. This phrase is omitted in the text, but found in the primary source: Longcenpa, *Treasury of the Supreme Vehicle*, p. 79.

23 These subjective modes of the activity fields are not referred to as the consciousness of the eye (*mig-gi rnam-par shes-pa'i skye-mched*) and so forth in the Abhidharma. They are simply known as the activity field of the eye (*mig-gi skye-mched*), etc. Refer to the Glossary of Enumerations under *twelve activity fields*.

24 The neutral deeds are those connected with the experiences of meditative absorption and the like. See below, pp. 61-4.

25 See the chart of the three world systems or realms of saṃsāra, pp. 14-15. Mount Sumeru is held to be the central axis of the world of Patient Endurance (*mi-mjed 'jig-rten-gyi khams*, Skt. *Sahalokadhātu*) within the desire realm. See also n. 376.

26 See the chart above, pp. 14-15. The extraordinary form realms (*khyad-par-can*) are the Five Pure Abodes (*gtsang-gnas lnga*), which are contrasted with the twelve ordinary form realms (*tsam-po*).

27 This quotation is also cited by the author of the *gzhung-lugs legs-bshad*, p. 62. Both this and the following quotation are given in DZ Vol. 1, pp. 113-14; and in Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, p. 351.

28 On Buddhaguhya, refer to *History*, pp. 464-5.

29 See the chart on pp. 14-15.

30 See the chart, pp. 14-15, for this Brahmakāyika realm, and for those other god realms such as Avṛha which are mentioned in the following pages.

31 The vehicle of Brahmā (*tshangs-pa'i theg-pa*) surpasses the vehicle of gods and humans because it reaches the summit of cyclical existence, as described below.

32 The summit of existence refers to the highest possible mode of being within cyclical existence or saṃsāra. It is contrasted with the nirvāṇa of the buddha levels.

33 These four formless absorptions are said to be endowed with the four nominal or mental components, but not the component of form.

34 See *History*, p. 688.

35 Līlāvajra's brief biography is given in the *History*, pp. 463-4.

36 For Vimalamitra's biography, see *History*, pp. 480-1, 497-501, 555-6, 601 and *passim*.

37 For the background to this debate, refer to sGam-po-pa, *The Jewel Ornament of Liberation*, translated by H. V. Guenther, pp. 3-4; and to Sakya Paṇḍita, *thub-pa dgongs-gsal*, p. 2.1-2.

38 The former are the Outsiders or adherents of non-Buddhist traditions and the latter, the Insiders, are the followers of Buddhism.

39 The traditional Indian and Buddhist system of cosmology holds that the span of life is gradually reduced during the course of a single aeon, from an indefinitely long period to ten years.

40 An Indian source for this quotation preserved in Sanskrit is Kamalaśīla, *Tattvasaṃgrahapañjikā*, Vol. 1, p. 52. See also *Nyāyavārttika*, 4.1.21.

41 According to Longcenpa, *Wish-fulfilling Treasury* (*yid-bzhin rin-po-che'i mdzod*), p. 396, the Followers of the Owl are identical to the Vaiśeṣika. They are so called because when Kaṇāda attained the accomplishment of Īśvara, the deity alighted on a stone *liṅgam* within his meditation cave in the form of an owl (*ulūka*). There is also a tradition which claims Kaṇāda was known as the "Owl" after the name of his clan.

42 The origin of this fivefold classification, and the precise identities of several of the subjects, persons and texts here listed remain problematic. The grammatical tradition is listed among the six topics associated with Vedic study (*vedāṅga*), but usually traces itself to the *ṛṣi* Pāṇini, who is said to have been inspired by the god Śiva. The earliest logical method developed in India is that referred to as *ānvīkṣikī*, "inquiry", on which see S. C. Vidyabhusana, *A History of Indian Logic*, Sect. I. The Followers of Satyavacas (*bden-smras*) are probably the adherents of the Upanishads. The Mīmāṃsaka (*spyod/dpyod-pa-ba*), whose sūtra is probably referred to here, are not usually associated with the legendary *ṛṣi* Bhṛgu (*ngan-spong*), on whom see R. Goldman, *Gods, Priests and Warriors*, but rather with Jaimini. On the *Anthology of Caraka* (*Carakasamhitā*) and its traditions, refer to A. L. Basham (ed.), *A Cultural History of India*, Ch. XII.

43 Aviddhakarṇa (*rna ma-phug-pa*) was a Nyāya-vaiśeṣika philosopher who flourished some time before Śāntarakṣita, as he is frequently criticised in the latter's *Tattvasaṃgrahakārikā*. None of his works survive today. For a summary of research on this thinker to date, see K. H. Potter (ed.), *Encyclopedia of Indian Philosophies: Indian Metaphysics and Epistemology*, pp. 338-40. See also Longcenpa, *Treasury of the Supreme Vehicle*, p. 98. The text wrongly reads *rnam-phug-pa* (Khenpo Palden Sherap).

44 Unidentified, but possibly this refers to Deva Sūri *Pramāṇa-*

nayatattvālokālaṃkāra, a major Jain philosophical text. The nine categories are also authoritatively given in, e.g., the *Navatattvasūtra* and the *Pañcāstikāya* of the Jains.

45 Tib. *zad-pa.*

46 This appears to be the non-extant *Bṛhaspatisūtra*, the views of which are reported in Indian philosophical works such as: Bhāvaviveka, *Tarkajvāla*; Śāntarakṣita, *Tattvasaṃgraha*; Jayarāśi, *Tattvopaplavasiṃha*; Haribhadrasūri, *Ṣaḍdarśanasamuccaya*; Mādhava, *Sarvadarśanasaṃgraha*; and in such later Tibetan treatises as Longcenpa, *Treasury of Spiritual and Philosophical Systems* (*grub-mtha' mdzod*).

47 Tib. *tshu-rol mdzes-pa-ba* is a rendering for Skt. *Cārvāka*, which is interpreted in Tibetan to mean "adherents of pleasures at hand", i.e. hedonists.

48 The Outsiders (*phyi-rol-pa*) or non-Buddhists are here divided into those who follow a course independent of Buddhism and those who overtly teach a non-Buddhist doctrine, but are in fact emanations of the buddhas.

49 For some interesting observations on the relationship between the scepticism of the Lokāyata and the Prāsaṅgika dialectic, refer to D. Chattopadhyāya, *Indian Philosophy, a popular introduction*, pp. 186ff.

50 Tib. *myang-'das*, literally meaning "gone beyond sorrow".

51 Superior mind (*lhag-pa'i sems*, Skt. *adhicitta*) is that which develops experience in meditation.

52 The Sage (*drang-srong*, Skt. *ṛṣi*) in this case refers to Śākyamuni Buddha.

53 For a different interpretation of this passage, see E. Obermiller, *History of Buddhism by Bu-ston*, p. 25.

54 See pp. 153-5; also *History*, pp. 423-5.

55 Darbhaṅga edn., BST 4, p. 286.

56 For Nartön Senge-ö, see *Blue Annals*, p. 157.

57 *Innermost Spirituality of Vimalamitra* (*bi-ma snying-thig*), Pt. 2, Vol. *Cha*, pp. 1-159.

58 Unidentified.

59 For Śāntipā or Ratnākaraśānti, see *Blue Annals*, pp. 206, 634-8; Tāranātha, *History of Buddhism in India*, translated by Lama Chimpa and A. Chattopadhyaya, p. 295, n. 12; and HIL 7.1, pp. 122-4.

60 I.e. the Nyingma tradition.

61 The primary source for this section is Vasubandhu, *Commentary on the Ornament of the Sūtras of the Greater Vehicle* (*Mahāyānasūtrālaṃkāravyākhyā*, Darbhaṅga edn., BST 13), p. 55.

62 The Sanskrit version (Darbhaṅga edn., p. 56) of the *Ornament of the Sutras of the Greater Vehicle* reads *āpatti*, although the Tibetan clearly gives *vipatti* in keeping with the content of the passage.

63 The distinction between the causal aspect of the vehicle or the bodhisattva vehicle and the six resultant vehicles of tantra is explored in great detail in Pt. 2, pp. 139-48; in Pt. 3 which deals with the nature of the causal aspects; and in Pt. 4 which focuses on the resultant aspects.

64 The eleventh level is held by bodhisattvas to be the buddha level. For these *eleven levels*, and the subsequent buddha levels until the sixteenth, Unsurpassed Pristine Cognition (*ye-shes bla-ma*), which are described below, see the Glossary of Enumerations; and Longcenpa, *Dispelling*

Darkness in the Ten Directions (*phyogs-bcu mun-sel*), pp. 428-35 (GGFTC, pp. 967-76).

65 This text is among those translated into Tibetan from the Chinese.

66 This is one of only a few verses from this text extant in Sanskrit. It is interpolated in Candrakīrti's *Clearly Worded Commentary* (*Prasannapadā*, Darbhaṅga edn., BST 10), p.1.

67 A Buddhist source for this well-known Indian cliché is Kamalaśīla, *Tattvasaṃgrahapañjikā*, Vol. 1, p. 2. Many other treatises that were studied in Tibet also refer to it.

68 Vajradharma is the peaceful aspect of Vajrapāṇi. See *History*, p. 451.

69 The passage quoted here is not found in Vasubandhu's work. There is, however, a parallel passage in Yaśomitra, *Abhidharmakośavyākhyā* (T 4092), Vol. 1, p. 15.

70 A brief account of the lives of Śāriputra and Maudgalyāyana is given in the *History*, pp. 425-6. For a more detailed study of these texts and the tradition which holds the Abhidharma to have been compiled by arhats, refer to HBI, pp. 198-210.

71 On Vasubandhu, see S. Anacker, *Seven Works of Vasubandhu*; Tāranātha, *History of Buddhism in India*, pp. 167-75; also Obermiller, *History of Buddhism by Bu-ston*, pp. 136-47; and E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu*, and the sources cited therein. Frauwallner's hypothesis, however, that there were two important Vasubandhus, has not met with general scholarly acceptance.

72 Refer to the first part of the Bibliography under *Yogācāra Level*. These treatises are the *Bhūmivastu* (T 4035-7), the *Vastusaṃgrahaṇī* (T 4039-40), the *Paryāyasaṃgrahaṇī* (T 4041), the *Vivaraṇasaṃgrahaṇī* (T 4042) and the *Viniścayasaṃgrahaṇī* (T 4038).

73 On Asaṅga, see Tāranātha, *History of Buddhism in India*, pp. 154-67; also Obermiller, *History of Buddhism by Bu-ston*, pp. 136-47; and W. Rahula's introduction to *Le Compendium de la Super-Doctrine d'Asaṅga*. The third level of bodhisattva realisation is known as the Illuminating (*'od-byed*, Skt. *Prabhākarī*). See the Glossary of Enumerations under *ten levels*.

74 On Dignāga, refer to Tāranātha, *History of Buddhism in India*, pp. 181-5; Obermiller, *History of Buddhism by Bu-ston*, pp. 149-52; and to M. Hattori, *Dignāga on Perception*.

75 Refer to the first part of the Bibliography, under *Eight Dissertations*. They are the *Commentary on the Ornament of the Sūtras of the Greater Vehicle* (*Sūtrālaṃkāravṛtti*, T 4062), the *Commentary on the Analysis of the Middle and Extremes* (*Madhyāntavibhaṅgavṛtti*, T 4027), the *Commentary on the Analysis of Phenomena and Reality* (*Dharmadharmatāvibhaṅgavṛtti*, T 4028), the *Rational System of Exposition* (*Vyākhyāyukti*, T 4061), the *Dissertation on the Proof of Deeds* (*Karmasiddhiprakaraṇa*, T 4062), the *Dissertation on the Five Components* (*Pañcaskandhaprakaraṇa*, T 4059), the *Twenty Verses* (*Viṃśatikā*, T 4055) and the *Thirty Verses* (*Triṃśikā*, T 4055).

76 On Śāntideva, see Tāranātha, *History of Buddhism in India*, pp. 215-20; Obermiller, *History of Buddhism by Bu-ston*, pp. 161-6; and HIL 7.1.

77 On Jikme Lingpa, see *History*, pp. 835-40; Gyatso, *Apparitions*.

78 On Dharmakīrti, see Tāranātha, *History of Buddhism in India*, pp.

228-40; and Obermiller, *History of Buddhism by Bu-ston*, pp. 152-5. Bibliographies documenting recent research on the works of Dharmakīrti will be found in the sources listed under *Pramāṇaviniścaya* in the second part of the Bibliography.

79 On the patriarch Upagupta, see *History*, p. 436; Strong, *The Legend*. An account of Yaśaḥ's involvement in the second council is provided in *History*, p. 429. It is based on the *Minor Transmissions* (*Kṣudrāgama*, T 6). For a more detailed account of this period and its personalities, such as Yaśaḥ, Sarvakāmin and Kubjita, refer to HBI, pp. 134ff.

80 On Nāgārjuna, refer to Obermiller, *History of Buddhism by Bu-ston*, pp. 122-30; Tāranātha, *bka'-babs bdun-ldan-gyi rnam-thar* (translated in D. Templeman, *The Seven Instruction Lineages*, pp.4-8); E. Lamotte, *Traité de la Grande Vertu de Sagesse*; and M. Walleser, "The Life of Nāgārjuna from Tibetan and Chinese Sources" *Asia Major* 1 (1923), pp. 421-55. Research to date is surveyed in HIL 7.1.

81 Because the *Vindication of Conventional Truth* does not exist in a Tibetan translation, Tibetan authorities often count Nāgārjuna's *Jewel Garland* (*Ratnāvalī*) as the sixth collection of reasoning.

82 The term "reality" in this Buddhist usage refers to the abiding emptiness of all things (*chos-nyid*, Skt. *dharmatā*) and "apparitional reality" to their manifestation (*chos-can*, Skt. *dharmin*). See p. 19.

83 On Kawa Peltsek, see *History*, pp. 515 and 522.

84 The text reads instead *lam rnam-bkod* (P 4737), which was composed by King Ja.

85 Refer to L. Sternbach, "Les Aphorismes dits de Cāṇakya dans les textes bouddhiques du Tibet et du Turkestan Oriental" *Journal Asiatique* 259 (1971), pp. 71-82, for remarks on the extant Tibetan redaction of this work.

86 An oral attribution made by Lama Sonam Topgyel. However the precise source is unidentified.

87 These are, respectively, Mvt. 4972-5006, 5007-26, 5027-34 and 5035-45.

88 Here the text reads *shes-rig* for *shes-rab*.

89 Yutokpa is briefly mentioned in *History*, p. 753. See also Rechung Rinpoche, *Tibetan Medicine*, pp. 147-327, for a detailed biography; and F. Meyer, *Gso-ba rig-pa: le système médical tibétain*, pp. 80, 91-2.

90 According to the Indian tradition, this treatise is attributed to Vāgbhaṭa. Tibetans have identified Śūra with both Aśvaghoṣa and Vāgbhaṭa. See Tāranātha, *History of Buddhism in India*, pp. 130-6; also F. Lessing and A. Wayman, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*, p. 78n.; and C. Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdaya*.

91 All inflected nouns and conjugated verbs are subsumed within these two classes. "Gender" (*rtags*, Skt. *liṅga*), as used here, should be taken to refer to nominal stems of determinate gender, in contrast to, e.g., adjectival or pronominal stems, whose gender must be fixed.

92 These subdivisions are represented by a series of grammatical texts (T 4422-8) in the *Tangyur* (*bstan-'gyur*).

93 This is not precisely the form in which this verse is given in the *Compendium of Valid Cognition*. It corresponds exactly, however, to Śaṅkarasvāmin, *Nyāyapraveśa*, v. 1.

94 This line actually corresponds to Dharmakīrti, *Exposition of Valid*

Cognition (Pramāṇavārttika), Ch. 1, v. 3.

95 Briefly, the axiom of the result (*'bras-rtags*, Skt. *kāryahetu*) governs causal inferences; the axiom of identity (*rang-bzhin-rtags*, Skt. *svabhāvahetu*) governs inferences determined by the internal relations among a subject of phenomena (*chos-can*, Skt. *dharmin*) and its phenomena (*chos*, Skt. *dharma*); and the axiom of the absence of the objective referent (*mi-dmigs-pa'i rtags*, Skt. *anupalabdhihetu*) governs negative inferences, such as the *modus tollens* of classical western logic.

96 For the history of this debate in Tibet, refer to D. S. Ruegg, *The Life of Bu ston Rinpoche*, pp. 37-8, n. 1.

97 Tib. *go-la* refers to the twenty-eight constellations (*rgyu-skar nyer-brgyad*) and the twelve lunar mansions (*khyim bcu-gnyis*). See D. Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, pp. 147-8.

98 The twelve two-hour periods are named after the twelve animals, which follow the same sequential order as the twelve months and twelve years. See n. 1330.

99 The nine numbers (*sme-ba dgu*) and the trigrams (*spar-kha*) are explained in W. A. Sherrill and W. K. Chu, *Anthology of the I Ching*. For indications concerning their roles in Tibetan astrology and divination, see G. Dorje, *Tibetan Elemental Divination Paintings*, pp. 92-108; and the articles by S. Hummel and D. Schuh listed in the final section of the Bibliography.

100 Refer to the fifteenth-century Tibetan compendium of knowledge, *bshad-mdzod yid-bzhin nor-bu*, pp. 428-32.

101 On Daṇḍin, see D. K. Gupta, *A Critical Study of Daṇḍin and his Works*; and S. K. De, *History of Sanskrit Poetics*.

102 See Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, p. 324, for a discussion on the Gauḍa style of East India and the Vaidarbha style of the south, as understood in Tibet.

103 Geometric poetry refers to verses which can be read in any direction. It includes acrostic verse (*ardhabhrama* or *sarvatobhadra*), and zigzagging (*gomūtrikā*). See Gupta, *A Critical Study of Daṇḍin and his Works*, pp. 238-9.

104 The modern study of Sakya Paṇḍita's life and works is thoroughly surveyed in D. P. Jackson, *The Entrance Gate for the Wise (Section III)*.

105 On the South Indian (Vaidarbha) tradition of verse, refer to M. Winternitz, *History of Indian Literature*, Vol. III, p. 15

106 On Candragomin, see Tāranātha, *History of Buddhism in India*, pp. 199-209; Obermiller, *History of Buddhism by Bu-ston*, pp. 132-4; and M. Tatz, "The Life of Candragomin in Tibetan Historical Tradition" *The Tibet Journal* VII, 3 (1982), pp. 3-22.

107 On Śrīgupta, see Tāranātha, *History of Buddhism in India*, pp. 225 and 252; and on Śākyamati, ibid., p. 260.

FUNDAMENTALS: PART TWO

108 See below, p. 131.

109 A "countless" aeon (*grangs-med bskal-pa*) refers not to infinity but to a specific span of time defined in the *Treasury of the Abhidharma*

(*Abhidharmakośa*) as 10^{59} aeons. Refer to R. Kloetzli, *Buddhist Cosmology*, pp. 113ff.

110 The Point of Enlightenment (*byang-chub snying-po*, Skt. *bodhimaṇḍa*) refers to the *outer* place and time at which Śākyamuni and other buddhas attain manifest enlightenment, i.e. Vajrāsana, the Indestructible Seat, at Bodh Gayā; to the *inner* Point of Enlightenment which is the Akaniṣṭha realm; and to the *secret* Point of Enlightenment which is the buddha-body of indestructible reality (*vajrakāya*). For the specific enlightenment of Śākyamuni and his encounter with Māra, see *History*, pp. 419-21.

111 *History*, pp. 423ff.

112 See p. 118 below. The Indestructible Nucleus of Inner Radiance (*'od-gsal rdo-rje snying-po*, Skt. **Prabhāsvaravajragarbha*) is the dimension or buddha-field of the buddha-body of reality, Samantabhadra, which cannot be limited in space and time. The teachings of the Great Perfection which pertain to this level are referred to as the vehicle of the Indestructible Nucleus of Inner Radiance.

113 I.e. it is without the subject-object dichotomy and without the threefold distinctions of beginning, middle and end.

114 See below, p. 140. It is contrasted with the "pristine cognition which quantitatively knows [phenomena]" (*ji-snyed-pa mkhyen-pa'i ye-shes*).

115 This is a synonym for the supreme buddha-body of reality (*chos-sku chen-po*, Skt. *mahādharmakāya*). See p. 342.

116 The tenth level of bodhisattva realisation is known as the Cloud of Doctrine (*chos-kyi sprin-pa*, Skt. *Dharmameghā*). See n. 35.

117 There is an extensive account of this cosmological formation at the beginning of Longcenpa's *Wish-fulfilling Treasury*, pp. 28-31. See also the Glossary of Enumerations for the *twenty-five world systems* said to be situated upon the equipoised hands of Vairocana in the form of *ye-shes gangs-chen mtsho* (Skt. **Jñānamahāhimasāgara*); and also *History*, pp. 409 and 961. Our world realm is situated at the heart of Vairocana and is representative of the mind aspect of his buddha-mind (*thugs-kyi thugs*). See also Jamgon Kongtrul, *Myriad Worlds*.

118 The reference for the past lives of Vajradhara is Longcenpa, *Treasury of the Supreme Vehicle*, pp. 12-14.

119 The major and minor marks of the buddha-body of perfect rapture are detailed below on p. 124 in terms of their outer, inner, secret and most secret appearances. See the Glossary of Enumerations for the outer category of the *thirty-two major marks* and the *eighty minor marks*.

120 For the Innermost Spirituality, refer to *History*, pp. 554-96.

121 During the creation stage of meditative experience (*bskyed-rim*, Skt. *utpattikrama*) the visualisation requires the meditator to invite the appropriate maṇḍala of deities from the expanse of reality, and then to make offerings and recite their mantras. The accomplishments which are attained thereby vary according to the nature of the maṇḍala.

122 This quotation occurs in the *Bhadracaryāpraṇidhānarāja* section of the *Sūtra of the Great Bounteousness of the Buddhas* (*Avataṃsakasūtra*), v. 3a.

123 The major and minor marks described here, which accord with the view of the Great Perfection, are considered to be the fourth or most secret kind of pristine cognition. Refer to p. 342.

124 The twofold bliss is that of the sixteen vowels which symbolise dis-

criminative awareness (*shes-rab*, Skt. *prajñā*) and the sixteen consonants which symbolise skilful means (*thabs*, Skt. *upāya*). During the perfection stage of contemplation (*rdzogs-rim*, Skt. *sampannakrama*) these seed-syllables of light occupy the right and left channels in the body respectively, but they intermingle in the central channel. (Our text here reads *phan-tshun ma-'dres*... instead of *phan-tshun 'dres-shing*...) Then, generating the coalescent bliss of discriminative awareness, or emptiness, and skilful means, or compassion, they give rise to the sixteen delights (*dga'-ba bcu-drug*). This experience is duplicated in accordance with the upward and downward movement of the vital energy (*rlung*, Skt. *vāyu*), and so these sixteen delights come to possess the thirty-two major marks of the buddha-body of perfect rapture. Each of the sixteen delights experienced in series by the male consort is also endowed with the five pristine cognitions, making a total of eighty minor marks. This is the resultant and primordial buddha-body, which is not created by an accumulation of causes and provisions. The feeling of receptiveness, which this surpasses, is an experience belonging to the path of connection (*sbyor-lam*, Skt. *prayogamārga*) in the causal phase of the vehicle (Khenpo Palden Sherap). See also Longcenpa, *Dispelling Darkness in the Ten Directions*, p. 460 (GGFTC, pp. 1015-17).

125 *rnam-pa mchog-dang ldan-pa'i stong-pa-nyid* is the emptiness in which the pure appearances of the buddha-body and pristine cognition are coalesced. See pp. 282-3.

126 See Pl. 2 for the maṇḍala of peaceful and wrathful deities.

127 *rdo-rje btsun-mo* (Skt. *Vajrayoṣit*) is the ḍākinī or female consort who embodies emptiness and the expanse of reality. Refer to Jamgön Kongtrül's discussion in *shes-bya kun-khyab mdzod*, Vol. 4, p. 411, in which the womb of the Vajra Queen is identified with emptiness free from conceptual elaboration and the buddha level itself.

128 Surendra or Devendra is the form assumed by the Buddha among the gods and Munīndra is his form as Śākyamuni among human beings. For the precise identification of *vaiḍūrya* as beryl and aquamarine, see Meyer, *Gso-ba rig-pa: le système médical tibétain*, p. 177. The English word beryl in fact shares a common origin with the Tamil *vēḷūr/bēlūr* and the Prakrit *veḷūriya* (Skt. *vaiḍūrya*). The terrain of beryl is the Trayatriṃśa heaven.

129 Vairocana is so called because he is the pure, enlightened nature of the component of form. Similarly, Akṣobhya-Vajrasattva is the king of consciousness, Ratnasambhava is the king of feeling, Amitābha is the king of discernment and Amoghasiddhi is the king of habitual tendencies.

130 The extraordinary Akaniṣṭha of the body of perfect rapture is perceived only by buddhas and tenth level bodhisattvas and is contrasted with the lower Akaniṣṭha realms of the emanational body which are visible to bodhisattvas below the tenth level. However the natural body of perfect rapture is strictly described as being manifest only to itself and not in an extraneous manner. The interpretation of this terse passage follows the oral commentary of Tulku Pema Wangyel.

131 Or "the lord of Yama's functionaries" (*las-kyi gshin-rje mgon*).

132 Tib. *rlung-dkyil* is the maṇḍala of wind, on which, according to the

Abhidharma, the physical universe is based.

133 Īśvara refers in this context not to Śiva but to Indra. Refer to Śūra, *Jātakamālā*, Peking *Tangyur*, Vol. 128, p. 21; and for Brahmā, ibid., pp. 21-2. Also see the Sanskrit version of the *Jātakamālā* (Darbhaṅga edn., BST 21); and its English translation by P. Khoroche, *Once the Buddha Was a Monkey*, Chs. 11, 17 and 29.

134 On Vemacitra, see the *Divyāvadāna*, 182.13; the *Sūtra of Extensive Play* (*Lalitavistara*), 241.3; and the *Mahāvastu*, 3.138.2.

135 The tale of the woodpecker is related by Śūra in the *Jātakamālā*, Ch. 34. For an English translation, see Āryaśūra, *The Marvelous Companion*, pp. 349-53; Khoroche, *Once the Buddha*, pp. 249-53.

136 For the tale of Dṛḍhasamādāna, see *Sūtra of the Wise and Foolish* (*mdo-mdzangs-blun*, T 341), Ch. 49.

137 Tib. *mu-ge'i tshe nya-bo-che.*

138 The noble creature (*srog-chags des-pa*) is the rohita fish. This is recounted by Peltrül Rinpoche in *The Words of My Perfect Teacher*, pp. 230-31.

139 For the horse Ājāneyabalaha, see the Pali *Valahassa Jātaka*, no. 196; and also R.A. Stein, *Recherches sur l'épopée et le barde au tibet*, pp. 426, 510-11, where *cang-shes balaha* is identified with Hayagrīva on the basis of the *bka'-gdams pha-chos bu-chos*, and as the mount of Ling Kesar.

140 The golden bee was an emanation of Avalokiteśvara. Refer to *Karaṇḍavyūhasūtra*, pp. 47ff., as cited in H. Dayal's *Bodhisattva Doctrine in Sanskrit Buddhist Literature*, p. 49.

141 The primary source for this section is Longcenpa, *Treasury of the Supreme Vehicle*, pp. 20-6.

142 I.e. the Indestructible Seat at Bodh Gayā. See p. 115 above and *History*, p. 409.

143 Tib. *sangs-rgyas stong-rtsa gcig* is interpreted by the Author in this context to mean the Thousand Buddhas. Longcenpa in the *Treasury of the Supreme Vehicle*, p. 24, reads *sangs-rgyas stong-dang rtsa gnyis.* In his *Dispelling Darkness in the Ten Directions*, p. 131, he explains the added two to be Vajrapāṇi and Mañjuśrī. Pawo Tsuklak Trhengwa in the *Scholar's Feast of Doctrinal History* (*dpa'-bo chos-'byung*), p. 200, maintains that in the *Penetration of Sound* (*sgra thal-'gyur*) the additional two are asserted to be *lha'i bu nyi-ma rab-tu snang-ba* and *dga'-byed dbang-phyug.*

144 Vajradhara is known as the sixth teacher because he presides over the maṇḍala of the Conquerors of the Five Enlightened Families: Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi.

145 This is, of course, quite distinct from the Bodhi Tree at Vajrāsana (Author).

146 The eighth level experienced by bodhisattvas is known as the Immovable (*mi-gYo-ba*, Skt. *Acalā*) because there is no possibility of regression for one who reaches it.

147 I.e. the Bodhi Tree which subsequently became the location or Point of Enlightenment for Śākyamuni Buddha at Vajrāsana.

148 Refer to *History*, pp. 617-84.

149 For the views of the main proponents of the later Tibetan schools, refer to pp. 197-205.

150 The correspondence of the Tibetan to the Sanskrit is not precise for this particular verse.

151 Seminal point (*thig-le*, Skt. *bindu*) is the nucleus or seed of the enlightened mind which comprises a range of meanings, from the white and red seminal fluids of the physical body to the seminal points of light which appear during All-Surpassing Realisation. In this context, the white and red seminal points (*thig-le dkar-dmar*) are the sperm and ovum which, in union with vital energy (*rlung*), create the three world realms along with their appearances, and become the source of rebirth in saṃsāra. According to the resultant phase of the greater vehicle, these propensities are purified by the *empowerment of supreme desire* (*'dod-chags chen-po'i dbang-bskur*), whereas the *empowerment of great light rays* (*'od-zer chen-po'i dbang-bskur*) given in the causal phase of the greater vehicle merely purifies the two obscurations in a gradual way. For the distinctions between these two, see p. 247; *History*, pp. 912-13; and also Longcenpa, *Treasury of the Supreme Vehicle*, pp. 663-4.

152 Tib. *dam-pa'i bdag* is equivalent to Skt. *paramātmā*. It is explained in the *Supreme Continuum of the Greater Vehicle* that the true self is revealed when the dichotomy of self and non-self has been transcended (Ch. 1, v. 37): "It is true self owing to the quiescence of all conceptual elaboration with reference to self and non-self."

FUNDAMENTALS PART THREE

153 The third promulgation is called irreversible because there is no possibility of its revelations being qualified or reversed, as is the case with the previous promulgations (Lama Sonam Topgyel).

154 I.e. Vajrāsana. See above, n. 110.

155 These three essential natures are explained below in accordance with Vijñānavāda, pp. 160-2; and according to Great Madhyamaka, pp. 169-77.

156 These behaviour patterns, which are mentally imposed, are held to be form by the Vaibhāṣika. Refer to the discussion in Mipham Rinpoche, *mkhas-pa'i tshul-la 'jug-pa'i sgo*, fols. 4a.3-4b.4.

157 See pp. 226-7 below; and the Glossary of Enumerations under *sixteen minor truths*.

158 Refer to the *Abhidharmakośavyākhyā*, Vol. 2, pp. 966-70, in which Yaśomitra compares this contemplation to a diamond drill which pierces all, because it pierces all dispositions.

159 See below, pp. 160-2, for the basic tenets of Mind Only.

160 The self-centred buddhas are said to be rhinoceros-like because they adhere to a course of solitary realisation, in which their meditation depends on the subtle subjective aspect of phenomena. See below, pp. 227-31.

161 For the background relevant to this quotation, refer to S. Lévi, *Matériaux pour l'étude du système Vijñaptimātrā*, p. 43, n. 1.

162 These are explained in Longcenpa, *Wish-fulfilling Treasury*, pp. 617-18. The third category holds sensa and consciousness to be mental attributes which are the two parts of one essential consciousness, in the manner of the white and the yolk of an egg.

163 The Vijñānavāda are still trapped within the subject-object dichotomy because they hold intrinsic awareness to exist in an absolute sense. They do not understand the coalescence of awareness and emptiness which is basic to the higher vehicles from Great Madhyamaka to the Great Perfection of Atiyoga (Tülku Pema Wangyel).

164 For the five axioms (*gtan-tshig lnga*), refer to Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 118ff.; and HIL 7.1, p. 112.

165 Tib. *yongs-gcod* is equivalent to Skt. *pariccheda*. The text wrongly reads *yongs-dpyod*.

166 Tib. *rnam-bcad*, Skt. *vyavaccheda*. The text reads *rnam-dpyad*.

167 These impure levels of realisation are the first seven attained by bodhisattvas. Refer to the Glossary of Enumerations under *ten levels*.

168 This text is by Āryadeva, yet may be attributed to Nāgārjuna in the sense that it was he who imparted the Madhyamaka teachings to Āryadeva (Khenpo Palden Sherap).

169 The Great Madhyamaka (*dbu-ma chen-po*) is also known as Yogācāra-Madhyamaka. As such it is not to be confused with the Yogācāra-Svātantrika school. It integrates the view that all things of saṃsāra are intrinsically empty (*rang-stong*) of their own inherent substantiality with the view that all enlightened attributes are empty of those extraneous phenomena (*gzhan-stong*). See below, pp. 183-6. The quotation given here does not occur in the extant Tibetan text of Bhavya's *Madhyamakaratnapradīpa*, rather it paraphrases passages found on fols. 280-1 of the Derge canonical edn. of the text: *dbu-ma*, Vol. *Tsha*.

170 This verse also occurs in the *Ornament of Emergent Realisation*, Ch. 5, v. 21.

171 Refer to D. T. Suzuki, *The Laṅkāvatāra Sūtra*, p. 136. A variant reading would be "the subject, object and sensations". See above, p. 55.

172 These are exemplified by the *Five Doctrines of Maitreya* (*byams-chos sde-lnga*), and the *Trilogy of Commentaries by Bodhisattvas* (*byang-chub sems-'grel-gyi skor-gsum*). Refer to the first part of the Bibliography.

173 Tib. *sbyang-bzhi*, Skt. **caturdhā vyavadāna*, is unidentified. Perhaps the purification of the *four perverted views* (see Glossary of Enumerations) is intended.

174 The Guru of Suvarṇadvīpa (*gser-gling-pa*) or Sumatra was also known as Dharmakīrti and Dharmapāla. He was Atiśa's teacher. See Tāranātha, *History of Buddhism in India*, p. 213n.

175 The third level of bodhisattva realisation is known as the Illuminating (*'od-byed*, Skt. *Prabhākarī*).

176 The Vaibhāṣika, Sautrāntika and Vijñānavāda systems.

177 This refers to the tendency to miss the experience of reality (*chos-nyid*) or emptiness, and to reduce the apparitional reality (*chos-can*) into categories which are then invested with substantial existence. This occurs in the Vaibhāṣika, Sautrāntika and Vijñānavāda systems.

178 These three kinds of tantra or continuum are explained below, pp. 263-7.

179 These are held to be the four attributes of absolute reality, according to the *Supreme Continuum of the Greater Vehicle*.

180 This quotation is from the *Sūtra of Queen Śrīmālā* (*Śrīmālādevīsūtra*). Cf. A. and H. Wayman (trans.), *The Lion's Roar of Queen Śrīmālā*, p. 106.

181 Tib. *gzhung-lam*, Skt. *granthamārga*, refers to the texts and path of the teaching on the Transcendental Perfection of Discriminative Awareness (*Prajñāpāramitā*), which is central to the bodhisattva vehicle.

182 Through their methodical order and planning such activities are said to be indicative of the transmitted precepts taught by Śākyamuni Buddha.

183 This nature is respectively the buddha-body of form (*gzugs-sku*, Skt. *rūpakāya*) and the buddha-body of reality (*chos-sku*, Skt. *dharmakāya*).

184 The paths of learning (*slob-pa'i lam*, Skt. *śaikṣamārga*) are the first four gradual paths traversed by bodhisattvas, i.e. those of provisions, connection, insight and meditation. The fifth path is that of no-more-learning, or the final path (*aśaikṣamārga/niṣṭhamārga*) See also n. 382.

185 There is an account of this incident during a past life of Śākyamuni in Peltrül Rinpoche, *kun-bzang bla-ma'i zhal-lung*, pp. 192bff.

186 This Tathāgata Śākyamuni was the first teacher of Śākyamuni Buddha.

187 Refer to the section on nihilism, pp. 66-7.

188 The Archer is Saraha.

189 For Terdak Lingpa's biography, see *History*, pp. 825-9; and for his brother, Locen Dharmaśrī, pp. 728-32.

190 On Mipham Rinpoche, who is known as Mipham Namgyel Gyamtso or Mipham Jampel Gyepa, see *History*, pp. 869-80.

191 On Atiśa, the founder of the Kadampa tradition, see *Blue Annals*, pp. 242ff.; A. Chattopadhyaya, *Atiśa and Tibet*; and H. Eimer's works on Atiśa which are detailed in the final section of the Bibliography.

192 On Tilopā, refer to Tāranātha, *History of Buddhism in India*, p. 299n.; and to H. V. Guenther (trans.), *The Life and Teaching of Nāropā*. For the lives of Tilopā and the other great accomplished masters mentioned in the following pages, see J. Robinson, *Buddha's Lions*; and K. Dowman, *Masters of Mahāmudrā*.

193 See Guenther, *The Life and Teaching of Nāropā*.

194 On Advayavajra or Maitripā, see *Blue Annals*, p. 731; and *Advayavajrasaṃgraha*.

195 On Saraha, refer to H. V. Guenther (trans.), *The Royal Song of Saraha*; and to M. Shahidullah, *Les Chants Mystiques de Kaṇha et de Saraha*.

196 Saraha appeared in a dream to Marpa Lotsāwa and this song is a recollection of the teaching he received. See Nalanda Translation Committee, *The Life of Marpa*, p. 46.

197 On Milarepa, refer to L. Lhalungpa (trans.), *The Life of Milarepa*; G. C. C. Chang (trans.), *The Hundred Thousand Songs of Milarepa*; and *Blue Annals*, pp. 427-37.

198 On Gampopa or Takpo Lharje, see sGam-po-pa, *The Jewel Ornament of Liberation*; also *Blue Annals*, pp. 451-62.

199 Ngamdzong Tönpa was one of Marpa's four main students who transmitted the Kagyü tradition. See *Blue Annals*, pp. 435-7, 449.

200 On Zhang Rinpoche, see *Blue Annals*, pp. 711ff.; also *History*, pp. 655 and 921.

201 On Karmapa III, Rangjung Dorje, refer to *History*, pp. 572-4 and 666; also refer to Karma Thinley, *The History of the Sixteen Karmapas of Tibet*, pp. 55-8.

202 On Karmapa VII, Chödrak Gyamtso, see Thinley, *The History of the Sixteen Karmapas of Tibet*, pp. 83-7.

203 For Situ VIII, Dharmākara, refer to E. G. Smith's introduction to *The Autobiography and Diaries of Situ Paṇ-chen.*

204 This is the *dri-ma med-pa zhes-bya-ba'i-cher 'grel-pa* which is contained in the *sa-skya bka'-'bum*, Vol. 5, no. 65.

205 This work is no. 98 in the *sa-skya bka'-'bum*, Vol. 5. Our text wrongly reads *snye-mo sgom-chen-gyis dris-lan.*

206 On the life of Tsongkapa, see *Blue Annals*, pp. 1073-9; R. Kaschewsky, *Das Leben des lamaistischen Heiligen Tsoṅ-kha-pa Blo-bzaṅ grags-pa*; and R. A. F. Thurman (ed.), *The Life and Teachings of Tsong Khapa.*

207 On Tölpopa Sangye or Sherap Gyeltsen, see n. 1309; *Blue Annals*, pp. 775-7; and C. Stearns, *Buddha from Dolpo.*

208 Tib. *gsang-mdzad.* This reading is recommended by Lama Sonam Topgyel in preference to that given in the text, which would read "secret repositories" or "treasuries" (*gsang-mdzod*).

209 These three synonyms for ultimate reality in the outer tantras are respectively derived from Kriyātantra, Ubhayatantra and Yogatantra. See pp. 269-73.

210 See D. S. Ruegg, "Le Dharmadhātustava de Nāgārjuna" in *Études tibetaines dediées à la memoire de Marcelle Lalou*, p. 466.

211 Cf. Nāgārjuna, *Root Stanzas on the Madhyamaka entitled Discriminative Awareness* (*Mūlamadhyamakakārikā*), Ch. 18, v. 6.

212 Tib. *bde-chen-zhing.* As cited above on p. 127, this is the preferred reading. Here, however, our text gives *bde-gshegs-zhing.*

213 This incident occurs at the end of the first chapter of the *Vimalakīrtinirdeśasūtra*, in which Brahmā Śikhin considered the buddha-fields to be pure and Śāriputra held them to be impure. After their debate, the Buddha intervened to say that the buddha-fields are always pure when seen with pure vision, whereas Śāriputra could not actually see this purity. This is also recounted elsewhere, e.g. by Mipham Rinpoche in his *spyi-don 'od-gsal snying-po*, p. 78.

214 Tib. *ri-dvags me'i gtsang-sbra-can* is a legendary species of wildlife which holds fire to be not hot but purificatory. It is referred to in the texts of Madhyamaka (Khenpo Tsewang Dongyel).

215 This verse is also given in Ch. 10, v. 638.

216 Tib. *gang-zag.* The text reads *gang-dag.*

217 Tib. *bram-ze'i 'jig-tshogs-kyi lta-ba* refers to the view of the eternalistic extremists, which is said to have twenty aspects. See Mipham Rinpoche, *grub-mtha'i mdzod bsdus-pa*, p. 71; and S. Collins, *Selfless Persons*, pp. 118-19.

218 On Ngok Loden Sherap, refer to *Blue Annals*, pp. 328ff.

219 Tib. *ma bral-bas.* The text wrongly reads *bral-bas.*

220 The text ascribes this treatise to Nāgārjuna, although in the colophon of the Peking edn., Vol. 83, p. 90, 5. 5, it clearly states that Vimalamitra entrusted it to Nyak Jñānakumāra in Phenyül.

221 The theory of atomism developed in the Vaibhāṣika school was decisively rejected by the Vijñānavāda, and probably also by the Sautrāntika. See M. Kapstein "Mereological Considerations in Vasubandhu's 'Proof of Idealism'" in *Reason's Traces.*

222 Refer to the Glossary of Enumerations under *eight vows of the prātimokṣa.*

223 These are referred to in the Glossary of Enumerations under *five, eight,*

ten and all things to be renounced.

224 See below, p. 229.

225 This is a meditative experience occurring on the path of connection (*sbyor-lam*). See below, p. 236; also Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 142-6.

226 I.e. they are superior to the pious attendants.

227 Although the ignorance which gives rise to the three poisons is reversed by the self-centred buddhas, the subject is not yet realised to be empty of the three interrelated aspects of ignorance. Refer to p. 54.

228 These first four paths are identical to the four paths of learning outlined above on p. 175, namely, the paths of provision, connection, insight and meditation. The three paths referred to are the first three of these.

229 This verse is probably derived from the *theg-chen rnal-'byor-la 'jug-pa*, which has only recently become available. Refer to nn. 608, 896 below; and to *Blue Annals*, pp. 999-1001, for Aro Yeshe Jungne.

230 This rendering follows the meaning of the Tibetan. For a detailed discussion of the Indian origins of the term *bodhisattva*, refer to A. L. Basham's contribution to L. Kawamura (ed.), *The Bodhisattva in Asian Culture*.

231 In this classification of seven *prātimokṣa* vows, the lay vows for men (*upāsaka*) and the lay vows for women (*upāsikā*) are combined so that the generally known eight vows of the *prātimokṣa* become seven. See the quotation cited above on p. 226 from the *Treasury of the Abhidharma*.

232 These meditative experiences on the path of connection, known as the feeling of warmth (*drod*), its climax (*rtse-mo*), the feeling of receptiveness (*bzod*) and the supreme phenomenon (*chos-mchog*) are explained in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 142-6. For an overall account of the bodhisattva path, refer to Dayal, *The Bodhisattva Doctrine in Sanskrit Buddhist Literature*, Ch. 4.

233 The ninth level of bodhisattva realisation is known as Excellent Intelligence (*legs-pa'i blo-gros*, Skt. *Sādhumatī*).

FUNDAMENTALS: PART FOUR

234 It is the bodhisattva vehicle, among the causal vehicles of dialectics, which is also known as the vehicle of transcendental perfection.

235 The unsurpassed vehicle of the tantras in general is here contrasted with the higher view of the tantras belonging to the vehicle of skilful means. "Purity and suffering" (*rnam-par byang-ba-dang sdug-bsngal*) refer respectively to the last two and the first two sublime truths.

236 The maṇḍala of seals (*phyag-rgya'i dkyil-'khor*) refers to the seals of the deity's body, speech and mind.

237 The abiding nature of inconceivable reality is held to be vast because it contains manifold skilful means, and profound because it is essentially discriminative awareness and emptiness.

238 Refer, e.g., to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 656-82; and to Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, pp. 146-8. The vehicle of indestructible reality employs a series of four empowerments which enable one's awareness of pure enlightened

attributes to ripen. The four are known as the vase empowerment (*bum-dbang*), the secret empowerment (*gsang-dbang*), the empowerment of discriminating pristine cognition (*shes-rab ye-shes-kyi dbang*) and the empowerment of word and meaning (*tshig-don-gi dbang*); see also below, p. 360. Among them, the third empowerment reveals the secret appearance of the deity and emphasises meditation on the perfection stage, leading to the eventual realisation of the body of reality through union with the ḍākinī, embodiment of emptiness.

239 During empowerment, when creatively visualised as the deity, the meditator is known as the Being of Commitment (*dam-tshig sems-dpa'*, Skt. *samayasattva*). Subsequently, the entry of the actual deity into this Being of Commitment is referred to as the "descent of the Being of Pristine Cognition" (*ye-shes sems-dpa'i dbab-pa*, Skt. *jñānasattva-patana*). This is also known as the "irresistible descent of pristine cognition" (*ye-shes btsan-thabs-su dbab-pa*).

240 These seven aspects of spiritual wealth according to ultimate truth are therefore the ultimate truth of the expanse, the ultimate truth of pristine cognition, and the ultimate truth of original natural cessation which has five aspects corresponding to the buddha-body, speech, mind, enlightened attributes and activities.

241 It is said that the gods perceive water as nectar, humans and animals perceive it as a drink, tormented spirits perceive it as pus and blood, and the denizens of hell see it as molten lava, whereas the buddhas perceive it as the divine consort Māmakī.

242 Tib. *'gyur ma-yin*. Our text reads *'gyur-ba-yin*; refer to the Peking *Tangyur*: *rgyud-'grel*, Vol. 81, p. 297.4.1.

243 It is the causal buddha-body of form (*rgyu'i gzugs-sku*) which is visualised on the path, in contrast to the resultant buddha-body of form (*'bras-bu'i gzugs-sku*) described above, pp. 123ff.

244 The desired qualities (*'dod-yon*, Skt. *kāmaguṇa*) are the pleasurable enjoyments of the five senses.

245 Tib. *don-dam-du ni mnyam-rdzogs-la*. Compare the alternative reading for this line on p. 245 above (i.e. *don-dam-du ni dbyer-med-la*).

246 The three maṇḍalas here refer to the view, commitment and conduct of secret mantra (Lama Sonam Topgyel).

247 See the quotation from *Tantra of the Inconceivable Rali Cakrasaṃvara* on p. 248 above.

248 Each of the levels is simultaneously the renunciation of an obscuration and the application of an appropriate antidote. See the Glossary of Enumerations for the *ten*, *eleven* or *sixteen levels*.

249 The deity's seal which secures all appearances within the maṇḍala of buddha-body is known as the great seal (*phyag-rgya chen-po*, Skt. *Mahāmudrā*). See below, p. 258.

250 In order for all appearances to be secured by the great seal of the deity's form, a melting bliss is generated within the energy channels by the fusion and melting of the seed syllables E and VAṂ, symbolising the coalescence of emptiness (E) and bliss (VAṂ). It is said that this coalescence is a prerequisite for all buddhas who become enlightened. The co-emergent bliss (*sahajasukha*) is the transmuted sexual energy issuing from the pulse of the seminal point of desire within the central channel of the body. Through this transmutation the propensities

which lead to rebirth in saṃsāra are reversed.

251 Among these, medicinal pills extracted from herbal and mineral essences promote longevity, eye-salve promotes supernormal vision, and the enchanted sword cuts through obscuration. On the accomplishment of "swift feet", refer to *History*, p. 614.

252 Tib. *lta-ba'i lung*. Our text wrongly reads *rlung* for *lung*.

253 On these four attributes, see Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Peking edn., Vol. 2, pp. 611ff.

254 Concerning the meditations on the presence of the buddha-body of reality in the heart centre: in the context of the Mahāyoga path of skilful means, see Longcenpa, *Dispelling Darkness in the Ten Directions*, p. 455 (GGFTC, p. 1010); and in the context of Atiyoga meditation, ibid., pp. 463ff. (GGFTC, pp. 1022ff.) On the pure and impure expressions of the seed-syllables in the body which give rise to buddhahood or saṃsāra, see the same source, pp. 172ff. (GGFTC, pp. 552ff.)

255 For the tradition of the Zur family, refer to *History*, pp. 617-49.

256 Tib. *bya-min* literally means "non-Kriyā", i.e. the Caryātantra or Ubhayatantra.

257 Quoted by Longcenpa in his *sngags-kyi spyi-don tshangs-dbyangs 'brug-sgra*, p. 52.

258 See n. 1380 below.

259 This point is explained in the Glossary of Enumerations under *four kinds of desire*. Refer also to *History*, p. 413.

260 These six modes indicate the gradual appearance of the deity out of emptiness. See also below, p. 351.

261 For the distinction between the higher secret mantra (*gsang-sngags*), and the lower gnostic mantras (*rig-sngags*), see the Glossary of Enumerations under *three kinds of mantra*.

262 Syllables conjoined with syllables form mantra chains such as the Hundred-Syllable Mantra of Vajrasattva (*yig-brgya*).

263 These four yogas are generally known as the four miracles (*cho-'phrul bzhi*). Refer to p. 356 below.

264 See p. 255, n. 249.

265 For the historical background to the origin of these tantras and their means for attainment, the *sādhana* classes of Mahāyoga, see *History*, pp. 458-83.

266 Tib. *mnyam-gnyis*. Refer, e.g., to Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, pp. 99-100. Our text reads *mnyam-nyid*.

267 Skt. *mākṣika*. This is a specific kind of mercury which is reputedly employed as a catalyst for the transmutation of iron into gold. Refer to Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, pp. 48-9.

268 The upper and lower doors refer respectively to the higher centres and the secret or sexual centre, either in one's own body or in that of one's partner. See also Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.); and the Glossary of Enumerations under *six centres forming the "upper door" of the body*.

269 These occur during the practice of the inner heat (*gtum-mo*).

270 Refer to the Glossary of Enumerations under *four branches of ritual service and attainment*

271 Tib. *rin-po-che kaustubha* according to Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, pp. 48-9, is applied to the base metal which extracts

gold. In classical Indian mythology Kaustubha is the name of Viṣṇu's gem, which was obtained during the churning of the primeval ocean.

272 This refers to the dissolution of the physical elements and the mental faculties at death.

273 The mental body (*yid-kyi lus*) is the form assumed by consciousness during the intermediate state of reality (*chos-nyid bar-do*) and the intermediate state of rebirth (*srid-pa bar-do*), i.e. after death and before rebirth. See W. Y. Evans-Wentz (ed.), *The Tibetan Book of the Dead*, pp. 85ff.; or F. Fremantle and C. Trungpa, *The Tibetan Book of the Dead*, pp. 33ff.

274 On melting bliss (*zhu-bde*), see n. 250 above.

275 The male and female yogins (*rnal-'byor pho-mo*) are peripheral in the maṇḍala, and so form the retinue of the central or foremost divine consorts (*gtso-bo yab-yum*).

276 For a discussion on this verse and the empowered awareness (*dbang-bsgyur rigs*), or that awareness which has power over the life-span, refer to Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 361-3, 466 (GGFTC, pp. 852, 1027). Other passages in the literature of the *Sequence of the Path of the Magical Net*, however, suggest "empowered family" as an alternative rendering of this phrase. See, e.g., the *Litany of the Names of Mañjuśrī* (*Mañjuśrīnāmasaṃgīti*), vv. 23-4, and Mañjuśrīmitra's comments as given in R.M. Davidson's translation of the text in MCB 20 (1981), n. 62.

277 As explained above in n. 144, Vajradhara is known as the sixth regent (*rgyal-tshab drug-pa*) because he is the spontaneous presence of the Five Conquerors and the five buddha-bodies.

278 For the origins of the *Eighteen Great Tantrapiṭaka* of Mahāyoga and the eight classes of means for attainment, refer to *History*, pp. 458ff.

279 These eight classes each represent a large number of tantra texts, as found in the *Collected Tantras of the Nyingmapa*. A principle tantra of each is also contained in the *Kangyur* (*bka'-'gyur*), T 838-44 and 439.

280 For the classification of *Kālacakra* as Mother Tantra, see Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 3, p. 232.

281 The *General Sūtra which Gathers All Intentions* is the exegesis of the *Root Tantra of All-Gathering Awareness.*

282 Tib. *kara* is a corrupt form of Skt. *ākara*, meaning "source". The source of all display (*rol-pa'i kara*) is the sexual centre of the consort.

283 These include the axioms of Madhyamaka outlined in pp. 163-4; and the axioms of Mahāyoga, pp. 275-6.

284 Tib. *gzhag-nas*. Our text reads *gzhag-na* in accordance with the Peking *Kangyur*, Vol. 9. However, the preferred reading is cited below on p. 368.

285 I.e. in an immediate manner without requiring the gradual creation of the visualisation as in Mahāyoga.

286 The following *ten levels* and *five paths* known to Anuyoga correspond to those of the causal vehicles discussed in Pt. 3. Refer also to the Glossary of Enumerations.

287 When a bodhisattva has advanced on the path of meditation he receives a prophetic declaration from the buddhas in which the time and circumstances for his own future buddhahood are revealed. See, e.g., the life of Tsangtönpa in *History*, pp. 691-3.

288 For the path of great desire, refer to the discussion on the necessity of the empowerment into this path on p. 152.
289 This refinement ends the cycle of rebirth in saṃsāra.
290 *srog-chen-po'i rlung* is a synonym for egotism and ignorance. Tib. *srog-chags*, which means living creatures or insects in this context, is a code standing for the "vital energy of great life-breath".
291 These rites of sexual union (*sbyor*) and "liberation" (*sgrol*) are referred to in *History*, pp. 617-49 and 660-70. For a detailed discussion, refer to Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 386-402 (GGFTC, pp. 899-922). For their abuse during the tenth century, refer to R. A. Stein, *Tibetan Civilization*, pp. 71-2; and S. G. Karmay, "The Ordinance of Lha Bla-ma Ye-shes 'od" in TSHR, pp. 150-62. Here "liberation" means the forceful removal of consciousness from the body of another and its transference to a higher level of rebirth.
292 Tib. *mi-nag mdung-thung-can bsod-pa*. In a previous life, Śākyamuni Buddha "liberated" an assailant who almost murdered five hundred merchants, in order to release him from rebirth in the hells. See Peltrül Rinpoche, *The Words of My Perfect Teacher*, p. 125, and the *theg-chen gsang-ba chen-po thabs-la mkhas-pa'i mdo* referred to in that text.
293 Tib. *ded-dpon-gyi bu-mo-la bsgrod-pa*. This is an incident recounted in Peltrül Rinpoche, *The Words of My Perfect Teacher*, pp. 125-6, which describes the compassionate association of Karma, a celibate young brāhman, with a brāhman girl.
294 The text here reads *nye-ba'i rnal-'byor*, i.e. Upayoga, the "approximate yoga".
295 Tib. *mtshan-ma yod-med* refers to the symbolic and non-symbolic methods of meditation which correspond respectively to the relative and ultimate truths.
296 I.e. Nāgārjuna and Asaṅga.
297 These are the Unsurpassed tantras according to the new translation schools. See Lessing and Wayman, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*, pp. 250ff.
298 The black outline (*re-kha nag-po*) is the form assumed by the central channel as a mark of success in the practices of vital energy according to the *Kālacakra Tantra*. Although all the pure appearances of the deities are reflected within it, the body of rainbow light cannot be obtained. Refer to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 4, p. 185.
299 Through the action seal (*las-rgya*, Skt. *karmamudrā*), the result of an awareness-holder of the desire realm is attained. It is the yoga pertaining to the sexual centre of one's partner. The result of an awareness-holder of the form realm is secured by the seal of pristine cognition (*ye-shes-kyi phyag-rgya*, Skt. *jñānamudrā*).
300 Refer to p. 247, n. 238 above.
301 Refer to p. 288 for the path of desire (*chags-lam*).
302 The vajra and bell are ritual implements which respectively symbolise skilful means and discriminative awareness.
303 I.e. the non-Buddhist schools and systems.
304 Tib. *thig-le chen-po* is a synonym for the buddha-body of reality. See the Index of Technical Terms under *seminal point*.
305 Tib. *mi-'jig-pa*. The text wrongly reads *mi-'jigs-pa*. Compare the same

quotation as cited on p. 181.

306 For an explanation of this verse, see Guenther, *Buddhist Philosophy in Theory and Practice*, pp. 200-2.

307 The "second stage which is the essence" refers to the perfection stage (*rdzogs-rim*). The second stage of this second stage is known as the Great Perfection (*rdzogs-chen*) because the perfection stage can be either symbolic (*mtshan-yod rdzogs-rim*) or non-symbolic (*mtshan-med rdzogs-rim*), and it is the latter which is referred to as the Great Perfection.

308 Refer to the Glossary of Enumerations under *ten levels*. The first is known as the Joyful (*rab-tu dga'-ba*, Skt. *Pramuditā*). The seventh is known as the Far-Reaching (*ring-du song-ba*, Skt. *Dūraṅgamā*). The eighth and tenth levels are mentioned in nn. 116, 146 and 385.

309 The buddhas of the surpassed levels are those who have accomplished the respective realisations of the systems just mentioned.

310 I.e. the single essence is not obtained through the subject-object dichotomy.

311 Tib. *gti-mug ma-gsal cig*. The same quotation cited on p. 899 of the *History*, reads *gti-mug ma-bsam cig*. Similarly the following line reads *rang-gi lus-las gyen-du ma-bskyod cig*, whereas the equivalent line cited in the *History* reads *rang-gi lus-las gyen-du ma-spyod cig*.

312 This interpretation follows the oral commentary of Lama Sonam Topgyel.

313 These are spontaneous axioms which arise internally and replace the lower axioms of Madhyamaka and Mahāyoga which are contrived by the intellect.

314 The text reads *yin-tu smra-ba*, after the reading in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, p. 337. An alternative suggested tentatively by Khenpo Palden Sherap would read "freely" (*yan-tu*) for *yin-tu*.

315 This and the subsequent divisions and cycles of the Esoteric Instructional Class are indicated in terms of their essence (*ngo-bo*, i.e. "essentially"), their natural expression (*rang-bzhin*, i.e. "naturally") and their character (*mtshan-nyid*, i.e. "characteristically"), which correspond respectively to the buddha-bodies of reality, perfect rapture and emanation.

316 In other words, the moment of death and liberation are simultaneous.

317 Tib. *rtog-pa* means thought. Our text erroneously reads *rtogs-pa*, i.e. realisation.

318 Interpreted according to the oral commentary of Tülku Pema Wangyel.

319 The nucleus or awareness which is reality's expanse arises as a series of seminal points of light which are known as indestructible chains (of light). When this expanse is fully mature, the three world realms dissolve into inner radiance.

320 For the channels and vital energy within the body, see the Glossary of Enumerations under *ten kinds of vital energy* and *six centres forming the "upper door" of the body*. See also the disussion in Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.); and in Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 631-45.

321 See n. 151 above.

322 The forehead centre corresponds to the god realms, the throat centre

to the antigods, the heart centre to human beings, the navel centre to animals, the secret centre to tormented spirits and the soles of the feet to the denizens of the hot and cold hells. Through these practices of the perfection stage (*rdzogs-rim*), the vital energy and mind remain in these centres, saṃsāra is not transcended, and rebirth consequently occurs.

323 Whereas in the perfection stage the vital energy and mind remain in the centres after entering from the left and right channels in the form of the white and red seminal points and releasing the knots in the central channel, in All-Surpassing Realisation this purification is not required because the vital energy of pristine cognition naturally causes the channels to vanish into light. According to Longcenpa, *Wish-fulfilling Treasury*, pp. 851-8, there are twenty-one knots altogether, twenty of which are divided into pairs corresponding to their location in the right and left channels. Their vanishing in ten pairs also corresponds to the renunciation and realisation of the ten levels.

324 These particular appearances of the hundred buddha-fields and contemplations correspond to the realisation of the first level, through the vanishing of the first pair of knotted channels into light.

325 This text belongs to the *Great Perfection endowed with Conch-Syllables* (*dung-yig-can*) from the *Innermost Spirituality of Vimalamitra*, Pt. 2, Vol. *Cha*, pp. 1-159.

326 The biographies of Zurcungpa Sherap-tra and his son Dropukpa are presented in the *History*, pp. 635-49. For the four "pillars", see pp. 640ff. The source for the material found in the recapitulations of this and the previous chapter is Locen Dharmaśrī, *gsang-bdag zhal-lung.*

327 I.e. the Kriyātantra which realises the three enlightened families and the Yogatantra which realises the five enlightened families are here said to be equivalent to the common vehicles of the bodhisattvas and so forth because their realisation is incomplete.

328 Refer to *History*, p. 701.

329 *History*, p. 653.

330 *History*, pp. 667-8.

331 *History*, pp. 666-7.

332 Tib. *ye-shes yon-tan kun-rdzob lha.* Compare the identical passage cited above on p. 270. Here, our text gives *ye-shes bzhi-yon kun-rdzob lha* in conformity with the Peking *Tangyur* (P 3736), Vol. 83, p. 106.4.2. The Author and Khenpo Palden Sherap prefer the former reading.

333 For a detailed account of these and the succeeding empowerments, refer to Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 370-9, (GGFTC, pp. 369-81); and to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 656-82, 737-9. See also the Glossary of Enumerations under *fifteen ordinary sacraments (of empowerment)*. The water and crown empowerments employ their appropriate symbolic implements to purify obscurations respectively into the mirror-like pristine cognition and the pristine cognition of sameness.

334 These sublime, gentle and rough appearances are purified when they are seen respectively as Mañjuśrī who is sublime in discriminative awareness, Avalokiteśvara who is gentle in compassion, and Vajrapāṇi who is rough in power. These are the Lords of the Three Enlightened Families (*rigs-gsum mgon-po*) which pertain to Kriyātantra, and on

whom see also *History*, pp. 452-4.

335 Tib. *yig* The text wrongly reads *yid*.

336 On the distinction between the Being of Commitment and the Being of Pristine Cognition, see n. 239 above.

337 Tib. *sangs-rgyas sa*. Compare the identical passage above on p. 270. At this point, our text reads *sangs-rgyas-pa*. The former, however, is preferred by the Author.

338 The symbolic implements of these three empowerments are employed to purify obscurations respectively into Amitābha's pristine cognition of discernment, Amoghasiddhi's pristine cognition of accomplishment and Vairocana's pristine cognition of reality's expanse. These and the preceding two are all aspects of the outer vase empowerment (*phyi bum-pa'i dbang*). See also n. 333 above.

339 Tib. *rdo-rje 'chang-sar*. Compare the same verse cited above on p. 272. Here the text reads *rdo-rje 'chang-bar*.

340 The sixth empowerment is known as that of the master or that of the irreversible vase, which seals the previous five and so confers the ability to transmit the teaching. Refer also to n. 333 above.

341 Unidentified. Perhaps he is Lentön Śākya Zangpo. Refer to *History*, p. 640.

342 Garap Dorje was the first human preceptor of the Great Perfection. See *History*, pp. 490-3. The prefix *ru* means "first" or "predecessor", and in this case indicates his primacy in the lineage (Khenpo Palden Sherap).

343 These are two of the four "pillars" who were students of Zurcungpa. See *History*, pp. 640ff.

344 Kyo Kongbupa was also among the four "pillars"; *History*, pp. 640ff.

345 *History*, p. 622.

346 See n. 333 above. The conferral of these four empowerments, beginning with the common vase empowerment, is held to result in the maturation respectively of the emanational body, the body of perfect rapture, the body of reality and the essential body.

347 These include ten aspects of beneficence and five of ability. See Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 372-9 (GGFTC, pp. 871-81); and the Glossary of Enumerations under *fifteen ordinary sacraments (of empowerment)*.

348 Tib. *grol-phyir-du*. Compare the same passage above on p. 249. Here the text reads *grol-phyir las*, but the former reading is preferred.

349 See the Glossary of Enumerations under *twenty-eight commitments of Mahāyoga*.

350 This is Vimalamitra's commentary on the *Root Tantra of the Secret Nucleus*.

351 Examples of such practices are the ceremonies for the commemoration of Padmasambhava on the tenth day (*tshes-bcu*), and for the commemoration of the ḍākinīs on the twenty-fifth day (*nyer-lnga*).

352 Tib. *sgrol*, Skt. *tana*, according to the intentional language (Skt. *sandhyābhāṣā*), refers to the rites of forceful "liberation". Tib. *sbyor*, Skt. *gaṇa*, according to the secret language, refers to sexual practices. See above, pp. 292-3.

353 Tib. *brgyad-brgya so-gcig*. The text wrongly reads *brgyad-brgya-po-gcig*. See Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 748-9.

354 The seals connected with the deity in Yogatantra and Mahāyoga are here contrasted with those of Anuyoga, which take immediate effect.

355 This empowerment is the initial entrance into the Great Perfection. For its subdivisions, refer to Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 370-2; and to *History*, p. 501.

356 These terms have a specific meaning in the context of Atiyoga, as elaborated by Longcenpa in *The Treasury of the Abiding Nature of Reality* (*gnas-lugs rin-po-che'i mdzod*), and are, of course, unconnected with the mundane views of apathy and nihilism, for which the same terms are applied in Tibetan (i.e. *phyal-pa* and *med-pa*).

FUNDAMENTALS. CONCLUSION

357 On Locen Dharmaśrī, see *History*, pp. 728-31; on Gyurme Tshewang Chokdrup, p. 736; on Jamgön Kongtrül, pp. 859-68; on Dodrup Jikme Tenpei Nyima, p. 879; and on Zhecen Gyeltsap, pp. 879 and 919.

358 These scriptures are partly enumerated in *History*, p. 591. For an enumeration of the *Seven [Great] Treasuries* (*mdzod-bdun*) of Longcenpa, refer to the first part of the Bibliography.

359 This is the *Four-Part Innermost Spirituality* (*snying-thig ya-bzhi*) which was redacted by Longcenpa. See *History*, pp. 554-96, for the background to this tradition.

360 This is a metaphor for the violation of the commitment not to divulge the secret teachings to an unsuitable recipient.

361 The personal names of the Author which are built into the structure of the verse introduce the Colophon.

362 The sponsor was one Ngawang Samdrup of Tingri who received the name Pelhün Yülgyel in a dream (Lama Sonam Topgyel).

2 *History*

HISTORY: INTRODUCTORY VERSES

363 This refers to the fundamental Buddhist view of dependent origination (*rten-cing 'brel-bar 'byung-ba*, Skt. *pratītyasamutpāda*), the Nyingmapa interpretation of which is summarised in *Fundamentals*, pp. 54-7. The verse as a whole is addressed to the Buddha, the first of the Three Precious Jewels.

364 Concerning the transmission or scriptural authorisation (*lung*, Skt. *āgama*) of the true doctrine and its realisation (*rtogs-pa*, Skt. *adhigama*), the *Treasury of the Abhidharma* (Ch. 8, v. 39cd) says:

> The two kinds of the Teacher's true doctrine
> Are transmission and realisation.

For their divisions and subdivisions, see *Fundamentals*, pp. 72ff.

365 I.e. the *saṃgha*, the spiritual community which maintains the Buddha's teaching.

366 The intricate metaphysical and cosmological doctrine upon which this verse is based is discussed at length in *Fundamentals*, Pt. 2. For the various lineages referred to in the last line, see below, pp. 447-57 and 775.

367 For the various divine manifestations of the Teacher alluded to here, see below, pp. 447-50.

368 The epithet "Lord of the World" or Lokeśvara (*'jigs-rten dbang-phyug*) is here a title indicating that Songtsen Gampo is the emanation of the bodhisattva Avalokiteśvara. See also n. 12.

369 The Land of Snows is Tibet, which is referred to as a frontier, or land beyond the pale (*mtha'-khob*), in its relation to Buddhist India prior to the beginnings of Buddhism in Tibet.

370 The Lord of Sukhāvatī Field is Buddha Amitābha. His special realm, the "Pure Land" revered in East Asian Buddhism, is richly described in the Sanskrit *Sukhāvatīvyūhasūtra*, for an English translation of which, see SBE, Vol. 49, Pt. 2, pp. 1-107. According to the teachings of the vehicle of indestructible reality (*Vajrayāna*), Amitābha's seed-syllable is HRĪḤ.

371 "Skull-garlanded Master" refers to Padmasambhava in the form of Pema Thötrengtsel (*padma thod-phreng-rtsal*).

372 The Śākya King is Śākyamuni Buddha.
373 The Lord of Secrets is Vajrapāṇi in the form of Guhyapati. See pp. 451-7. Śāntarakṣita is regarded as his emanation.
374 The sceptre is the sword symbolising discriminative awareness which is held by the bodhisattva Mañjuśrī. His emanation was Trhisong Detsen.
375 The indestructible lineage of supreme transformation refers to the supreme masters who become accomplished in the rainbow body through the esoteric instructions of All-Surpassing Realisation (*thod-rgal*) according to the Great Perfection. See *Fundamentals*, pp. 337-45.

HISTORY. PART ONE

376 The world of Patient Endurance (*mi-mjed 'jig-rten-gyi khams*, Skt. *Sahalokadhātu*), is the thirteenth among twenty-five world systems said to be resting one above the other on the palms of Vairocana Buddha; there are five world realms focused in each of his five centres representing buddha-body, speech, mind, enlightened attributes and activities. Counting upwards from Vairocana's secret centre the thirteenth or world of Patient Endurance lies at the heart of Vairocana's mind (*thugs-kyi thugs*). It contains the four continents of Videha in the east, Jambudvīpa in the south, Godānīya in the west and Uttarakuru in the north, all together multiplied one billion times (1000^3), in three phases which are known respectively as the chiliocosm (*stong spyi-phud-kyi 'jig-rten-gyi khams*), the dichiliocosm (*stong-gnyis-pa bar-ma'i 'jig-rten-gyi khams*) and the great trichiliocosm (*stong-gsum-gyi stong chen-po'i 'jig-rten-gyi khams*, Skt. *trisahasramahāsahasralokadhātu*). See *Fundamentals*, pp. 130-1; and Kloetzli, *Buddhist Cosmology*, Chs. 2-4.
377 The Jambu or rose-apple tree (*Eugenia Jambolana*) is unique to this continent according to all major Indian religious traditions. See W. Kirfel, *Symbolik des Hinduismus und des Jinismus*, pp. 81 and 130.
378 For a general account of the Buddhist concept of cosmic aeons (*bskal-pa*, Skt. *kalpa*), see Kloetzli, *Buddhist Cosmology*, pp. 73-6. Most aeons are not graced by the presence of even a single buddha and so are "dark ages" (*mun-bskal*). Ours, however, with its thousand buddhas is so fortunate as to have been named the "Auspicious Aeon" (*bskal-pa bzang-po*, Skt. *Bhadrakalpa*) by the gods themselves. Cf. Peltrül Rinpoche, *The Words of My Perfect Teacher*, pp. 25-8.
379 Śākyamuni Buddha is the fourth supreme emanational body to appear during this aeon. The previous three were Buddhas Krakucchandra, Kanaka and Kāśyapa.
380 The basic doctrines of this school are described in *Fundamentals*, pp. 156-7. For a historical survey, see A. K. Warder, *Indian Buddhism*, pp. 341-7 and *passim*.
381 See n. 109 above.
382 The path of provisions (*tshogs-lam*, Skt. *sambhāramārga*) is first among the five paths of a bodhisattva's progress towards enlightenment. The others are the paths of connection (*sbyor-lam*, Skt. *prayogamārga*), insight (*mthong-lam*, Skt. *darśanamārga*), meditation (*bsgom-lam*, Skt.

bhāvanāmarga) and no-more-learning (*mi-slob-pa'i lam*, Skt. *aśaikṣa-mārga*). For their relationship to the ten levels according to the tantras, see *Fundamentals*, pp. 281-3; and for their distinctive attributes, p. 236.

383 For a different reading of this verse, which better agrees with the extant Sanskrit text, see *Fundamentals*, p. 231. Refer, too, to R. Kloppenborg, *The Paccekabuddha*, for a detailed study of the self-centred buddha based pre-eminently on the texts of the Theravādin tradition.

384 A detailed explanation of this phrase may be found in L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Vol. III, pp. 252-3.

385 The tenth level, Cloud of Doctrine, is the highest traversed by bodhisattvas. See Glossary of Enumerations under *ten levels*; and also Dayal, *The Bodhisattva Doctrine in Sanskrit Buddhist Literature*, pp. 270-91.

386 On the Akaniṣṭha heaven, see pp. 447-9; also *Fundamentals*, p. 129; and the chart on pp. 14-15.

387 On the contemplation of nothing at all, see *Fundamentals*, p. 62.

388 The expression "non-dual" (*gnyis-med*, Skt. *advaya*) in this context should be understood to refer to the absence of the subject-object dichotomy characteristic of mundane consciousness. It is not, however, synonymous with the Vedantic term *advaita*, which refers to an absolute monism, i.e. the doctrine that there is but a single substance. Alternatively, it may refer here to the non-duality of the experiences of profundity and clarity.

389 Concerning the Point of Enlightenment (*bodhimaṇḍa*), refer to *Fundamentals*, p. 115 and n. 110, for an explanation of its outer, inner and secret meanings.

390 The Pure Abode (*śuddhanivāsa*) comprises the five highest form realms, known in ascending order as Avṛha, Atapa, Sudṛśa, Sudarśana and Akaniṣṭha. For their position within the whole structure of the three world realms of saṃsāra and the realisation attained by their occupants, see *Fundamentals*, p. 62; and the chart on pp. 14-15.

391 *'du-'bral-med-pa*. This phrase denotes an identity relation, its terms being neither united through artificial conjunction, nor capable of separation.

392 Further information on the *Six Sages Embodying Awareness* will be found in *Fundamentals*, pp. 129ff.; and in the Glossary of Enumerations.

393 "Both goals" are the two kinds of benefit, i.e. to oneself and to others (*rang-don* and *gzhan-don*).

394 Among these forms of the emanational buddha-body (*nirmāṇakāya*), those of artistry comprise created emanations (*bzo-ba'i sprul-sku*) which manifest as images, books and other beneficial objects; those of birth (*skye-ba'i sprul-sku*) include sentient beings of all types who work for the benefit of others; and the supreme emanations (*mchog-gi sprul-sku*) are Śākyamuni and other buddhas who perform the twelve deeds for the sake of living creatures.

395 The following account is ultimately derived from canonical sources, the first and foremost being the *Sūtra of Extensive Play*. Contemporary discussions of the Buddha's life, based on both literary and archaeological evidence, are too numerous to survey here. See HBI, pp.13-25 and the sources mentioned therein. Chief among the post-1958 re-

searches are the several volumes of A. Bareau's *Recherches sur la Biographie du Buddha*.

396 On the purificatory fast, see *Fundamentals*, p. 226.

397 Buddha Akṣobhyavajra, according to the traditions of the vehicle of indestructible reality, is particularly associated with the vase empowerment, for which reason he is especially referred to here on the occasion of the Bodhisattva's consecratory bath. Some of the symbolic significance of this consecration for practitioners of the vehicle of indestructible reality has been indicated in R. A. F. Thurman's article, "Tsoṅ-kha-pa's Integration of Sūtra and Tantra" in STC, pp. 372-82.

398 The sūtras of the greater vehicle frequently give the name in this form instead of the more familiar "Siddhārtha".

399 The suffering of change, the all-pervading suffering of conditioned existence and the suffering of pain itself are the three kinds of suffering to which all saṃsāra is subject. For a detailed discussion, see, e.g., sGam-po-pa, *The Jewel Ornament of Liberation*, pp. 55ff.

400 According to HBI, p. 346, this incident occurred near Rāmagrāma, east of Kapilavastu. Khetsun Zangpo Rinpoche however informs us of a contemporary Indian view that the Sacred Stūpa (*mchod-rten rnam-dag*) was situated near Mankapur in Uttar Pradesh.

401 The pinnacle or summit of existence is explained in *Fundamentals*, p. 62.

402 The realm of desire (*'dod-pa'i khams*, Skt. *kāmadhātu*) is that which comprises the five lower classes of sentient beings and the lowest levels of the gods known in ascending order as the realms of the Four Great Kings (*Caturmahārājakāyika*), the heaven of Thirty-three Gods (*Trayatriṃśa*), the Strifeless (*Yāma*), the Joyful (*Tuṣita*), Delighting in Emanation (*Nirmāṇarati*) and Mastery over Transformations (*Paranirmitavaśavartin*). For their position within the three world realms of saṃsāra and the realisation acquired by their inhabitants, see *Fundamentals*, pp. 61-2; and the chart on pp. 14-15.

403 On great loving kindness (*byams-pa chen-po*), see *Fundamentals*, p. 88.

404 "Five-arrowed One" (*mda'-lnga*, Skt. Pañcaśara) and Smara (*dran-pa*, lit. "Memory") are both epithets of Kāmadeva or Māra, the lord of the desire realm. His emblem is the crocodile banner.

405 Puṇḍarīkā (*pad-dkar-ma*), Menakā (*me-na-kā*), Subhūṣaṇā (*legs-brgyan-ma*) and Keśamiśrā (*skra-'dres-ma*) are four of the thirteen celestial courtesans (*lha'i smad-'tshong-ma bcu-gsum*), also known as offering goddesses (*mchod-pa'i lha-mo*). Others are *dga'-ba'i shing-rta-ma, glog-'od-can, chu-shing bri-can, thig-le mchog-ma* or Tilottamā, *legs-bzang-ma, ma-nyang skyes-ma, a-lam bu-sha* or Alaṃbuṣā, *skad-legs-ma* and *rab-myos-ma* or Pramodā.

406 The fourth meditative concentration (*bsam-gtan bzhi-pa*) is described in the quotation cited in *Fundamentals*, p. 61. See also the Glossary of Enumerations under *four (meditative) concentrations*.

407 "Middle way" here refers to the central channel (*rtsa-dbu-ma*, Skt. *avadhūti*) within the body. All impure psychophysical bases bound within the subject-object dichotomy were transformed here into pristine cognition and the enlightened attributes of the buddhas; see *Fundamentals*, p. 341.

408 On Rāhu, the eclipser of the moon, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 259-63; and A. L. Basham, *The Wonder that was India*, p. 491.

409 The "impure religion of Magadha" is, of course, the Brāhmaṇism of the Buddha's day. While maintaining that this religion does not provide an ultimately salvific vehicle, Buddhists do not deny its many positive teachings. See, e.g., *Fundamentals*, pp. 57-62.

410 Corruptions (*zag-pa*, Skt. *āsrava*) comprise all those propensities which serve to sustain the round of saṃsāra. In attaining nirvāṇa, these are exhausted (*zad*); but, in addition, the Buddha knows directly that they have been completely exhausted.

411 "Long-living" (*tshe-dang ldan-pa*, Skt. *āyuṣmān*) implies that one is still bound to the cyclical existence of saṃsāra and so is not a realised buddha.

412 Refer here to the Glossary of Enumerations under *four truths*.

413 For a more detailed account of the subject-matter of the three wheels of the doctrine than will be found in the present summary, see *Fundamentals*, Pt. 3. See also Lessing and Wayman, *Mkhas grub rje's Fundamentals of the Buddhist Tantras*, pp. 43-53.

414 Vulture Peak is Gṛdhrakūṭa, near Rājagṛha (modern Rajgir) in Bihar, north India.

415 The teaching of path and result is that which leads out of cyclical existence or saṃsāra. It refers to the five paths (see n. 382 above) and the corresponding results which are attained by arhats, self-centred buddhas or bodhisattvas; see *Fundamentals*, pp. 223ff.

416 These are, primarily, the *eight great fears*, on which see the Glossary of Enumerations.

417 Kuśinagarī, in the Buddha's day within the domains of the Mallas, is identified with modern Kasiā, about thirty-five miles to the east of Gorakhpur in north India.

418 The so-called extremist (*mu-stegs*) or non-Buddhist doctrines are dealt with generally in *Fundamentals*, pp. 62-9.

419 Avīci is held to be the lowest and most unbearable of the hellish domains, occupied by sentient beings at the bottom of saṃsāra. See the chart on pp. 14-15; also sGam-po-pa, *The Jewel Ornament of Liberation*, p. 58.

420 *Udumbara* here refers to a large and rare mythical lotus, which blossoms only once in an age.

421 On the traditions relative to these original reliquaries, refer to HBI, pp. 24-5; and Bareau, *Recherches sur la Biographie du Buddha*, II.II, pp. 308-23.

422 These three councils are considered in HBI, pp. 136-54 and 297-319. For the first council in particular, the standard work is J. Przyluski, *Le Concile de Rājagṛha*; and, for the second, M. Hofinger, *Étude sur le Concile de Vaiśālī*. Cf. also Lessing and Wayman, *Mkhas grub rje's Fundamentals of the Buddhist Tantras*, pp. 59-69; and J. Nattier and C. Prebish, "Mahāsaṅghika Orgins: The Beginnings of Buddhist Sectarianism" in *History of Religions*, Vol. 16, no. 3 (1977).

423 Our interpretation of the terse mnemonic given here is based on the discussion of the heresy found in *Minor Transmissions* (*Kṣudrāgama*, T 6), in the Derge *Kangyur*, Vol. *Da*, pp. 646-63. We are indebted

to Lama Sonam Topgyel for locating this valuable passage.

424 Cf. Tāranātha, *History of Buddhism in India*, p. 94.

425 The major traditions relative to the origins and development of the eighteen schools of the lesser vehicle (*Hīnayāna*) are summarised in HBI, pp. 571-606. The divisions reported in our present text agree with those listed in Sarvāstivādin sources.

426 See Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, p. 98. According to the Tibetan Vinaya tradition there were one hundred kings in the dynasty of Nāgapāla, son of King Gaganapati in Vārāṇasī. The last of these was King Kṛkī.

427 The elder Vātsīputra is held to have been a founder of the Ārya-sammitīya order. The Kashmiri schools referred to are the branches of the Mūlasarvāstivāda.

428 Theravādin sources usually date the third council two hundred and thirty-six years after the Buddha's nirvāṇa. But on this, see HBI, p. 298.

429 Cf. Lessing and Wayman, *Mkhas grub rje's Fundamentals of the Buddhist Tantras*, pp. 69-71; Tāranātha, *History of Buddhism in India*, pp. 96ff.; and Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, pp. 101ff.

430 *rnam-mchan rnying-pa*. Rikdzin Lhündrup in the Hindi version of the *History*, p. 22, has suggested that this refers to an ancient annotation on the *Exposition of Valid Cognition* (*rnam-'grel-gyi mchan-bu rnying-pa*).

431 Concerning the parallel division of the treatises according to the "profound view" (*zab-mo lta-ba*) and "extensive conduct" (*rgya-chen spyod-pa*), refer to *Fundamentals*, pp. 94-5.

432 Cf. the traditions reported in HBI, pp. 226-36.

433 "Nirgrantha" originally referred to Jain ascetics in general, but later is used of the Digambara or "sky-clad" sect in particular. An excellent introduction to their religious life will be found in P. S. Jaini, *The Jaina Path of Purification*, pp. 4-6ff.

434 There are *twelve ascetic virtues*; see the Glossary of Enumerations.

435 The Teacher's descent from the realm of the gods (*lha-babs dus-chen*) refers to the events following the period of a rain retreat passed by Śākyamuni Buddha in the Trayatriṃśa heaven, where he taught his late mother. The location of his descent is traditionally held to have been Laṅkā; hence the title of the *Sūtra of the Descent to Laṅkā*. This event is commemorated annually by Tibetans on the twenty-second of the ninth month.

436 It is said that humans in our own era are physically small relative to those of such golden ages as that in which Maitreya will make his appearance.

437 The current rite of ordination (*lta-da'i cho-ga*) is graded through the levels of a renunciate (*rab-'byung*, Skt. *pravrajya*), novitiate (*dge-tshul*, Skt. *śramaṇera*) and complete monkhood (*bsnyen-rdzogs*, Skt. *upasampadā*). This is contrasted with the ancient and sudden method of ordination (*sngon-chog*) through which Śāriputra, Kāśyapa and others were instantly ordained by Śākyamuni Buddha.

438 Aśoka is commonly associated with the prolific building and veneration of stūpas. See, J. Przyluski, *La Légende de l'Empereur Aśoka*; and J. Strong, *The Legend of King Aśoka*.

439 I.e. he would become not a buddha, but an arhat. The marks of

a buddha refer to the *thirty-two major* and *eighty minor marks*. These are listed in, e.g., Mvt. 236-67, 269-349; the *Ornament of Emergent Realisation* (*Abhisamayālaṃkāra*), vv. 13-32; and Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 73-6 (GGFTC, pp. 406-9). See also *Fundamentals*, p. 124; and the Glossary of Enumerations.

440 Cf. Tāranātha, *History of Buddhism in India*, p. 33.

441 On the Trayatriṃśa heaven in relation to other divine realms, see n. 402 above.

442 The great Sixteen Elders, and many of the literary and artistic traditions associated with them, are considered extensively in M.W. de Visser, *The Arhats in China and Japan*; and J. Tate, *The Sixteen Elders*. While their divine intercession in Chinese life is detailed therein, the basis for associating them with the emperors here mentioned remains obscure. But cf. L. S. Dagyab, *Tibetan Religious Art*, Pt. I, Sect. IV.

443 Cf. Tāranātha, *History of Buddhism in India*, pp. 29-33.

444 The basic philosophical tenets of this school are summarised in *Fundamentals*, p. 158. For further background, see also Warder, *Indian Buddhism*, pp. 345-6, 421-2, 472-3.

445 The *Great Treasury of Detailed Exposition* (*Mahāvibhāṣa*), which today survives only in its Chinese translation (Taishō 1545), is assigned by Étienne Lamotte to the second century AD; see HBI, pp. 303-5, 424-5, etc. The prolific writings of Nāgārjuna are usually assigned to about AD 200, though they may have been composed slightly earlier. The treatises of Maitreyanātha are said to have been introduced into our world by Asaṅga, who was probably active during the fourth century. For the lives and works of these authors and others mentioned in the succeeding paragraphs, see *Fundamentals*, pp. 88-96; Tāranātha, *History of Buddhism in India*, Chs. 15-28; and Obermiller, *History of Buddhism by Bu-ston*.

446 For the description of the "six adornments" and "two supreme ones" in Tibetan painting, see Namgyal Institute, *Rgyan drug mchog gnyis*. On the doctrinal developments of the Mahāyāna sūtra and *śāstra* tradition in general from ancient India through to China, Japan and Tibet, see P. Williams, *Mahāyāna Buddhism*.

447 Cf. HBI, pp. 648-9.

448 The Ancient Translation School or *snga-'gyur rnying-ma* tradition refers to the cycles of teaching current in Tibet prior to the death of Smṛtijñānakīrti, and to their subsequent propagation; the new traditions are those which arrived in Tibet during the later spread of the doctrine, from the time of Rincen Zangpo onwards.

449 The most popular account of these masters in Tibetan has been translated into English by J. B. Robinson as *Buddha's Lions*, and by K. Dowman in *Masters of Mahāmudra*. Their iconographic representation is detailed in T. Schmid, *The Eighty-five Siddhas*. For related traditions, see also S. Dasgupta, *Obscure Religious Cults*, Chs. 1-9 and especially Ch. 8, pp. 202ff.

450 Spiritual maturity and liberation (*smin-grol*) are catalysed by the guru's empowerment (*dbang*) and guidance (*khrid*) respectively. See *Fundamentals*, pp. 346-71.

HISTORY. PART TWO

451 The sixth enlightened or buddha family is that of the body of reality, Samantabhadra, in the form of Vajradhara, who embodies the Conquerors of the Five Enlightened Families (*rgyal-ba rigs-lnga*). See *Fundamentals*, pp. 120-2.

452 The Great Akaniṣṭha realm (*'og-min chen-po*, Skt. *Mahākaniṣṭha*) is the abode manifest in and of itself (*rang-snang*), in which Samantabhadra transmits realisation to the Conquerors of the Five Enlightened Families and the maṇḍalas of peaceful and wrathful deities by the blessing of the buddha-body of reality's intention. On its significance, see *Fundamentals*, pp. 129ff. and n. 130.

453 The All-Pervader (*khyab-'jug*) here refers to Samantabhadra.

454 The Indestructible Nucleus of Inner Radiance (*'od-gsal rdo-rje snying-po*) is the dimension of the body of reality; see *Fundamentals*, p. 118 and n. 112.

455 The "special" or "extraordinary" Akaniṣṭha realm (*khyad-par-can-gyi 'og-min*, Skt. *Viśiṣṭākaniṣṭha*) which manifests extraneously (*gzhan-snang*) is the abode in which Vajradhara and the Conquerors of the Five Enlightened Families transmit the teaching of Unsurpassed Yogatantra to tenth level bodhisattvas by the intentional symbols of the buddha-body of perfect rapture.

456 Cf. *Fundamentals*, p. 125.

457 See above, p. 413; and *Fundamentals*, p. 62.

458 The ordinary Akaniṣṭha (*'og-min tsam-po*, Skt. **Gauṇākaniṣṭha*) and the imputed Akaniṣṭha realm (*btags-pa'i 'og-min*, Skt. **Aupacārikākaniṣṭha*) are the extraneous realms within the Pure Abodes in which the Unsurpassed Yoga tantras are transmitted respectively to ninth and eighth level bodhisattvas by the buddhas in the form of wrathful and peaceful meditational deities. See also Fundamentals, pp. 128-9.

459 On the Vajra Queen, see *Fundamentals*, p. 125, n. 127.

460 In the Hindu traditions Rudra is typically an epithet of Śiva, but for Tibetan Buddhists he is a wrathful embodiment of ego which has run wild. For a traditional and elaborate presentation of the myth of Rudra, see *The Life and Liberation of Padmasambhava*, Pt. I, pp. 26-46; and Longcenpa, *Dispelling Darkness in the Ten Directions*, Ch. 15, pp. 488ff. (GGFTC, pp. 1075ff.).

461 Vajradharma is the peaceful aspect of the Lord of Secrets: Guhyapati or Vajrapāṇi.

462 In the lineages which follow, Sanskrit names have been given in most cases following the standard conventions for Tibetan-Sanskrit translation. However, we know of no extant Sanskrit source for these lineages. It should be noted also that there are sometimes variants in the way in which different Tibetan sources report these names, e.g. that of the yakṣa Yaśasvī Varapāla below.

463 Yaśasvī Varapāla (*grags-ldan mchog-skyong*) is the yaksa's name; the old edition of this text wrongly reads *phyogs-skyong*. See *Scholar's Feast of Doctrinal History*, p. 236. This observation has been confirmed by the Author.

464 On this empowerment, see *Fundamentals*, p. 345.

465 Cf. *Fundamentals*, pp. 81-6.

466 Vimalakīrti is best known to the Buddhist world through the magnificent sūtra of the greater vehicle bearing his name, i.e. the *Vimalakīrtinirdeśasūtra* (T 176), on which see E. Lamotte, *L'Enseignement de Vimalakīrti*; R. A. F. Thurman, *The Holy Teaching of Vimalakīrti*; and the translation from the Chinese by C. Luk.

467 Various versions of the legend of the ascendancy of the lion clan (Siṅghala) in Śrī Laṅkā are known. Cf. E. F. C. Ludowyk, *The Footprint of the Buddha*, pp. 14-15; and HBI, pp. 129-35.

468 Sumana or Sumanakūṭa is Adam's Peak, a place revered by Śrī Laṅkan adherents of all the major religions. The "king of powerful craft" referred to in the verse below is probably Saman, the local god who is identified with the Vedic Yama, lord of the dead. Refer to S. Paranavitana, *The God of Adam's Peak*.

469 This would appear to be none other than the footprint on Adam's Peak, locally called Siripāda (Skt. *Śrīpāda*). For a description of this and of the pilgrimage to it, see Ludowyk, *The Footprint of the Buddha*, pp. 16ff.; and R. F. Gombrich, *Precept and Practice*, pp. 108-12 and 178-9.

470 The traditions concerning this figure have been studied in S. G. Karmay, "King Tsa/Dza and Vajrayāna" in M. Strickmann (ed.), *Tantric and Taoist Studies in Honour of R. A. Stein*, pp. 192-211. Y. Imaeda, "Un Extrait Tibétain du *Mañjuśrīmūlakalpa* dans les Manuscripts de Touen-Houang" in *Nouvelles Contributions aux Études de Touen-Houang*, pp. 306, 311, records the occurrence of Ca/Tsa as a royal name in the early ninth-century document considered therein; but Karmay, p. 195, n. 10, discounts the possibility of this being associated with the personage here discussed.

471 On this verse, see Karmay, "King Tsa/Dza and Vajrayāna", pp. 197-9.

472 Intermediate (*bar-pa*) here means later or second, i.e. coming between King Indrabhūti and later lineage-holders. For other references to this intermediate Indrabhūti, see Tāranātha, *History of Buddhism in India*, p. 241, n. 68 and p. 410; and especially, Karmay, "King Tsa/Dza and Vajrayāna", pp. 205-6.

473 This system is examined in detail in *Fundamentals*, pp. 275-83.

474 For the tantrapiṭaka here enumerated, refer to the first part of the Bibliography under the *Eighteen Great Tantrapiṭaka (of the Mahāyoga)*.

475 On Tilopā and Nāropā in particular, see Guenther, *The Life and Teaching of Nāropā*.

476 In rendering the name *sgeg-pa'i rdo-rje* as Līlāvajra the translators are bowing to an established convention which has recently been justifiably challenged by Davidson in "The Litany of Names of Mañjuśrī", p. 6, n. 18, where he argues that Vilāsavajra is the correct Sanskrit name.

477 The term *spar-khab*, from which this work takes its abbreviated title, is found in the dedicatory final verse of that text, the Peking *Tangyur*, Vol. 83; and in the *Commentaries on the Guhyagarbhatantra and Other Rare Nyingma Texts from the Library of Dudjom Rinpoche*, Vol. 1, p. 222. Its precise interpretation, however, is at the present time uncertain.

478 The *Garland of Activity* was omitted in the published text, but was

inserted subsequently by the Author before the *Hidden Point of the Moon* (*zla-gsang thig-le*). An alternative reading would be *Buddhasamāyoga* (the mind of body), *Hidden Point of the Moon* (the mind of speech), *Guhyasamāja* (the mind of mind), *Paramādya* (the mind of enlightened attributes) and *Garland of Activity* (the mind of enlightened activities). In this instance, however, the *Magical Net* (the general tantra of mind) is included instead of the *Paramādya*. See also Jikme Lingpa, *Narrative History of the Precious Collected Tantras* (*rnying-ma'i rgyud-'bum-gyi rtogs-brjod*), p. 466.

479 The outcaste boy is Mātaṅgīpā; see Tāranātha, *History of Buddhism in India*, p. 129, n. 139 and p. 273.

480 The great accomplished master Nāgabodhi was the first to propagate the tradition of Saraha and Nāgārjuna; see Tāranātha, *History of Buddhism in India*, pp. 126-7, 152 and 273.

481 For the background to the *Ārya* tradition of the *Guhyasamāja*, which is that of Nāgārjuna, refer to A. Wayman, *The Buddhist Tantras: New Light on Indo-Tibetan Esotericism*, Ch. 2; also idem, *Yoga of the Guhyasamājatantra*, pp. 91-4.

482 See below, p. 533.

483 The "Zombie" Sukhasiddhi is Garap Dorje; see pp. 490-3.

484 A survey of the different types of biography of Padmasambhava will be found in A.-M. Blondeau, "Analysis of the Biographies of Padmasambhava according to Tibetan Tradition: Classification of Sources" in TSHR, pp. 45-52.

485 *kṛṣṇa-'dzin*. Often one sees this name spelt according to its Tibetan pronunciation, i.e. *trig-na-'dzin*.

486 As explained in n. 291 above, to "liberate" in this context means to forcefully transfer the consciousness of a sentient being permanently from the body in order to remove obstacles, and, out of compassion, to establish that being in a higher rebirth. Refer to the biographies of Nyak Jñānakumāra, pp. 601-4; and Guru Chöwang, pp. 760-70.

487 This means that, having been absorbed into the very heart of pristine cognition, he was fully empowered and so reborn, free of all obscuration. The symbolism of a passage such as the present one operates on several levels, however, so that a single fixed interpretation is not possible.

488 Tibetan Buddhist pilgrims hold the Māratika Cave to be the cave of Haileshi, in Nepal's Sagarmatha district, south of the Mount Everest region, near the town of Rumjitar.

489 Amitāyus is here an aspect of Buddha Amitābha as the body of perfect rapture, who is particularly the patron of longevity.

490 I.e., the level of no return to the cyclical existence of saṃsāra.

491 On Aśoka, see above, p. 453.

492 The actual site of pilgrimage at the present day is a cave located on the slope behind the Vajreśvarī Temple in Pharping, Nepal.

493 The Tibetan term *ma-mo* is used to translate the "Sanskrit" *mātarī* in the *Hevajra Tantra* (e.g. Pt. 1, Ch. 1, v. 16) where a specific channel is intended. It should be noted, however, that *ma-mo* is used to translate the term *mātṛkā*, as well, and that this latter term is used to denote a group of goddesses widely worshipped in the Kathmandu Valley, and throughout northern India. See A. W. Macdonald and A. V. Stahl,

Newar Art, pp. 83-8.

494 This is the aural lineage of Zhang-Zhung, the Pönpo tradition of the Great Perfection. On Tavihṛca in particular, see L. Chandra (ed.), *The History and Doctrine of the Bon-po Niṣpanna-yoga*, pp. 15.5-6 and 26.5-27.4. See also S. G. Karmay, "Origin and Development of the Tibetan Religious Traditions of the Great Perfection."

495 See below, pp. 519-20.

496 The distinctions between the outer and inner classes are considered in *Fundamentals*, pp. 273-4.

497 During the empowerment ceremony, the initiate casts a flower offering onto the symbolic maṇḍala. The direction in which the flower falls – east, south, west, north or centre – holds particular significance, and one has a special affinity with the deity located there.

498 On the enlightened family of indestructible reality (Skt. *vajrakula*), that of Akṣobhya, see *Fundamentals*, p. 274.

499 Ritual service (*bsnyen-pa*, Skt. *sevā*) entails the recitation of mantra combined with one-pointed prayerful devotion to a deity externally visualised; further ritual service (*nye-bar bsnyen-pa*, Skt. *upasevā*) entails the prayer to receive the consecration which will transform the mundane body, speech and mind into the three seed-syllables of indestructible reality; the rite or means for attainment (*sgrub-pa*, Skt. *sādhana*) entails accomplishment in the form of light rays which are absorbed from the sugatas of the ten directions into the deity and thence into oneself, in actuality, meditation or dreams; then, the rite of great attainment (*sgrub-chen*, Skt. *mahāsādhana*) entails ultimate realisation of beginningless primordial purity, the naturally present pristine cognition experienced when body, speech and mind are coalesced with the deity. This is the inner significance of the ritual ceremonies and elaborate dances contained within the "drupchen". See Mipham Rinpoche, *tshig-bdun rnam-bshad padma dkar-po*, pp. 22-3.

500 Garuḍa is a gigantic and divine bird and, according to Hindu mythology, the mount of the god Viṣṇu. He is a divinity in his own right and is worshipped as such by both Hindus and Buddhists.

501 For a summary of available information on this figure, see *Niṣpannayogāvalī*, pp. 9-12; and HIL 7.1, pp. 114-15.

502 Davidson, "The Litany of Names of Mañjuśrī", p. 5, holds Mañjuśrīmitra to have been a Śrī Laṅkan.

503 These are the emanations of the deity which actually accomplish the four kinds of enlightened activity on behalf of the adept.

504 Jetāri is known for his contributions to the science of logic. See Vidyabhusana, *A History of Indian Logic*, pp. 136-7, 140, 151; and G. Tucci, *Minor Buddhist Texts*, Pt. 1, pp. 249-74.

505 See Tāranātha, *History of Buddhism in India*, p. 432. The younger Amoghavajra visited Tibet in 1086.

506 "Sublime" (*'phags-pa*, Skt. *ārya*) refers to those who have sublimated the cyclical existence of saṃsāra.

507 Some of the sources associating this mountain with Nāgārjuna are discussed by Karmay in "King Tsa/Dza and Vajrayāna", p. 197, n. 16.

508 Vajrakumāra, the "Indestructible Youth", is an epithet of Vajrakīla, or of his "offspring".

509 The Śaṅkarakūṭa Caitya was situated in the Śītavana charnel ground in Magadha. Originally the *Gathering of the Sugatas of the Eight Transmitted Precepts* (*bka'-brgyad bder-'dus*) was concealed there, along with the *Eight Sections of the Magical Net* in the stūpa's base, the *Gathering of the Sugatas* in the vase-shaped dome with the special tantras in its four cardinal directions, the *Consummation of Secrets* (*gsang-ba yongs-rdzogs*) in the flute, the *rgyud rang-byung rang-shar* in the rim of the spire, and the *yang-gsang bla-med yang-ti nag-po* in the point of the spire. See E. Dargyay, *The Rise of Esoteric Buddhism in Tibet*, p. 15, whose account is derived from the treasure of Nyang-rel Nyima Özer entitled *Gathering of the Sugatas*.

510 The Mahottara casket was gold (*gser*), not *bse*-stone as the text mistakenly reads. See the *Scholar's Feast of Doctrinal History*, p. 243. Note that the catalogue numbers given for this series of tantras are those corresponding to the extant texts of the eight cycles in NGB and the *Kangyur*.

511 *gzi*. A peculiar black-and-white-striped agate, beads of which are highly prized by Tibetans for their talismanic value.

512 This location in South India is revered by Vajrayāna Buddhists as the site where the Buddha taught the *Kālacakra Tantra*.

513 Communal feast offerings (*tshogs-kyi 'khor-lo*, Skt. *gaṇacakra*), in contrast to other forms of contemplative activity, involve much ritual and material elaboration. Cf. Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 402ff. (GGFTC, pp. 922ff.); and Gonpo Tsetan, *The Udumbara Bouquet*.

514 "Exercises which circulate the lamp-like vital energy" are, according to Khetsun Zangpo Rinpoche, a cycle of teachings based on Indian haṭha yoga.

515 The lower method grants supernormal cognitive powers such as invisibility, but not the ability to transcend saṃsāra, which is the feature of the higher methods of Mahāyoga and Anuyoga, or the great transformation into the rainbow body – the highest attainment of the buddha level according to the Great Perfection of Atiyoga. See *Fundamentals*, pp. 337-45.

516 Sthiramati comes between Dhanarakṣita and Sukhodyotaka in the Anuyoga lineage. See *Scholar's Feast of Doctrinal History*, p. 239. His writings on Anuyoga are represented by P 4752-4.

517 R. A. Stein, "Étude du monde chinoise: institutions et concepts" *L'Annuaire du Collège de France* 72 (1972), pp. 502-3, maintains that Chetsenkye may perhaps be identified with the Pönpo translator Tsho-tsenkye (*mtsho-btsan-skyes*), who appears to have flourished about the year 1000.

518 The *yojana*, an ancient Indian unit of length, is generally held by Buddhists to be four thousand arm-spans, i.e. about eight thousand yards. It is defined as follows in the *Treasury of the Abhidharma* (Ch.3, vv. 87-8):

> Twenty-four inches equal one cubit.
> Four cubits equal one bow-span.
> Five hundred bow-spans equal one "range of hearing".
> Eight "ranges of hearing" are said to equal one *yojana*.

519 The syllables mentioned confer respectively the blessings of buddha-body (OṂ), speech (ĀḤ), mind (HŪṂ), attributes (SVĀ) and activities (HĀ).

520 On these classes of spirits, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, Ch. VII, Ch. XII, pp. 281-2 and *passim*.

521 This verse is explained in detail in *Fundamentals*, pp. 319ff.

522 For the "Establishment of the Intrinsic Essential of the Innermost Spirituality" (*thig-le rang-gnad-du dbab-pa*), see *Fundamentals*, p. 333. It is the essence of the Esoteric Instructional Class of the Great Perfection.

523 Jambhala and Vasudharā are two of the most popular wealth-granting deities. For further information, refer to Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 73-81.

524 These "rites for deriving the most success" (*'bogs-chog*) transfer the ability to fulfil and restore the commitments of the secret mantra.

525 Mañjuvajra is a form of Guhyasamāja, whose tradition in Tibet originates from master Buddhajñānapāda. See Dudjom Rinpoche, *rgyal-rabs*, pp. 198-218. The maṇḍala is detailed in *Niṣpannayogāvalī*, pp. 1-4.

526 The "practice which divides saṃsāra and nirvāṇa" (*'khor-'das ru-shan*), as explained in texts such as Jikme Lingpa's *khrid-yig ye-shes bla-ma*, is a meditation leading to the rejection of saṃsāra, enabling one to undertake the preliminaries and main practice of Atiyoga.

527 Khotan in Chinese Turkestan was one of the greatest of Buddhist centres during the first millenium AD. For an introduction to the extensive literature on Buddhism in that region, see, e.g., K. Saha, *Buddhism in Central Asia*, pp. 33-4 and *passim*; also M. A. Stein, *Ancient Khotan: detailed report of archaeological explorations in Chinese Turkestan*, 2 vols.; and R. E. Emmerick (ed. & trans.), *The Book of Zambasta: A Khotanese Poem on Buddhism* A useful synthesis of research to date is D. L. Snellgrove, *Indo-Tibetan Buddhism*, Pt. 4.

528 The body of supreme transformation (*'pho-ba chen-po'i ku*) is the rainbow body (*'ja'-lus*) attainment of All-Surpassing Realisation (*thod-rgal*). The higher rainbow body transmutes all psychophysical components into the light of buddhahood, so that no outward change is visible. This is why Padmasambhava, Vimalamitra, Vairocana and so forth can pass into other buddha-fields in the same forms. The lower rainbow body attainment transmutes consciousness, feeling, perception and habitual tendencies into the light of buddhahood, but the component of form shrinks in size until only fingernails, tooth-enamel, hair or relics remain. See also *Fundamentals*, pp. 337-45; and Mipham's discussion, cited in n. 1285 below.

529 India here refers only to Madhyadeśa, the heartland of Central India.

530 The Kokī countries are situated in the area from north-east India towards Burma and Cambodia; see Tāranātha, *History of Buddhism in India*, pp. 330-1.

531 The "present time" refers to the era of Tāranātha; this passage is derived from his *History of Buddhism in India*, pp. 320, 332-3.

532 On the tradition of Gorakṣanātha, refer to G. W. Briggs, *Gorakhnāth and the Kānphaṭa Yogīs*; and to Dasgupta, *Obscure Religious Cults*, Ch. 8, pp. 206-9 and *passim*. For the Nāthapaṇthas, see Chs. 8-9 of the latter work. The Hindu traditions here mentioned stem

from masters who, like Gorakṣanātha, are equally claimed by the Buddhists. The association of Śāntigupta with the Naṭeśvaras is due to Tāranātha, *bka'-babs bdun-ldan-gyi rnam-thar*. See the translation in Templeman, *The Seven Instruction Lineages*, pp. 75ff.

HISTORY. PART THREE

533 As explained by Dudjom Rinpoche, *rgyal-rabs*, pp. 8-14, Tibet was initially under the sway of ten successive classes of non-human or spiritual beings, namely, the *gnod-sbyin nag-po*, *re-ti mgo-gYag bdud*, *srin-bu skye-rengs khrag-mig*, *dmar-'jam lha*, *rmu-rgyal kho-rje*, *krog-krog 'dre*, *ma-sengs rus-dgu*, *klu*, *rgyal-po* and *'gong-po spun-dgu*. Subsequently, when human beings settled there, the country was divided between the following twelve minor kingdoms: *mchims-yul gru-shul* ruled by *mchims-rje gu-yod*; *zhang-zhang* ruled by King *lig snya-shur*; *myang-do phyong-dkar* ruled by King *gtsang-rje thod-dkar*; *gnubs-yul gling-dgu* ruled by King *gnubs-rje dmigs-pa*; *nyang-ro sham-bod* ruled by King *rngam-rje 'brom*; *gyi-ri ljongs-sdon* ruled by King *gyi-rje rman-po*; *ngam-shod khra-snar* ruled by King *zing-rje khri 'phrang-sum*; *'ol-phu spang-mkhar* ruled by King *zing-rje thon-greng*; *srin-rong la-mo gong* ruled by King *brang-rje gong-nam*; *kong-yul bre-snu* ruled by King *kong-rje dar-po tug-dang*; *nyang-yul-rnams gsum* ruled by *nyang-btsun glang-rgyal*; and *dvags-yul gru-bzhi* ruled by King *dvags-rje mang-po rgyal*.

As a result of constant warfare between these twelve kingdoms, power devolved into the hands of forty principalities (*sil-ma bzhi-bcu*). Apart from *'brog-mo rnam-gsum* ruled by the lord *rgyal-po se-mi ra-khrid*, *gye-mo yul-drug* ruled by the lord *gye-rje mkhar-ba*, and *se-mo gru-bzhi* ruled by the lord *gnyags-gru 'brang*, their names and localities are unknown at the present day.

534 The various traditions concerning Nyatrhi Tsenpo have been summarised and compared by E. Haarh in *The Yar-luṅ Dynasty*, Chs. 10-11, pp. 168-270.

535 The kings in the ancient royal dynasties of Tibet can be enumerated as follows:

The seven heavenly kings called *Trhi* (*gnam-gyi khri-bdun*) were *gnya'-khri btsan-po*, *mu-khri btsan-po*, *ding-khri btsan-po*, *so-khri btsan-po*, *mar-khri btsan-po*, *gdags-khri btsan-po*, and *sribs-khri btsan-po*. All of these are said to have been immortal beings who ascended to the heavens after fulfilling their reigns. Their succession was matriarchal.

The two celestial kings called *Teng* (*stod-kyi steng-gnyis*) were *gri-gum btsan-po* and *spu-de gung-rgyal*. The former is said to have been assassinated and so became the first mortal king of Tibet. *spu-de gung-rgyal* or *bya-khri btsan-po* of Kanam was the culture hero who discovered basic metals, agriculture and founded Yarlung.

The six earthly kings called *Lek* (*sa-yi legs-drug*) were *e-sho legs*, *de-sho legs*, *thi-sho legs*, *gong-ru legs*, *'brong-gzher legs*, and *i-sho legs*.

The eight middle kings called *De* (*bar-gyi lde-brgyad*) were *za-nam zin-lde*, *lde-'phrul nam-gzhung btsan*, *se-snol gnam-lde*, *se-snol-po lde*, *lde snol-nam*, *lde snol-po*, *lde rgyal-po*, and *lde sprin-btsan*.

The five linking kings called *Tsen* (*tshigs-la btsan-lnga*) were *rgyal*

to-re long-btsan, *khri btsan-gnam*, *khri sgra-spungs btsan*, *khri thog-rje thog-btsan*, and *lha tho-tho ri gnyan-btsan* who discovered the "Awesome Secret".

The ancestors of the religious kings (*chos-rgyal-rnams-kyi mes*) were *khri-gnyan gzungs-btsan*, *'brong-gnyan lde'u*, *stug-ri gnyan-gzigs*, and *gnam-ri srong-btsan* who was the father of Songtsen Gampo.

Then the religious kings (*chos-rgyal rnams*) were *srong-btsan sgam-po*, *gung-ri gung-btsan*, *mang-srong mang-btsan*, *'dus-srongmang-po rje klung-nam-'phrul-gyi rgyal-po*, *khri-lde gtsug-brtan*, *khri-srong lde'u btsan*, *mu-ne btsad-po*, Prince *mu-rab btsad-po*, *mu-tig btsad-po* who was also known as *sad-na legs-mjing*, and *khri ral-pa-can*. Politically Tibet was at the zenith of its political power during this period. The conquest of the Chinese capital Chang-'an (modern Xi'an) was effected briefly in October 763.

Finally, King *glang-dar-ma* (b. 817), the apostate who ruled from 841 to 846 (or 838 to 842) was the last of the ancient line to govern the whole country. The dates given here are those of modern historians, based upon the records of Chinese, Tun-huang and Arabic origin, which for reasons stated on p. 399, are at variance by as much as sixty years with the traditional Tibetan dating for the royal dynasty between the reign of Songtsen Gampo and the restoration of the doctrine. For a synopsis of this problem, refer to Roerich's introduction to the *Blue Annals*; and for a detailed comparison of the various enumerations of the ancient kings, see Haarh, *The Yar-luṅ Dynasty*, Chs. 1-2, pp. 33-71. In chapter eight of the present work these divergencies have been noted in the course of nn. 1350-3 below.

536 According to Khetsun Zangpo Rinpoche, this version of the prophecy belongs to an early sūtra translation no longer extant.

537 Cf. Haarh, *The Yar-luṅ Dynasty*, p. 85. The Six-Syllable Mantra is that of the bodhisattva Avalokiteśvara: OṂ MAṆI PADME HŪṂ.

538 The "pure" *Testament of Ba* (*sba-bzhed gtsang-ma*), was composed probably in the late eight or early ninth century. Until recently only an annotated version (*zhabs-brtags-ma*), dating from perhaps the fourteenth century, was known to exist. See R. A. Stein, *Une Chronique Ancienne de bSam-yas*. In 1980, however, an unsupplemented version was published in Peking by Gönpo Gyeltsen, on which see D. S. Ruegg, "The Great Debate between Gradualists and Simultaneists in Eighth Century Tibet".

539 Considerable research has been devoted to the life and reign of this monarch. See especially: Haarh, *The Yar-luṅ Dynasty*, p. 62 and *passim*; A. Macdonald, "Une lecture des Pelliot tibétaine 1286, 1287, 1038, 1047 et 1290. Essai sur le formation et l'emploi des mythes politiques dans la religion royale de Sroṅ-bcan sgam-po" in *Études tibétaines dédiées à la memoire de Marcelles Lalou*, pp.90-391; H. E. Richardson, "The Dharma that came down from Heaven" in *Buddhist Thought and Asian Civilization*; and G. Tucci, *The Tombs of the Tibetan Kings*.

540 On this verse, refer to *Blue Annals*, pp. 44-5 and n. 33.

541 A traditional and popular romanticised account of the king's marriage may be found in J. Bacot, "Le marriage chinois du roi tibétain Sroṅ bcan sgam po" MCB 3 (1935).

542 For a detailed description of these two images, see KGHP, p. 86.

543 These are discussed in detail in M. Aris, *Bhutan*, pp. 5-33. Through the influence of Songtsen Gampo's Chinese consort Wen-ch'eng K'ong-jo, divination techniques based on *kaptse* or elemental charts (see *Fundamentals*, p. 104) and geomancy were introduced to Tibet. The supine ogress (*brag srin-mo*) or demoness represents the natural energies of the Tibetan landscape, the harnessing and protection of which was effected by the construction of temples at geomantic sites or focal points (*me-btsa'*) on the ogress' body. At the geomantic centre, the Trhülnang Temple was constructed at Lhasa, representing the heart-blood of the ogress. Four District Controlling temples (*ru-gnon-gi lha-khang*) were then erected around it. They were located in Trhadruk (*khra-'brug*) in Yoru upon her left shoulder, Ka-tshel in Uru upon the right shoulder, Drompagyel in Rulak upon her left hip and Tsangtram in Yeru upon the right hip. Surrounding these concentrically, the four Border Taming temples (*mtha'-'dul-gi lha-khang*) were built in Khoting in Lhodrak upon the ogress' left elbow, Pucu in Kongpo upon her right elbow, Bumthang in Mön upon her left knee and Tradüntse in the north (*byang*) upon her right knee. An outer series of Further Taming temples (*yang-'dul-gi lha-khang*) was also constructed beyond them. These were in Lungngen in Cangtshel upon the ogress' left hand, Langtang Drölma in Dokam upon her right hand, Kyercu in Paro upon her left foot and Camtrin in Mangyül upon her right foot. Other enumerations are also given in Aris' work cited above.

544 Nothing is known of this brāhman Śaṅkara. He is certainly not to be identified with the Hindu Vedantist philosopher of the same name.

545 On this work, see Aris, *Bhutan*, pp. 8ff.; and M. Kapstein, "Remarks on the *Maṇi bKa'-'bum* and the Cult of Avalokiteśvara in Tibet" in S. D. Goodman and R. M. Davidson (eds.), *Tibetan Buddhism: Reason and Revelation.*

546 Among the eight treatises composed by Thönmi Sambhoṭa only two are extant and contained in the *Tangyur*, namely, the *lung-ston-pa-la rtsa-ba sum-cu-pa* (T 4348) and the *rtags-kyi 'jug-pa* (T 4349). The titles of the other six are now unknown.

547 See *Fundamentals*, pp. 59-60.

548 The source of this tradition of the copper-plate inscription is the annotated *Testament of Ba*. See Stein, *Une Chronique Ancienne de bSam-yas*.

549 All these spiritual beings were bound under oath by Guru Padmasambhava to guard the transmitted precepts and treasures, and to protect the sites of monasteries, hermitages and sacred places. See *The Life and Liberation of Padmasambhava*, Pt. 2, pp. 370-5; and also the Glossary of Enumerations for a full list.

550 The oracular mirror is employed for the divination of past, present and future events. Cf. Rikdzin Lhündrup's Hindi version of the *History*, Ch. 3, n. 17; and G. Tucci, *The Religions of Tibet*, pp. 202-4.

551 Odantapurī Monastery was founded at the site of present-day Bihar Sharif in Patna district, probably during the reign of Gopāla I of the Pāla dynasty, who flourished in the mid- or late eighth century.

552 I.e. Samye was built to resemble our world realm, the world of Patient Endurance. The three shrines of the three queens are described in

KGHP, p. 114.

553 The Sarvāstivāda order has always been the Hīnayāna school to which the Tibetans have adhered for their Vinaya.

554 Vaiśravaṇa is an important wealth-granting deity, for whose rites in Tibet, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, Ch. IV.

555 The doctrine according to which contradiction is here avoided is elaborated above, pp. 473-4.

556 Cf. *The Life and Liberation of Padmasambhava*, Ch. 107.

557 See *Sūtra of the Wise and the Foolish*, Ch. 13.

558 The *twenty mountain caves of Ngari* have been listed in the Glossary of Enumerations. We have been unable to identify a precise enumeration of twenty-one places of attainment in Central Tibet and Tsang although there are indeed many sacred sites there (see KGHP). The *twenty-five great pilgrimage places of Kham and Amdo* (see Glossary of Enumerations) are well known from the rediscovered teachings of Chogyur Lingpa, on whom see pp. 844-8. His guidebooks to these pilgrimage places are to be found in Vol. 30 of his *Collected Rediscovered Teachings.* The five valleys are *shangs-kyi zab-bu lung* in the centre, *kong-gi ljongs-pa lung* in the east, *mon-gyi srib-btsan lung* in the south, *'gos-kyi phag-ri lung* in the west and *skyid-kyi gro-ma-lung* in the north. The one parkland is *padma gling* on the south-east border, the three districts are Sikkim (*'bras-mo ljongs*) on the south-west border, *mkhan-pa ljongs* on the north-west border and *lung-gsum ljongs* on the north-east border. See also *The Life and Liberation of Padmasambhava*, Pt. 2, pp. 644-6.

559 According to Dudjom Rinpoche, *rgyal-rabs*, pp. 228-34, Murup Tsepo led an expeditionary force against the Bhaṭa Hor, setting out for the north in 827 (*me-lugs*, *rgyal-rabs* dating) and returning in 836 (*me-'brug*).

560 The Gyelpo Shingjachen would here appear to be none other than the great protector Pehar. Usually he is regarded as the latter's emanation, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 97-100 and 111-15; and Dudjom Rinpoche, *rgyal-rabs*, pp. 207, 228-34.

561 On the inscriptions of the ancient kings of Tibet, see especially H. E. Richardson, *Ancient Historical Edicts at Lhasa*; and Tucci, *The Tombs of the Tibetan Kings*. Complete texts of the extant inscriptions may be found in *bod-kyi rdo-ring-dang dril-bu'i kha-byang*. Richardson has recently re-edited all of this material, with new translations and extensive commentary, in *A Corpus of Early Tibetan Inscriptions*.

562 The source of this quotation is the *sgra sbyor bam gnyis* (T 347), pp. 2-3, a summary of Buddhist lexicography and translation conventions compiled under imperial order.

563 See below, p. 794 and n. 1065, for the relevant ancient quotation.

564 According to the traditional account Pelgi Dorje gained access to the royal presence disguised as a Pönpo sorceror, and then used his ritual bow and arrow to slay the evil monarch. Also see below, p. 524.

565 On these two kings, see Stein, *Tibetan Civilization*, p. 70. Pelkortsen's death at the hands of his rebellious subjects ended the dynasty which had begun with Nyatrhi Tsenpo.

566 I.e. the far north-east of Tibet, in the direction of Mongolia.

567 The three levels of ordination were normally given over a ten-year period.

568 The Lower Tibetan Lineage of the Vinaya (*smad-'dul*) is contrasted with the Upper Lineage introduced into Tibet by Dharmapāla, and the Sakya Lineage which was transmitted from Nāgārjuna through Guṇamati and eventually descended to Tsongkapa. Cf. *Blue Annals*, pp. 34-5.

569 For Dharmaśrī and the seminary of Mindröling, see below, pp. 728-31. The entire lineage down to Dharmaśrī's age is surveyed in Zhecen Gyeltsap, *źe-chen chos-'byuṅ*, pp. 63-100.

570 This Abhidharma lineage was codified in the fourteenth century by Sazang Mati Paṇcen in his great *Abhidharmasamuccaya Commentary*. He discusses the lineage briefly there, Vol. 2, p. 520.

571 The Author has provided a compilation of material from these histories in his *rgyal-rabs*. His own sources, as listed in the bibliography of that work, p. 391, are: the *bka'-chems skor* of Songtsen Gampo; the *gter-ma ka-bkol-ma* of Jowoje Atiśa; the *bsam-yas-kyi dkar-chag chen-mo*, which is also known as *sba-bzhed che-'bring*; the *Early and Later Injunctions of Padma* (*thang-yig snga-phyi*); the *Biography of Vairocana* (*bai-ro'i 'dra-'bag*); the *Great Account* (*lo-rgyus chen-mo*) of Khutön; the *Royal History* (*rgyal-rabs*) of Yarlung Jowo; the *Red Annals* (*deb-dmar*) of Tshelpa; the *Royal History which is a Clear Mirror* (*rgyal-rabs gsal-ba'i me-long*) of Sakya; the *Blue Annals* (*deb-sngon*) of Gölo Zhönupel; the *Scholar's Feast of Doctrinal History* (*chos-'byung mkhas-pa'i dga'-ston*) of Pawo Tsuklak Trhengwa; the *Annals entitled the Delight of the Youthful Perfect Age* (*rdzogs-ldan gzhon-nu'i dga'-ston*) of the Dalai Lama V; and the *Genealogy of the Divine Kings entitled Mirror for the Mind which is Brief in Word but Clear in Meaning* (*lha'i btsan-po'i gdung-rabs tshig-nyung don-gsal yid-kyi me-long*) of Katok Tshewang Norbu.

HISTORY. PART FOUR

572 On the distinction between the stages of creation (*bskyed-rim*), perfection (*rdzogs-rim*) and Great Perfection (*rdzogs-pa chen-po*), see *Fundamentals*, pp. 358-9.

573 See below, pp. 607-13.

574 See above, p. 462, n. 497.

575 On this work, unfortunately little studied as yet, see R. A. Stein, "Une Mention du Manichéisme dans le Choix du Bouddhisme comme religion d'état par le roi Tibétain Khri-sroṅ lde-bcan" in *Indianisme et Bouddhisme, Mélanges offerts à Mgr. Etienne Lamotte*, (1980), pp. 329-37; and G. Tucci, *Minor Buddhist Texts*, Pt. 2, pp. 122-5.

576 Tib. *mkha'-spyod-pa* or sky-farer indicates the accomplishment of celestial travel, on which see *Fundamentals*, p. 259. It is also the name given to one of the *four ways of death*, which are listed in the Glossary of Enumerations.

577 This is none other than Pelgi Yeshe, on whom see below, pp. 605-6.

578 The accomplishment of transforming a zombie or *ro-langs* (lit. standing corpse) into gold is achieved by the yogin in the context of particular cremation-ground rituals. See A. David-Neel, *Magic and Mystery in Tibet*, pp. 134-7. The corpse is resurrected, its tongue tenaciously bitten by the yogin, and then the transformation is said to occur.

579 The vital energy (*rlung*, Skt. *vāyu*) and mind (*sems*, Skt. *citta*) operate respectively in the right and left channels of the body in the form of the white and red seminal points. During the unenlightened state the vital energies cling and differentiate through their five functions of life-breath, secretion, speech, digestion and metabolism, and so pervade all major and minor channels within the body. Maturation occurs when these "active vital energies" (*las-kyi rlung*) and the mind are reunited in the central channel as the vital energy of pristine cognition (*ye-shes-kyi rlung*) and the enlightened mind. See Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.).

580 On the state of coalescence, see *Fundamentals*, p. 259.

581 The twenty-five great accomplished masters of Chimpu (*rje-'bangs nyer-lnga*) are enumerated above on pp. 534-6. The precise enumerations of the others are unknown (Khetsun Zangpo Rinpoche).

582 See below, pp. 607-15.

583 The effortless vehicle is Atiyoga, the highest.

584 For the distinctions between the White, Black and Variegated branches of the Spatial Class, see *Fundamentals*, pp. 326-8; and the detailed explanation in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 339-48.

585 On the accomplishment of swift-footedness, see *Fundamentals*, p. 259. It is conferred by yakṣa and yakṣiṇī spirits and classed among the mundane accomplishments which do not transcend the cycle of existence.

586 Of the *Eighteen Esoteric Instructions of the Mental Class* which are listed in the Bibliography, the first five were those translated by Vairocana; the remaining thirteen were subsequently translated by Vimalamitra with the assistance of Nyak Jñānakumāra and Yudra Nyingpo.

587 On the reasons for the exile of Vairocana to Kham, see *The Life and Liberation of Padmasambhava*, Pt. 2, pp. 450-70; the *Scholar's Feast of Doctrinal History*, pp. 225-9; and P. Kvaerne, "A Preliminary Study of Ch. VI of the *Gzer-mig*" in TSHR, pp. 185-91. A major source to be explored in depth is the *Biography of Vairocana* (*rje-btsun thams-cad mkhyen-pa bai-ro-tsa-na'i rnam-thar 'dra-'bag chen-mo*), Ch. 11.

588 The lineages indicated in this paragraph are detailed in Pt. 5.

589 The *four ways of death* are listed in the Glossary of Enumerations.

590 Phadampa is revered in Tibet as the founder of the tradition known as Pacification (*zhi-byed*). For his life and deeds, refer to B. N. Aziz, "Indian Philosopher as Tibetan Folk Hero" *Central Asiatic Journal* 23, 1-2 (1979), pp. 19-37; and idem, "The Work of Pha-dam-pa Sangs-rgyas as Revealed in Ding-ri Folklore" in TSHR, pp. 21-9. Cf. also *Blue Annals*, Book XII.

591 The *Vajra Bridge* is a teaching according to the Spatial Class of the Great Perfection. It is known as such because its practice leads to the attainment of the rainbow body in one lifetime. See *Fundamentals*, pp. 326-8.

592 On the Six-Syllable Mantra, see n. 537.

593 This master appears to have played a major role in the transmission of the *Supreme Continuum of the Greater Vehicle* in Tibet. See, e.g., Jamgön Kongtrül, *rgyud bla-ma'i 'grel-pa*, introduction; and Jetsün Künga Drölcok, *khrid-brgya lo-rgyus*. His tradition did much to inspire

the elaboration of the teaching of extrinsic emptiness (*gzhan-stong*), on which see *Fundamentals*, pp. 169ff.

594 See *Fundamentals*, p. 370, n. 355.

595 "Water-stone" (*chu-rdo*) refers to a type of soft, porous rock.

596 Atiśa's direct and circuitous paths of Transcendental Perfection are exemplified in his *Lamp for the Path to Enlightenment* (*Bodhipathapradīpa*) and the many brief precepts anthologised in, e.g., DZ Vols. 2-3.

597 For a useful introduction to the life and teachings of this great woman, see *Blue Annals*, pp. 982-4; and J. Gyatso, "A Preliminary Study of the *Gcod* Tradition" in STC, pp. 320-41.

598 The available data on this master is summarised in B. N. Aziz's introduction to *The Traditions of Pha-dam-pa Saṅs-rgyas.*

599 Refer to sGam-po-pa, *The Jewel Ornament of Liberation.*

600 Four Syllables: In the practice of *gtum-mo* when the inner heat blazes upward from the syllable VAM to melt the seminal point in the crown centre, the seed-syllables of body, speech and mind (OM ĀH HŪM) then lose their stability in the crown, throat and heart centres respectively (Khetsun Zangpo Rinpoche.)

601 The text erroneously reads *zla-bzhi* for *brda-bzhi.*

602 Deathless nectar (*'chi-med bdud-rtsi*) is a purificatory means of subsistence on alchemical and herbal essences and so forth.

603 As above, n. 600, the three movements are the destabilisation of the syllables OM ĀH HŪM effected by the syllable VAM when it generates the heat to melt the seminal point of the crown centre.

604 *thugs-pa lcags-bsregs*. The red-hot image that emerges when the mould used in iron-casting is broken.

605 Vajrapāṇi is frequently invoked to deal with skin diseases such as leprosy which are said to be caused by malign nāgas or water spirits.

606 There are *four kinds of relics*, on which see *Fundamentals*, p. 337; and the Glossary of Enumerations. They are generally the small indestructible particles among the larger bone remains left behind after the cremation of an enlightened master.

607 On this renowned logician, see L. W. J. van der Kuijp, "Phya-pa Chos-kyi Seng-ge's Impact on Tibetan Epistemological Theory" JIP 5 (1977), pp. 355-69.

608 The *Seven Sessions of Aro* (*a-ro thun-bdun*), also known as *Aro khrid-mo-che*, is the system of the Mental Class which was formulated by Aro Yeshe Jungne in Kham (*khams-lugs*). It was so called because he held both the Indian and Chinese lineages during the seventh generation of their transmission. See DZ Vol. 1; and Karmay, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", pp. 181-2, n. 41.

609 Phakmotrupa (1110-70) was one of the four greatest disciples of Gampopa. The tradition named after him was for some centuries one of the most influential Kagyü subsects, and came to wield great temporal power as well. His own disciples went on to found eight independent subsects of their own. See *Blue Annals*, pp. 552-63; Stein, *Tibetan Civilization*, pp. 74-81; and Tucci, *The Religions of Tibet*, pp. 26, 36, 40-1.

610 On this figure, see below, pp. 674-5.

611 See below, pp. 825-34.

612 Her father was King Trhisong Detsen.

613 The seed-syllable NR focused in the heart centre of the body is the source of human existence. In Sanskrit it is the root indicating "human existence", "mankind" or "man".

614 Pema Lendreltsel was the reincarnation of the princess Pemasel. According to the *Scholar's Feast of Doctrinal History*, p. 213, he was also known as Pangangpa Rincen Dorje (see below, p. 582). Other sources, however, hold Rincen Dorje to have been his reincarnation. He, in turn, was succeeded by Longcen Rapjampa, and he, by Pema Lingpa. See pp. 796-9.

615 See n. 586 above; and Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 357-61.

616 Mount Wu-t'ai-shan (*ri-bo rtse-lnga*) is a mountain sacred to Mañjuśrī and located in Shanxi province. See also p. 495. For much useful background on Wu-t'ai-shan as a place of Chinese Buddhist pilgrimage, see R. Birnbaum, *Studies on the Mysteries of Mañjuśrī*.

617 For a description of this important temple, see H. E. Richardson, "Tibetan inscriptions at Źva-ḥi Lha Khaṅ" *Journal of the Royal Asiatic Society* (1952), pp. 133-54, and (1953), pp. 1-12; also KGHP, pp. 37-9, 110, etc.

618 Elder (*gnas-brtan*) is usually equivalent to Skt. *sthavira.* Zhecen Gyeltsap, *źe-chen, chos-'byung*, p. 208, however, glosses *gnas-brtan* in this instance with the words *dkon-gnyer dkun-ma*, "ordinary temple attendant", which refers, he maintains, to Dangma's long-held position in the Zha Temple in Uru.

619 On this renowned ascetic, see Nālandā Translation Committee, *The Rain of Wisdom*, pp. 256-8.

620 Uttaraphalgunī (*khra'i zla-ba*) is the latter half of the second Tibetan month (March/April). It is also known as *dbo zla-ba*. The earlier half, Pūrvaphalgunī, is known in Tibetan as *gre-zla-ba* or *rta-chung zla-ba*.

621 The Tibetan *kha-byang* means an inventory to concealed treasure doctrines. In this context however it equally refers to the cave facing (*kha*) north (*byang*), which is symbolic of the inventory Zhangtönpa was to discover.

622 Physical refinement: this is *shin-tu sbyangs-pa yang-dag byang-chub-kyi yan-lag*, Skt. *praśrabdhi*, one of the seven limbs of enlightenment (*byang-chub-kyi yan-lag bdun*, Skt. *saptabodhyaṅga*) cultivated by a bodhisattva.

623 The western chronology giving precise days and months from this point onwards is calculated according to the tables appended to Schuh's *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*. Refer to pp. 399-400, for guidelines on our usage of Schuh's tables.

624 I.e. white representing Vairocana, blue representing Akṣobhya-Vajrasattva, yellow representing Ratnasambhava, red representing Amitābha, and green representing Amoghasiddhi. See *Fundamentals*, pp. 125-7.

625 The *Seventeen Tantras of the Esoteric Instructional Class* are listed in the first part of the Bibliography. See also Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 390ff.

626 The aftermath of meditative absorption (*rjes-thob*, Skt. *pṛṣṭhalabdha*) refers to the experiences which occur during the intervals between

specific periods of meditative absorption (*snyoms-'jug*, Skt. *samāhita*).

627 On this Kagyü master, see *Blue Annals*, pp. 403-7.

628 Trakpa Gyeltsen (1147-1216) was the third of the five great masters of the early Sakyapa school. See *Blue Annals*, pp. 194, 211, 217.

629 The three continua in general are the tantras of ground, path and result, on which see *Fundamentals*, pp. 263-7. Here, however, they refer to such instructions specifically within the Sakya tradition.

630 The Protector of Pristine Cognition (*ye-shes mgon-po*, Skt. Jñānanātha) is a form of Mahākāla. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 44-8.

631 See *Blue Annals*, pp. 711-15. Zhang (1122-93) was the founder of the Tshelpa Kagyü tradition.

632 The *khukcö* flower (*khug-chos me-tog*), also known as *ug-chos*, is said by Kalön Jigme Taring and Hugh Richardson to be *Incarvillea Delavayi*. It is a pink trumpet-shaped flower on a short stalk blossoming between May and July.

633 See *Scholar's Feast of Doctrinal History*, p. 198, for this prediction which is derived from the *Penetration of Sound*, pp. 40-1.

634 According to *Blue Annals*, p. 195, this occurred in the year 1214 when Guru Cober was nineteen. In that source the Translator of Sakya is clearly stated to be Sa-skya Paṇ-chen, i.e. Sakya Paṇḍita.

635 On the Mitrayogī tradition, see *Blue Annals*, pp. 1031-4.

636 See Guenther, *The Royal Song of Saraha*, Pt. 1.

637 This is of course the famed image in the Lhasa Jokhang. See Pl. 8.

638 The actual ground of the practice (*dngos-gzhi*) is preceded by the preliminaries (*sngon-'gro*), on which see Jamgön Kongtrül, *The Torch of Certainty*, and *The Words of My Perfect Teacher*.

639 "Secret vajra" (*gsang-ba rdo-rje*) is here a mystical metaphor for penis.

640 These are famed as "secret lands" (*sbas-yul*), on which see E. Bernbaum, *The Way to Shambhala*, pp. 53-77.

641 Orgyenpa Rincenpel, p. 891, played a dominant role in the transmission of the Drukpa Kagyü and Karma Kagyü traditions during the latter part of the thirteenth century. In addition, he founded his own teaching system known as the *Oḍḍiyāna Tradition of Ritual Service and Attainment* (*o-rgyan bsnyen-bsgrub*), which was connected with the *Kālacakra Tantra*. See *Blue Annals*, pp. 696-702; G. Tucci, *Travels of Tibetan Pilgrims in the Swat Vally*, pp. 41-64; and the Glossary of Enumerations under *three indestructible realities*.

642 Kumārādza, the name by which this figure is best known, is a Tibetanised form of the Sanskrit name Kumārarāja.

643 *spyan-ras-gzigs na-rag dong-sprugs*, an aspect of Avalokiteśvara particularly favoured among the Nyingmapa.

644 This quotation occurs in a biography of Drigung Rincen Phüntsok, on whom, see below, pp. 595 and 676-7.

645 This is a valuable assertion that must be seriously considered in studying the evolution of the doctrines of the Great Perfection. In particular, the diction of early authors such as Nupcen Sangye Yeshe and Rongzom Chöki Zangpo should be closely compared to that of Kumārādza's leading disciples Longcen Rapjampa and Karmapa Rangjung Dorje and their successors.

646 *gza'-sngags-dam-gsum*. See, in particular, Nebesky-Wojkowitz, *Oracles*

and Demons of Tibet, Ch. X, pp. 185-6, 259-64. Nebesky-Wojkowitz, however, does not seem to have been aware of their occurrence as a trio in the tradition of the Great Perfection.

647 See *Scholar's Feast of Doctrinal History*, p. 198, and the *Penetration of Sound*, pp. 40-1.

648 All the major chronological schools agree on the date for Kumārādza's passing.

649 The Chinese emperor was Toghan Timur (reigned 1332-68). See Karma Thinley, *The History of the Sixteen Karmapas of Tibet*, pp. 57-8.

650 See below, pp. 666-7.

651 The *Scholar's Feast of Doctrinal History*, p. 198, states the source to be the *Innermost Spirituality of the Ḍākinī (mkha'-'gro snying-thig)*.

652 See above, p. 515.

653 Dromtön (1004-64) was one of the three leading disciples of Atiśa and a founder of the Kadampa tradition. Refer to *Blue Annals*, pp. 251-67.

654 The date of Longcenpa's birth is calculated according to the old Phukpa school. The Tshurpu system omits from its reckoning the eighteenth day on which he passed away, while Phakpa omits the sixteenth day preceding his demise, which is also mentioned in the biography. Hence only Phukpa includes all of these three days, although it is a system of calculation adopted after the death of Longcenpa.

655 Namdru Remati, the protectress from the Mātaraḥ maṇḍala, is the embodiment of the constellation Andromeda. See also Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 33.

656 On the seminary of Sangpu Neutok, see *Blue Annals*, pp. 328ff.

657 Note also that this epithet echoes the name of a group of profound scriptures of the Great Perfection, the *Tantras of the Extent of Vast Space (klong-chen rab-'byams-kyi rgyud-rnams*, NGB Vol. 3).

658 Sonam Gyeltsen (1312-75) is best known to western scholars as the possible author of a popular history of the ancient Tibetan kings, the *rgyal-rabs gsal-ba'i me-long*. That Longcenpa regarded him as an important philosophical thinker is revealed by his letter to Sonam Gyeltsen in *Kloṅ-chen gSuṅ thor-bu*, Vol. 1, pp. 360-3.

659 The traditions of these masters, and their positions in the lineage of Pacification are detailed in *Blue Annals*, pp. 872ff.

660 Regional factionalism seems to have been endemic in the Tibetan monastic colleges from an early date. For an example belonging to the twelfth century, see M. Kapstein, "The Shangs-pa bKa'-brgyud: an unknown tradition of Tibetan Buddhism" in TSHR, pp. 138-44.

661 I.e. Ngok Loden Sherap the great translator. See *Blue Annals*, especially pp. 328ff.

662 The entire text of this satirical poem is preserved in the *Kloṅ-chen gSuṅ thor-bu*, Vol. 1, pp. 268-70.

663 This great scholar contributed vastly to the exegesis of the Transcendental Perfection of Discriminative Awareness, and to other traditions as well. See *Blue Annals*, pp. 532-6; and the English introduction to Yakde Paṇcen, *phar-phyin 'phrul-gyi bang-mdzod*, Vol. 1.

664 In modern Central Tibetan the final "*-s*" is never pronounced, though it is still written in words in which it once occurred. In Longcenpa's day it had probably only recently passed out of the vernacular. The ḍākinī is here a champion of the older pronunciation! The usage of

rigs for *rig-pa* or awareness is prevalent in works such as Longcenpa, *Dispelling Darkness in the Ten Directions*, e.g. pp. 361-3, 466 (GGFTC, pp. 852, 1027). The tradition of the *Tantra of the Secret Nucleus* (*rgyud gsang-ba'i snying-po*) itself adopts the former in the well-known verse cited above, p. 281, n. 276.

665 Contemplative experience correlates in various ways with ordinary mental states. Thus ordinary waking consciousness corresponds to the experience of the "body of illusion" (*sgyu-lus*, Skt. *māyākāya*), mundane dreaming to the yoga of the dream state (*rmi-lam*, Skt. *svapna*), and deep dreamless sleep to inner radiance (*'od-gsal*, Skt. *prabhāsvara*). Hence, there is the reference to sleep at this juncture.

666 The deity Ode Kungyel is held to be the protector of a mountain range in Nyangpo which bears the same name; see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 206, 227. For Nyencen Thangla, ibid., pp. 205-10. The seven Menmo sisters (*sman-mo mched-bdun*) were subdued at Silma in Tsang by the master Padmasambhava: ibid., pp. 198-202; and *The Life and Liberation of Padmasambhava*, Pt. 2, p. 373.

667 The prophecy is referring to Longcenpa's subsequent incarnation as the treasure-finder Pema Lingpa in Bhutan to the south-west of Tibet.

668 The treasure troves in Bumthang are those which he later discovered as Pema Lingpa.

669 Kumārādza, the teacher of Longcenpa, was of course the emanation of Vimalamitra.

670 Longcenpa was the reincarnation of Pangangpa Rincen Dorje who, according to different traditions, is held to have been either identical to, or the reincarnation of, Pema Lendreltsel, the discoverer of the *Innermost Spirituality of the Ḍākinī*. See above, p. 555, n. 614.

671 The point is that the widespread propagation of the *Innermost Spirituality of Vimalamitra* continued for one hundred years and the *Innermost Spirituality of the Ḍākinī* for five hundred years. Although both lineages are preserved at the present time, there are few who actively practise their teachings. And yet they are treasured for providing the essential background to many cycles which are currently practised.

672 On the third empowerment and its related teachings, see *Fundamentals*, pp. 301-2, n. 238.

673 *ngo-sprod*. This is the formal introduction to the experience of reality itself, which is conferred from master to student in a direct manner.

674 "Even a clay pot has a handle" – this is a pun on the Tibetan word *lung* which means either "transmission" or "the handle of a vase".

675 This is the princess Pematsel mentioned above on p. 554.

676 I.e. the four profound volumes of the *Innermost Spirituality of Vimalamitra*.

677 On "the manifestation of inner radiance by night", see *Fundamentals*, p. 280.

678 According to H. V. Guenther in the introduction to *Kindly Bent to Ease Us*, Vol. 1, p. xiv, it was on this occasion that he was given the name Dorje Ziji by Yeshe Tshogyel. Previously Guru Rinpoche had named him Trime Özer.

679 *mngon-rtogs*. The text in which the visualisation and ritual of the deity is described.

680 It is by conferring the seal of entrustment (*gtad-rgya*) that the continuity of transmitted doctrines is maintained.

681 *sprul-bsgyur*. This compound belongs to the technical terminology of the yoga of the dream state, but is also applied to the manufacture of sacramental substances.

682 Longcenpa developed the *Innermost Spirituality of the Ḍākinī* into his own mind treasure, the *Further Innermost Spirituality of the Ḍākinī*. Later he condensed it along with the *Further Innermost Spirituality of the Guru* (*bla-ma yang-tig*, NYZ Vol. 1) into the *Profound Further Innermost Spirituality* (*zab-mo yang-tig*, NYZ Vols. 10-11).

683 "Offerings pure in respect of the three spheres" are those purely given without trace of attachment in the giver, the giving or to the gift itself.

684 Ceremonies of the eighth, tenth and twenty-fifth days respectively commemorate the medicine buddhas, Guru Padmasambhava in his various manifestations and the ḍākinīs.

685 This is the *Further Innermost Spirituality of the Guru* or the *Further Innermost Spirituality like the Wish-fulfilling Gem* (*yang-tig yid-bzhin nor-bu*) which Longcenpa developed from the *Innermost Spirituality of Vimalamitra*.

686 *bca'-ka*.

687 On Tamsi demons, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 517-18, 119, 284.

688 On the conflict between Sakya and Drigung, see, e.g., D. Snellgrove and H. Richardson, *A Cultural History of Tibet*, pp.144-5, 152; and *Blue Annals*, pp. 217-18. This led eventually to the formal assumption of power in 1349 of Tā'i Situ Cangcup Gyeltsen of Phakmotru (1302-64). Longcenpa moved to Bhutan in consequence of a dispute with this new potentate of Tibet, which endured for some ten years. See below, pp. 591-2; and for an enumeration of the eight monasteries which he founded or developed there, see Aris, *Bhutan*, pp. 155, 315.

689 Our text erroneously reads *gsum* (three) for *gnyis* (two). For a highly useful anthology of Longcenpa's writings, drawn from many of the texts mentioned in this paragraph, see Tulku Thondup Rinpoche, *Buddha Mind*.

690 This incident is recounted by Guenther in his introduction to *Kindly Bent to Ease Us*, Vol. 1, p. xv. Tā'i Situ Cangcup Gyeltsen was unfortunately provoked into believing Longcenpa to be an ally of his opponent Drigung Gompa Künrin. Shortly after the former assumed power, Künrin organised a revolt. Longcenpa tried to mediate, but his actions were misinterpreted and in consequence he was forced into exile in Bhutan where he remained at the monastery of Tharpaling near Bumthang (see n. 688 above). Eventually he was reconciled with Tā'i Situ (the "Eight-footed Lion" or "Shing-go-chen-pa") through the efforts of his lay patrons Prince Situ Śākya Zangpo of upper Ü and Dorje Gyeltsen of Yamdrok.

691 *shing-sgo chen-pa*: "King of the Land of Wooden Doors" was a title adopted by Tā'i Situ Cangcup Gyeltsen. Tibet is called the land of wooden doors because (according to Nyoshul Khen Rinpoche) a wooden gateway was erected on the Amdo frontier with China to mark a peace treaty during the reign of Relpacen. According to Khenpo Palden Sherap the significance is that in antiquity the first Tibetans

to build houses constructed their doors of plentiful forest wood. The Author recommends both views should be recorded here. T. V. Wylie in GT, p. 155, n. 373, maintains the latter view on the basis of G. Tucci's *Tibetan Painted Scrolls*, p. 698, n. 486: "This expression becomes synonymous with the areas of Dbus and gTsang, where the population is largely sedentary as opposed to the nomadic peoples of other areas." The former lived in permanent houses while the latter lived in tents.

692 In this instance Longcenpa refers to himself by this name, not to his previous incarnation.

693 See *Fundamentals*, pp. 335-45.

694 The date of Longcenpa's death is here calculated according to the old Phukpa school, on which see p. 400. The Tshurpu calendar omits the eighteenth day of this particular month on which he passed away, and the Phakpa school omits the sixteenth day which is mentioned in this biography. Cf. n. 654 above.

695 "Upper demons" (*steng-gdon*) afflict the brain causing epilepsy, stroke and nervous disorders.

696 See the *Scholar's Feast of Doctrinal History*, p. 198, and the *Penetration of Sound*, pp. 40-1, where the prediction concerning Lodröchok clearly intervenes between those of Gelong Pelden (i.e. Kumārādza) and the ḍākinī Śrīdharā.

697 See below, pp. 676-7.

698 See below, pp. 835-40.

HISTORY: PART FIVE

699 On the trilogy of the *Sūtra which Gathers All Intentions*, the *Magical Net* and the *Mental Class* (*mdo-sgyu-sems-gsum*), see p. 396. The term *Mental Class* in this context specifically refers to the cycle of teachings associated with the *All-Accomplishing King* (*chos thams-cad rdzogs-pa chen-po byang-chub-kyi sems kun-byed rgyal-po*, T 828), which exemplifies the Mental Class of the Great Perfection.

700 See p. 533 above.

701 *dmar-khrid*.

702 See Dudjom Rinpoche, *rgyal-rabs*, p. 313. Queen Margyen, also known as Queen Tshepong-za, was the senior consort of King Trhisong, and a partisan of the Pön tradition. When the crown-prince Mune Tsepo came to power in 796 (*rgyal-rabs* dating), he married his father's younger consort Phoyongza and in direct consequence was poisoned to death by his own mother out of jealousy in 798, shortly before his father's demise. The queen then became openly hostile to Buddhist teachers such as Nyak. Cf. also Kvaerne, "A Preliminary Study of Chapter VI of the *gZer-mig*".

703 *long-mo*.

704 The *Perfect Practice of Vajrakīla* is a means for attainment derived from the *Vajrakīlaguhyatantra* (NGB Vol. 27). The *Blue-skirted One's Cycle* (*gsham-sngon*) is another tradition derived from the *Twelve-Section Kīlaya Tantra* (*kilaya tan-tra bcu-gnyis*, NGB Vols. 19, 29). Together with the *Six Secret Tantras* (NGB Vols. 28-9) they were passed down

in the lineage of Nyak Jñānakumāra. See p. 712 below.

705 The "Crow of Chim" or Chim Carok, one of Nyak's enemies, was unfortunately named. Nyak's careless invocation of the rite brought death to an innocent crow (*bya-rog*).

706 It is not clear to us exactly which tale this refers to. But compare this with the story of Jālandharipā's disciple Kaṇhapā (who is often identified with Kṛṣṇacārin) in Robinson, *Buddha's Lions*, pp. 81-5.

707 The rite of the "Tie to the Higher Realms" (*gnas-lung*) is a funeral ceremony in which the consciousness of the deceased is actually transferred to a higher level of existence. The rite of "liberation" (*sgrol*) is one aspect of the fourth rite (*drag-po'i phrin-las*) through which the consciousness of a sentient being trapped in the unfavourable conditions of bad karma can be transferred forcefully to the favourable conditions of a buddha-field by great mantra adepts acting out of compassion. Obstacles to oneself and to others are said to be thereby removed. Such is the purpose of all the wrathful actions which are described in this and subsequent passages. Refer to Longcenpa, *Dispelling Darkness in the Ten Directions* pp. 396-402 (GGFTC, pp. 914-22).

708 Life-supporting wolf-spirits (*bla-spyang*) are one manifestation of the life-supporting talisman (*bla-gnas*) which was generally adopted by Tibetan potentates as a magical means of personal protection. The ancient kings are said to have possessed turquoise crown ornaments (*bla-gYu*) which were empowered in this way. The power traditionally ascribed to a life-supporting talisman is illustrated by an incident from the *Epic of Ling Kesar* in which the hostile king Sa-tham proves to be invincible until the moment when Kesar kills the seven bears which were his life-support. See also Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 481-3.

709 All that arises in the mind is ultimately grounded in the very nature of mind itself, and thus, if used skilfully, provides a path leading to the realisation of that nature. Vimalamitra guided Nyak's wrath in such a way that realisation emerged from wrath itself, which was then transmuted into great compassion.

710 The Sogdians and related peoples of Central Asia, such as the Scythians, were renowned metal-workers. The name *sog-po* (originally referring to the Sogdians) was later applied to the Mongols when they overran the whole of Central Asia. See Stein, *Tibetan Civilization*, p. 34; and G. Uray, "The Four Horns of Tibet according to the Royal Annals" *Acta Orientalia Hungarica* X, 1 (1960), pp. 31-57, n. 34.

711 I.e. Pektse's body was similar to a kīla or ritual dagger – the symbolic implement of Vajrakīla through which wrathful rites of "liberation" are performed.

712 This is a variant on one of the most famous and ancient summations of the teaching, which is found in, e.g., *Dhammapāda*, v. 183, and other canonical texts. See N.S. Shukla, *The Buddhist Hybrid Sanskrit Dharmapāda*, p. 62, no. 357.

713 See p. 540.

714 Nyakmar and Getön are apparently one and the same.

715 As noted briefly in the Translators' Introduction and in n. 535 above, there are many discrepancies in the dating of the imperial period of Tibetan history which come to light when the various available sources

are compared. One of the problems centres on whether Songtsen Gampo died in 649/50 as stated by Chinese and early Tibetan sources (Tun Huang, *T'ang Annals*), or whether he lived until 718 as claimed by some Tibetan sources (cf. Dudjom Rinpoche, *rgyal-rabs*, pp. 137ff.). In addition, Tibetan historians disagree as to the length of time that elapsed between Langdarma's persecution and the restoration of Buddhism in Central Tibet. Nupcen's birth according to the tradition which asserts Songtsen Gampo's longevity and a late date for the Langdarma persecution would be February 832, whereas the dating based on the early annals would place his birth in 772 (*chu-pho-byi lo*). Our present *History* assumes that the dates associated with the life of Nupcen, which are given below on p. 613, follow the former tradition. See also pp. 948-50; and, for further information, Karmay, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", pp. 170-1, 187.

716 Chinese preceptors (Ch. *Ho-shang*, Tib. *Hva-shang*) were active in Central Tibet until their defeat in the great debate at Samye by Kamalaśīla who represented the orthodox Indian philosophical tradition of Svātantrika-Madhyamaka. They later continued to teach their sūtra-based tradition in the Gyelmorong area of Kham where the Great Perfection was also transmitted by Vairocana during his exile. See also pp. 896ff. Some of their texts are said to be among the concealed treasures which were subsequently rediscovered by Ratna Lingpa and others. That Nupcen Sangye Yeshe was himself much influenced by Chinese Ch'an Buddhism is made abundantly clear by his *Lamp for the Eye of Contemplation*, Ch. 5. Cf. Jeffrey Broughton, "Early Ch'an in Tibet" in R. Gimello and P. N. Gregory (eds.), *Studies in Ch'an and Hua-yen*; Karmay, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", *passim*; and Ruegg, "The Great Debate between Gradualists and Simultaneists in Eighth-Century Tibet".

717 Preceptor here, following the oral interpretation of Khenpo Palden Sherap, corresponds closely to the archaic Tibetan word *ru*, which also means superior, primordial, or precursor. See also n. 342.

718 On Marutse the butcher (*gshan-pa ma-ru-rtse*), see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 92.

719 I.e. the empowerment for the zombie or *vetāla* ritual. See n. 578 above.

720 Running throughout Indo-Tibetan religious culture is a profound belief in the power of truth and the truthful utterance, which when properly applied can work wonders. See, e.g., H. Zimmer, *Philosophies of India*, pp. 160-9.

721 *cha-ga*.

722 That the persecution was directed primarily at the monastic establishment and not at the Buddhist laity is indicated by S. G. Karmay, "The Rdzogs-chen in its Earliest Text" in STC, pp. 272-82. Nup's own survival of the persecution is indicated in his *Lamp for the Eye of Contemplation*. Langdarma, in his decision to supress the Buddhist monasteries, may have been following the lead of the T'ang emperor Wu-tsung, who suppressed Buddhism in 845, as well as responding to reactionary forces in Tibetan society.

723 See above, pp. 523-4.

724 The texts of deathless nectar are exemplified by the *Eight Volumes of*

Nectar (*bdud-rtsi bam-brgyad*, T 841 and NGB Vol. 26).

725 Regarding the traditional Tibetan dating of Buddha Śākyamuni's final nirvāṇa, see p. 948.

726 On the accomplishment of the "swift feet of the yakṣiṇī" (*gnod-sbyin-mo'i rkang-mgyogs*), see *Fundamentals*, p. 259. The *Scholar's Feast of Doctrinal History*, p. 225, speaks of two kinds of swift-footedness, one of which was conferred by Rematī, the yakṣiṇī.

727 For an explanation of the geomantic centres, see n. 543; also Aris, *Bhutan*, pp. 5-33.

728 "Both of the great accomplishments" acquired by Yönten Gyamtso refers to the supreme accomplishment of enlightenment and the mundane accomplishment of special powers, on which see, e.g., *Fundamentals*, pp. 259-60.

729 For the standard account of Milarepa's apprenticeship under this master, see Lhalungpa, *The Life of Milarepa*, pp. 27ff; and D. Martin "The Teachers of Mi-la-ras-pa" *The Journal of the Tibet Society* 2 (1982).

730 Nyang Yeshe Jungne of Chölung – the text wrongly reads Nyang *Sherap* Jungne.

731 The principle division in the lineage of the transmitted precepts is a geographical one between the tradition of Rong in Central Tibet and the tradition of Kham in the east. The Rong tradition will be described first.

732 See *Blue Annals*, p. 109.

733 Atsara is a Tibetan corruption of Skt. *ācārya*, "master" or "teacher".

734 "I" probably refers here to an earlier historian rather than to the present Author.

735 Zurpoche's outward journey from Kham to Central Tibet is paralleled by his inward meditative experience. The robe worn by adepts of the inner heat (*gtum-mo*) is one of thin, white linen.

736 On the centre of perfect rapture (*sambhogacakra*), which is the centre of buddha-speech located in the throat, see pp. 818-19, 837 and n. 1143.

737 The *rulu mantra* is that of Yangdak Heruka.

738 This may well refer to a form of Pehar. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 97, 99 and 145ff.

739 Matram is Rudra, the matricide who is said to have been subdued by Hayagrīva. See, e.g., *The Life and Liberation of Padmasambhava*, Pt. 1, pp. 26-46.

740 *rgya-phubs/phibs*. On this characteristic motif in Tibetan architecture, see A. Chayet, "The Jehol Temples and their Tibetan Models" in STC, pp. 65-72; and idem, *Les Temples de Jehol et leurs modèles tibétaines*.

741 I.e. Vairocana with four faces facing in the four cardinal directions.

742 *glo-'bur*.

743 This is Vairocana in the form of Samantamukha. See n. 741 above.

744 The causal Heruka (*rgyu'i he-ru-ka*) is the simple form with one face and two hands visualised through the stage of creation. It is contrasted with the maturational Heruka (*'bras-bu'i he-ru-ka*) which is the multi-armed deity spontaneously appearing through the stage of perfection. See below, pp. 627-8; also the sections on Mahāyoga and Anuyoga in *Fundamentals*, pp. 275-89 and 359-69.

745 Cf. Lhalungpa, *The Life of Milarepa*, pp. 52-3.
746 The flesh of one born a brahman or vegetarian over seven successive lifetimes is regarded traditionally as having miraculous properties. See, e.g., the account of the life of Orgyen Lingpa, pp. 775-89.
747 As explained on p. 462, Mahāyoga is divided into the section of tantra texts and the section of means for attainment derived from the former. The first is, relatively speaking, exoteric and the second esoteric. See also *Fundamentals*, p. 283.
748 According to the Tibetan system of weights and measures, one load (*khal gcig*) comprises twenty measures (*'bre nyi-shu*), a measure being about four pints.
749 *them-bu*.
750 *thun*.
751 Cf. *Hevajra Tantra*, Pt. 2, Ch. 5, v. 26:

> Flirtatious, heroic and fearsome,
> Mirthful, stern and terrific,
> Compassionate, awed and at peace,
> He is endowed with the nine flavours of drama.

752 On the fruitional or maturational Heruka, see n. 744 above.
753 *chu-rab*.
754 Shenrap Miwoche is regarded by the Pönpo as the founder of their religion. See S. G. Karmay, *The Treasury of Good Sayings*, intro., pp. xviii-xx, 23-4 and *passim*; D. L. Snellgrove, *The Nine Ways of Bon*, intro.; and Tucci, *The Religions of Tibet*, Ch. 7.
755 Drokmi Lotsāwa (993-1050), the student of the Indian Gayadhara, was responsible for introducing into Tibet the tradition of the Path and Fruit (*lam-'bras*), which was to become the foremost teaching of the Sakyapa lineage. His requirements for gold were notorious; see, e.g., Nālandā Translation Committee, *The Life of Marpa the Translator*, pp. 6-8.
756 Name of a pass leading into the valley in which Tshurpu is situated.
757 The bells and dishes would have been attached to the chain as decorations.
758 This is Myu-gu-lung, in Tsangtön Mangkar Valley, situated to the immediate west of Sakya. See *Blue Annals*, pp. 207-8; and KGHP, pp. 64-5.
759 On "holder of the awareness of spontaneous presence" (*lhun-grub rig-'dzin*), see *Fundamentals*, p. 282.
760 The essential substances are pure essences or particles of rainbow light. See *Fundamentals*, p. 340.
761 The wolf-skin hat (*spyang-zhva*) is a garment typically worn by the Pönpo, see below, p. 939. Similarly, the practice of counter-clockwise circumambulation is characteristic of the Pönpo. Cf. D.L. Snellgrove, *Himalayan Pilgrimage*, pp. 42-3.
762 The text erroneously reads *rung-chu* instead of *rud-chu*, "flooding waters" (Khenpo Palden Sherap).
763 "Male wealth" is a family's land and house, and "female wealth" its utensils and valuables. Cf. Stein, *Tibetan Civilization*, p. 109.
764 These first three clauses represent a common formula expressive of unalterable determination in spiritual practice. See Künzang Pelden,

byang-chub sems-dpa'i spyod-pa-la 'jug-pa'i tshig-'grel, fol. 21b.

765 *dpe-'grems*.

766 Zurcungpa is here referred to as Zurpoche's nephew simply because he hails from the same clan, though the genealogy given on p. 617 makes him Zurpoche's grandnephew.

767 *chos-'khor*.

768 The evil destinies (*ngan-'gro*) are those which entail birth as animals, tortured spirits or denizens of hell.

769 For the *Eight Gaurī* in the retinue of Yangdak Heruka, see the Glossary of Enumerations.

770 How they came to be so called is explained below, p. 643.

771 *sdig-pa mi-dge so-sor bshags*. Zurcungpa is here punning on the word *sdig-pa*, which means both "sin" and "scorpion", as well as on the word *bshags*, which means "to repent" and also "to cleave" or "to split".

772 For the full implications of this phrase, see *Fundamentals*, pp. 215-16.

773 *tsong-ge*.

774 These seals or mudrā (*phyag-rgya*) are the seals of the body, speech and mind of the peaceful and wrathful deities (Khenpo Palden Sherap).

775 "The activity field in which appearances are exhausted" (*chos-zad-pa'i skye-mched*) refers to the experience of Cutting Through Resistance (*khregs-chod*). See *Fundamentals*, pp. 334-7.

776 Tib. *dge-ba'i bshes-gnyen*, Skt. *Kalyāṇamitra*. In essence this term refers to one who benefits others by means of the teachings of the greater vehicle. It was taken over by the Kadampa school at an early date as a title for their masters and gradually came to be used to describe those who had passed the scholastic curriculum of the dialectical colleges. Later the Gelukpa school formalised this usage so that in their colleges it became roughly the equivalent of the western Doctor of Divinity or Doctor of Theology degree.

777 *sta-gu-ra mi-gnyis*. According to *Blue Annals*, p. 119, and the Hindi translation of the present text by Rikdzin Lhündrup, p. 186, this term means the "two honourables" (*ādāraṇīya*). Khenpo Palden Sherap speculates that it may mean "two who lived in tents". However the precise derivation of the word is uncertain.

778 This figure played a major role in the diffusion of Buddhist formal logic in Tibet. See *Blue Annals*, pp. 70-1.

779 See Tāranātha, *History of Buddhism in India*, pp. 124-5 and 131-2, for this account of Śūra's meeting with Āryadeva.

780 As pointed out above, nn. 291 and 486, "liberation" refers to the forceful transference of consciousness to a higher level.

781 The identity of the Great Translator of Sakya (*sa-lo-chen-po*) referred to here is unclear. According to Khetsun Zangpo Rinpoche he may possibly have been Sakya Locen Jinpei Dorje. Alternatively, Sakya Lotsāwa Jamyang Künga Zangpo and even Sakya Paṇḍita have been suggested.

782 Regarding the four visionary appearances, of which this is the fourth, it says in the *Penetration of Sound*, p. 91:

> Then turning from that to the four visionary appearances: by the visionary appearance of the direct perception of reality (*chos-nyid mngon-sum-gyi snang-ba*) the terms which

rely on ideas and scrutiny are transcended; by the visionary appearance of ever increasing contemplative experience (*nyams gong-'phel-ba'i snang-ba*) bewildering appearances decrease and the pristine cognition of the *bardo* is manifested; by the visionary appearance of reaching the limit of awareness (*rig-pa tshad-phebs-kyi snang-ba*) the appearances on the path to realisation of the three bodies are transcended; and by the visionary appearance in which reality is exhausted (*chos-nyid zad-pa'i snang-ba*) the continuity of the three realms of saṃsāra is broken.

See also *Fundamentals*, pp. 337-45 and 371. During these four successive visions it is said that the four empowerments of the Great Perfection are received. For the latter, see pp. 498-501.

783 This translator did much to advance the teaching of the *Guhyasamāja Tantra* in Tibet. See *Blue Annals*, pp. 359ff. He was a vociferous opponent of the Ancient Translation School, on which see below, pp. 914ff.

784 *phyir-'don-pa*.

785 The paths of skilful means (*thabs-lam*) and liberation (*grol-lam*) are explained in *Fundamentals*, pp. 279-81 (under Mahāyoga); and pp. 286-7 (under Anuyoga).

786 *mig-ltag khung-du 'chus*.

787 Coalescence (*zung-'jug*, Skt. *yuganaddha*) is conceived variously according to the different vehicles of the secret mantra, e.g. as that of appearance and emptiness, bliss and emptiness, awareness and emptiness, the expanse of reality and pristine cognition, or buddha-body and pristine cognition. See *Fundamentals*, pp. 206ff. and 245ff. According to the higher vehicles coalescence is said to occur primordially and not causally.

788 Tibetan houses usually have flat roofs, used for threshing grain and as a place to catch the sun on warm days.

789 *che-'don* or investiture is a ceremony marking the maturity of a young hierarch, elevating him or her to precedence in a particular spiritual community and conferring temporal power over the monastic estates. *Blue Annals*, p. 124, reads "coming of age ceremony".

790 *rdzogs-chen skor-lugs*. *skor*, or "cycle", refers here to the four cycles of the Esoteric Instructional Class, on which see *Fundamentals*, pp. 332, 333.

791 On the *four nails*, see the Glossary of Enumerations.

792 The parasol is a symbol of power or authority, here displayed out of respect for Phadampa's illustrious guest.

793 It is after Dropukpa that the Central Tibetan tradition or *rong-lugs* and the Eastern tradition or *khams-lugs* of the transmitted precepts began to diverge.

794 For Tsen spirits, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 12-15, etc.; and for the Mātaraḥ (*ma-mo*), ibid., pp. 267-73.

795 Sacen Künga Nyingpo (1092-1158) was the first of the "five superiors" (*gong-ma lnga*) of the Sakyapa school.

796 *jo-sras*. This title was used to address the son of a priestly family.

797 *gshegs-btsun-mdzad*: our interpretation of this obscure phrase follows

the oral commentary of Khenpo Palden Sherap.

798 *'ongs-'don* means a public gathering according to Khenpo Palden Sherap; in this particular case it would seem to refer to a harvest festival or thanksgiving ceremony. Cf. *Blue Annals*, p. 134.

799 For the tradition of the cyles of the Great Perfection, see above n. 790. For the Rong and Kham traditions, see nn. 731 and 793 above.

800 The comparison with a horse, traditionally held to be a noble animal, is complimentary. The horse was known as "Loud-voiced Garuḍa-nestling" (*khyung-phrug kha-che*).

801 Lama Zhang was a Kagyü master who, to judge from the many references to him one finds in the literature of the period, was much beloved by adherents of all schools. He was the founder of the Tshelpa Kagyü order. See *Blue Annals*, pp. 711-15; and Stein, *Tibetan Civilization*, p. 76.

802 The Indestructible Seat is the Vajrāsana at Bodh Gayā in Bihar. The images of Śākyamuni are in the Lhasa Trhülnang and Ramoche temples; see p. 510 and Pl. 37. The stone dikes of Lhasa are said to have been first constructed during the reign of Songtsen Gampo; see A. Grünwedel, *Die Tempel von Lhasa*, pp. 21ff., which is based on Dalai Lama V, *Guide to the Cathedral of Lhasa*.

803 Phakmotrupa (1110-70), though famed primarily as a Kagyüpa master, studied also under Sacen Künga Nyingpo. Hence, his involvement in the transmission of the Path and Fruit, a pre-eminently Sakyapa instruction. See *Blue Annals*, p. 556.

804 Recung Dorje-tra was one of Milarepa's leading disciples. His life is summarised in *Blue Annals*, pp. 436ff. In the well-known *Life of Milarepa*, he plays the role of interlocutor, but he was not the author of that work as is asserted in the Evans-Wentz edition. For a convenient summary of the contributions of the actual author, Tsangnyön Heruka (1452-1507), see Nālandā Translation Committee, *The Life of Marpa the Translator*, pp. xix-xxi. Recung is also referred to as "Loro Recungpa", after the name of his favourite dwelling-place.

805 This appears to be the name of a malicious spirit.

806 According to *Blue Annals*, p. 133, Sangye Öntön was a relative of Zhikpo Dütsi.

807 The Kashmiri scholar Śākyaśrī spent the years from 1204 to 1213 in Tibet, during which time he taught extensively to adherents of all the major Tibetan schools. His close ties to Trhopu (*khro-phu*) are evidenced in *Blue Annals*, pp. 599, 710, 1063. It was Campapel, the translator of Trhopu, who invited him to Tibet, served as his interpreter, and eventually became his biographer. He is said to have died in Kashmir in 1225.

808 For this ritual, see n. 707 above.

809 Nyang-rel Nyima Özer (see pp. 755-9) passed away in 1192 or 1204. This must then either refer to his son and grandson, or be an erroneous reference to his son alone.

810 The struggle between Qubilai and Ariboga for the throne occurred in 1260. See Stein, *Tibetan Civilization*, pp. 77-8.

811 Phakpa (1235-80) was made the effective ruler of Tibet by Qubilai in 1253, his power being enhanced in 1260. He held the rank of "Imperial Preceptor" (*ti-shih*), on which see nn. 817 and 924 below.

812 Cf. the texts of other letters from Mongol Qans to Tibetan lamas, e.g. in Tsepon W. D. Shakabpa, *Tibet: A Political History*, pp. 61-6.

813 The complete text of this prayer does not seem to be known at the present time.

814 *Rudrākṣa* is the berry of a tree (*Elaeocarpus Ganitrus*). Rosaries made from these berries are favoured for use in connection with wrathful rites of subjugation.

815 *mu-men* according to S. C. Das, *Tibetan-English Dictionary*, p. 968, is sapphire. According to Nyoshul Khenpo it is a non-crystalline precious stone, probably lapis. For its medical usage in the treatment of leprosy, skin ailments and as an antidote for poisoning see, e.g., *gso-rig snying-bsdus skya-rengs gsar-pa*, p. 243.

816 This edict does not appear to be otherwise known, but would be consistent with Qubilai's attitude towards Tibetan practitioners of the vehicle of indestructible reality. Cf. Tsepon W.D. Shakabpa, *Bod kyi srid don rgyal rabs*, Vol. 1, pp. 289-301.

817 Pakshi (Chinese *po-shih* and Mongolian *baγši*) was a title which was interpreted in Tibet to imply spiritual equality with the imperial preceptors of China (*ti-shih* or *gong-ma'i bla-ma*). From the time of Chögyel Phakpa the latter were appointed from the Sakya tradition which was predominantly patronised by the Yüan dynasty.

818 Leprosy is held to originate from the nāga or water spirits. Through their favours, the lama's flesh would have granted immunity from the disease.

819 Possibly to be identified with Pakshi Śākya-ö, though this is uncertain.

820 On Campapel, the translator of Trhopu (b. 1172/3), see n. 807 above; and *Blue Annals*, pp. 708ff.

821 These were the Mongol incursions during the year 1285. See Stein, *Tibetan Civilization*, p. 78.

822 Qubilai Qan's elder brother Hülegü founded the Ilkhan dynasty in Iran in 1258, and as early as 1267 began to challenge Qubilai's authority in Tibet by extending his patronage to the Drigungpa sect, which rivalled the Sakyapa. From 1285 onwards the Ilkhans lent military support to Drigung, but Sakya, with the help of an army dispatched by Qubilai, was ultimately victorious, Drigung Monastery being sacked in 1290. Cf. Stein, *Tibetan Civilization*, pp. 78-9; and Shakabpa, *Tibet: A Political History*, p. 70.

823 These Mahāyoga empowerments, numbering eighteen altogether, are listed in the Glossary of Enumerations under *fifteen ordinary sacraments (of empowerment)*. See also *Fundamentals*, p. 360; and Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 370-9 (GGFTC, pp. 869-81).

824 This translator was also the tutor of Putön Rinpoche. Refer to *Blue Annals*, p. 793; and Ruegg, *The Life of Bu ston Rin po che*, pp. 80-1.

825 A *mdos* or thread-cross is a wooden-framed structure crossed with many layers of thread or silk. Used as a device for the trapping and exorcising of evil forces, its structure varies in size and appearance depending upon the deity invoked and the function of the rite. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 369-97; and Tucci, *The Religions of Tibet*, pp. 181ff.

826 This great scholar (1290-1364) has long been well known to western students of Buddhism in Tibet. The following works are the most

significant contributions to the study of his life and works published to date: Obermiller, *History of Buddhism by Bu-ston*; Ruegg, *The Life of Bu ston rin po che*; idem, *La théorie du tathāgatagarbha et du gotra*; idem, *Le traité du tathāgatagarbha du Bu ston Rin chen grub*. For Putön's view of the ancient translations, see below, pp. 892-3 .

827 *rten-'brel.*

828 Buyantu was emperor from 1311 to 1320.

829 On these magical weapons, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 354ff. and 496ff.

830 Tā'i-tu is the name usually given by Tibetan sources for the Yüan Imperial Palace. Cf. *Blue Annals*, pp. 500-1. It corresponds to Chinese *ta-tu*, the Yüan period name of Peking (modern Beijing), constructed by Qubilai between the years 1267 to 1274.

831 Chinese bronze (*li-ma*).

832 "Leather Mask of the Seven Steps" (*bse-'bag goms-bdun-ma*): for leather mask (*bse-'bag*) in general, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 102-4. Stein, however, has argued that *bse* in this instance means not "leather", but refers rather to the *bse*-spirits, and that the mask is thus a representation of such a *bse.*

833 Guluk, the third Yüan emperor, reigned from 1307 to 1311.

834 Mati Paṇcen was a leading Sanskritist, who made the final revisions of the *Kālacakra Tantra*. He also authored several influential commentaries on philosophical works. See n. 570 above; and *Blue Annals*, pp. 776, 1045-6.

835 Probably Danyi Chenpo Zangpopel (*bdag-nyid chen-po bzang-po dpal*), 1262-1322, or one of his sons.

836 The seal of entrustment or succession (*gtad-rgya*) refers to the approval granted by a preceptor to a student, thereby authorising the latter to become a lineage-holder and transmitter of the transmitted precepts. For its function within the close lineage of the treasures (*gter-ma*), see below, p. 745.

837 Our text erroneously reads *bcu-bdun* for *bdun-cu*.

838 A permissory initiation (*rjes-snang*) refers to the blessing of the buddhas or meditational deities which, when conferred by one's guru, authorises one to practise the visualization and mantra of the buddha or deity in question. Compare the usage of this term here with its usage in relation to the causal vehicles, where it is translated as the Buddha's mandate, see *Fundamentals*, pp. 75-6.

839 Compare this with an identical passage on p. 674 where the *Forty-Chapter Magical Net* has been inserted after the *Eighty-Chapter Magical Net* instead of after the *Illuminating Lamp of the Fundamental Text*.

840 This Bengali master of the *Kālacakra* tradition was one of the last great Indian Buddhist scholars to visit Tibet. His unusual career is treated in *Blue Annals*, pp. 797ff.

841 *Blue Annals*, p. 153.

842 Cf. *Blue Annals*, p. 171:

> I [Gölo] have given a brief description of the greatness of these teachers belonging to this lineage, in order to remove the great sin committed by fools who wrongly understood the Doctrine [i.e. attacked the rÑiṅ-ma-pa].

843 The history and status of this major Karma Kagyü establishment is surveyed in the autobiography of its late hierarch, Chögyam Trungpa Rinpoche, *Born in Tibet*, especially Ch. 2.

844 I.e. Pengar Jampel Zangpo (*ban-sgar 'jam-dpal bzang-po*), on whom see Nālandā Translation Committee, *The Rain of Wisdom*, pp. 123-5, 324.

845 The "ultimate doctrinal language" is that of the subtle, inner Great Madhyamaka. See *Fundamentals*, pp. 169-216; and for Tölbupa in particular, p. 204 and n. 1309.

846 On Karpopa, see below, p. 697.

847 The *Earlier and Later Treasure Troves* (*gter-kha gong-'og*) are respectively those discovered by Nyang-rel Nyima Özer and Guru Chöwang. See pp. 755-70.

848 See below, pp. 805-8.

849 This is Dalai Lama III, under whom many of the Mongol tribes were converted to Buddhism. See, e.g., Stein, *Tibetan Civilization*, pp. 81, 82.

850 *sgra'i ri-mo*.

851 *sum-rtags*, i.e. the study of the *sum-cu-pa* and *rtags-kyi 'jug-pa* attributed to Thönmi Sambhoṭa, on whom see p. 512 and n. 546.

852 Advanced philosophy students in Tibet would customarily spend some period as visiting scholars at institutions with which they were otherwise unaffiliated. Exposed thus to divergent approaches to the teaching, they would hone their intellectual skills by engaging in debate with any who would challenge them.

853 Sera Ce (*se-ra byes*) is one of the colleges of Sera Monastery, near Lhasa. Its curriculum is surveyed in L. Candra (ed.), *Materials for a History of Tibetan Literature*, Pt. 3, pp. 666-7; and Geshe Lhundup Sopa, *Lectures on Tibetan Religious Culture*, Ch. 2.

854 The date of Peljor Lhündrup's death is calculated according to the old Phukpa school. According to Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, p. 139, Dalai Lama V used old Phukpa, and his successor, the regent Sangye Gyamtso, was the first to employ the new Phukpa calculations from 1696 onwards. Refer to p. 400.

855 I.e. those cycles of teaching which are considered essential to the Zur tradition.

856 On this figure, see p. 783.

857 This is undertaken by advanced students of the vehicle of indestructible reality in order to perfect the techniques of yoga and meditation. See, e.g., Ngawang Zangpo, *Jamgon Kongtrul's Retreat Manual*.

858 See *Fundamentals*, pp. 335-45.

859 For details of this dispute, see Stein, *Tibetan Civilization*, p. 81. The Drigungpa formed an alliance with the Zhamarpa and the king of Tsang against the Gelukpa and the Ganden Palace in 1537. See also n. 1114.

860 On the induction of epilepsy and stroke by means of sorcery, see n. 695 above.

861 Köncok Chöpel was a teacher of Dalai Lama V. See p. 821.

862 The Lhodrak Sungtrül is the incarnation of the great treasure-finder Pema Lingpa, associated with Nenang Monastery near Truptso Pema-

ling in Lhodrak; see below, p. 799. Tabla (or Takla) Padmamati was particularly influential in connection with the lineage of Zhikpo Lingpa, on whom see n. 929 below.

863 The lords of Tsang and the Karmapa assumed control over most of Central Tibet in 1565. Established by Karma Tsheten of Tsang and continued by his successor Karma Tenkyong (1599-1641), their administration was finally ended by the Qōśot Mongols under Guśrī Khan who duly enthroned Dalai Lama V in 1642. Cf. Stein, *Tibetan Civilization*, pp. 82-3; Snellgrove and Richardson, *A Cultural History of Tibet*, pp. 194-5; and Z. Ahmad, *Sino-Tibetan Relations in the Seventeenth Century*.

864 On this monastic establishment and its hierarch Pema Trhinle, see below, pp. 736-7.

865 A brief reference to Zhang as the "Unborn" may be found in *Blue Annals*, p. 900. See also n. 801 above.

866 See below, pp. 724-6.

867 On Rikdzin Gyurme Dorje or Terdak Lingpa, see pp. 825-34; and on Locen Dharmaśrī, pp. 728-32.

868 *dar-ring-chen-mo.*

869 Unidentified.

870 For a later Menlungpa's connection with the Kham tradition, see below, p. 699.

871 For the lineage of Katok Monastery in general, see H. Eimer and P. Tsering, "Äbte und Lehrer von Kaḥ-thog" *Zentralasiatische Studien* 13 (1979), pp. 457-509; and idem, "A List of Abbots of Kaḥ-thog Monastery" *The Journal of the Tibet Society* 1 (1981).

872 For the Lower Tibetan Vinaya lineage, see pp. 525-6 and n. 568.

873 On the first Karmapa hierarch and Gampopa's greatest disciple, see *Blue Annals*, pp. 473ff.; and Karma Thinley, *The History of the Sixteen Karmapas of Tibet*, pp. 41-5.

874 *pha-vang.* But this word may mean "bat" (the animal) as well as "boulder".

875 On this wrathful protectress, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, Ch. II.

876 The eighth level of realisation attained by a bodhisattva is known as the Unmoving (*mi-gYo-ba*, Skt. *Acalā*). See *Fundamentals*, p. 137 and n. 146.

877 For the eleventh level, Universal Light (*kun-tu 'od*, Skt. *Samantaprabhā*), which is that of buddhas rather than bodhisattvas, see *Fundamentals*, p. 237.

878 On this figure, who was instrumental in transmitting the *Dohā* in Tibet, see Guenther, *The Royal Song of Saraha*, pp. 16-17.

879 Pomdrakpa was the spiritual heir of the first Karmapa's leading disciple, Sangye Recen. In his turn he became the tutor of Tüsum Khyenpa's reincarnation, Karma Pakshi. See *Blue Annals*, pp. 483ff.

880 On Karma Pakshi's affiliation with and contribution to the Nyingma tradition, see M. Kapstein, "Religious Syncretism in 13th century Tibet: *The Limitless Ocean Cycle*" in STC, pp. 358-71.

881 Sakya Paṇḍita and Chögyel Phakpa journeyed to visit the Mongol prince Godan in Gansu in 1246. When Phakpa was seventeen (1251) Sakya Paṇḍita passed away. At nineteen (1253), Phakpa became advisor

to Qubilai Qan and returned to Tibet in 1265. His second visit to China for seven years began in 1268. After his return in 1276 he held the conclave at Chumik and died, perhaps poisoned, at Sakya in 1280. See *Blue Annals*, pp. 211-12; and Shakabpa, *Tibet: A Political History*, pp. 62-9. The Author and Khenpo Palden Sherap have agreed with the hypothesis that the consecration of Dzing Namgyel was performed by Katokpa Campabum, who was still officiating until 1251 when Sakya Paṇḍita passed away.

882 Jang was one of the principalities of far south-eastern Tibet, centered on Lijiang in Yunnan. On the patronage of Buddhism by its kings, see Y. Imaeda, *The 'Jang Sa-tham Edition of the Tibetan Buddhist Canon.*

883 This refers to the great Nyingma centres founded or restored from the seventeenth century onwards, such as Mindröling and Dorje Trak. See below, pp. 733-9.

884 See pp. 700-1.

885 The sacred mountain of far south-eastern Tibet and the surrounding region, presently in north-western Yunnan. See TH, pp. 417-9.

886 The "three superiors" of Katok (*gong-ma gsum*) were, of course, Katokpa Tampa Deshek, Tsangtönpa and Campabum.

887 *drung* means "attendant". The title *drung(-pa)* or *zhabs-drung* is given to the attendant of a hierarch. In cases in which the attendant himself rises to assume a major position in a given lineage he and his successors often maintain the original title as an indication of their continuing service to the lineage itself.

888 See the Glossary of Enumerations for the *fifteen ordinary sacraments (of empowerment)*; also *Fundamentals*, p. 360. Together with the three empowerments of profundity (*zab-dbang gsum*) they form the eighteen empowerments of Mahāyoga. Altogether, they comprise ten outer empowerments of beneficence (*phyi phan-pa'i dbang bcu*), five inner empowerments of ability (*nang nus-pa'i dbang lnga*) and the three secret empowerments of profundity (*gsang-ba zab-mo'i dbang gsum*). Cf. Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 370-9 (GGFTC, pp. 869-81).

889 The account given here may be compared with that found in *Blue Annals*, pp. 160-7.

890 See the Glossary of Enumerations for the *five awakenings*. Their generation at the birth of an emanational master has also been referred to in the account of Dropukpa's life, p. 645 above. At the time of enlightenment they bring about five resultant excellences (*'bras-bu'i phun-sum-tshogs-pa lnga*) associated with the buddha-body of perfect rapture, namely, those of teacher (Samantabhadra in the form of Vajradhara), place (Akaniṣṭha), retinue (Conquerors of the Five Enlightened Families and tenth level bodhisattvas), time (unbroken timeless continuity of the experience) and teaching (ultimate truth in which saṃsāra and nirvāṇa are identical). Here five parallel accomplishments are poetically ascribed to Rongzompa.

891 The point of this example is that Daṇḍin's treatise, on which see *Fundamentals*, pp. 104-5, was virtually the only work on classical Indian poetics studied in Tibet. Only a real savant would have been familiar with, e.g., Maṃmata.

892 For contemporary Tibetan views on the Vivarta or Vartula script, see

Narkyid, "In Defence of Amdo Gendun Chompel's Theory of the Origin of the Tibetan Script" *Tibet Journal* VII, 3 (1982), pp. 23-34; and Namkai Norbu, *The Necklace of Gzi*, pp. 7-13.

893 *chos-la blo ma-sgyur*. The text erroneously reads *chos-kyi bla-mar sgyur*.

894 These three qualities are usually ascribed to the transmitted precepts of the Buddha himself. See *Fundamentals*, pp. 73-4.

895 Rongzompa himself is "father Chödrak".

896 The teachings of this obscure figure, who is perhaps to be assigned to the tenth century, have played a profound role in the tradition of the Great Perfection. For a brief biographical reference, see *Blue Annals*, pp. 999-1001. Also, see n. 608 above.

897 Our text erroneously reads *zi* for *ya-zi*.

898 The founder of the Kagyü lineage in Tibet. His traditional biography has been translated into English: Nālandā Translation Committee, *The Life of Marpa the Translator*. Marpa's dates are usually given as 1012-96, but see ibid., p. 199n.

899 *Esoteric Mañjuśrī*, as indicated above on p. 702, was composed and translated by Smṛtijñānakīrti. The commentary by Rongzompa is contained in *Selected Writings of Roṅ-zom Chos-kyi bzaṅ-po*. Refer to *Esoteric Mañjuśrī* in the first part of the Bibliography.

900 *Blue Annals*, p. 166.

901 On Macik Zhama (b. 1062) and her brother Khurbupa or Khönpupa (*'khon-phu-ba*, b. 1069), see *Blue Annals*, pp. 220ff. It appears that Macik Zhama is therein confused with the founder of the tradition of the Object of Cutting (*gcod-yul*), Macik Lapdrön. Cf. Gyatso, "A Preliminary Study of the *Gcod* Tradition".

902 For the iconography of the kīla, the foremost ritual emblem of this tradition, see J. Huntington, *The Phur-pa, Tibetan Ritual Daggers*. Evidence for the antiquity of kīla practice in Tibet and India is surveyed in R. A. Stein "A propos des documents anciens relatifs au *phur-bu*" in *Csoma de Koros Symposium*; and in R. Mayer "Tibetan Phur-bas and Indian Kīlas" in *The Buddhist Forum*.

903 The maṇḍala of material symbols here would entail the use of the symbolic kīla implement (*rdzas-phur*).

904 *Zandre* (*za-'dre*) are a class of malicious spirits who haunt fixed locations and require propitiation with offerings of foodstuffs.

905 Cf. p. 496.

906 Concerning the importance of Vajrakīla for the Sakyapa, refer to E. G. Smith's introduction to *Kongtrul's Encyclopedia of Indo-Tibetan Culture*, p. 8, n. 17. Sakya Paṇḍita himself was responsible for locating a Sanskrit manuscript of the *Root Fragment of Vajrakīla* (T 439) and redacting its Tibetan translation.

907 A summary of his life may be found in *Blue Annals*, pp. 374-80.

908 On this figure (b. 1016), see p. 765; and R. Prats, *Contributo allo Studio Biografico dei primi Gter-ston*, pp. 25-8.

909 On the death of Tarma Dode, see Nalanda Translation Committee, *The Life of Marpa the Translator*, pp. 156-73; and Lhalungpa, *The Life of Milarepa*, pp. 82-3. These sources, however, do not specifically mention Ra Lotsāwa.

910 *tha-phyi'i grva-pa*.

911 The Devourers (*za*) and Slaughterers (*gsod*) are protectors associated

with Vajrakīla.

912 Our text erroneously reads *rang* for *rong*.

913 The trio of Se (*bse*), Cak (*lcags*) and Shel (*shel*) are protective deities associated with Vajrakīla, and named according to three different kinds of material kīla – briar, iron and crystal.

914 *zhal 'chos-pa.*

915 The fifth path or death follows upon the four modes of life (*āśrama*) prevalent in traditional Indian culture. These are the way of the celibate student (*brahmacarī*), the way of the householder (*gṛhasthī*), the way of the forest-dweller (*āraṇyavāsī*) and the way of the homeless mendicant (*sannyāsī*).

916 *se-ra phur-mjal.* See KGHP, pp. 100-1. The kīla itself is only seen publicly once each year, during a special empowerment conferred by the abbot of Sera Ce College on the seventeenth of the twelfth month as a prelude to the New Year celebrations. The annual ceremony has been maintained by the Sera Monastery community in exile in Mysore, India, but the actual kīla remains in the shrine of the secret attainment of Hayagrīva (*rta-mgrin gsang-sgrub*) in Sera itself. Since 1980, with the partial relaxation of Chinese restrictions on the practice of religion in Tibet, the shrine has again become an important pilgrimage site. The translators were able to visit it during separate journeys from 1984 onwards, but, unfortunately, were not permitted to photograph the exquisitely embossed brass reliquary, which shows the figures of Padmasambhava, Darca and Sakya Paṇḍita and in which the kīla is kept.

917 On Ngari Paṇcen, see below, pp. 805-8.

918 This figure (b. 1524) was one of the leading Sakyapa scholars of the period.

919 For these four rivers, see p. 601. The seal of entrustment (*gtad-rgya*) has been explained above in this chapter, n. 836.

920 *'dus-pa-dang lhan-cig.*

921 On Kong-ra Locen Zhenpen Dorje, see below, pp. 723-4; and for Lhatsün Namka Jikme, pp. 818-20.

922 The practice of the *Black Further Innermost Spirituality* requires solitary retreat in total darkness in order to simulate the experiences which follow death. A "secret passageway" is utilised to provide the practitioner with food, and also serves as the channel through which he or she can occasionally converse with the meditation master.

923 See below, pp. 760-70.

924 *ti-shih*, "Teacher of the Emperor" – this form of Chinese honour was adopted and conferred by Dalai Lama V. See also nn. 811, 817 above.

925 See p. 783.

926 Presumably that of Drölcen Samdrup Dorje.

927 Lama Namdingpa is Zhangtön Namka Dorje. The identification of Lama Zurcenpa is uncertain.

928 See pp. 681 and 799.

929 A brief biography of this treasure-finder (1584-1643) may be found in Jamgön Kongtrül, *Lives of the Hundred Treasure-finders* (*gter-ston brgya-rtsa*), fols. 91b-93b.

930 On energy channels, currents and seminal points (*rtsa-rlung-thig-le*), see *Fundamentals*, pp. 279-87 and 341; also Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.).

931 These are aspects of dream yoga (*rmi-lam*), for a general introduction to which see, e.g., W. Y. Evans-Wentz, *Tibetan Yoga and Secret Doctrines*, pp. 215ff.

932 The Indestructible Nucleus of Inner Radiance is the dimension of the buddha-body of reality (*dharmakāya*); see *Fundamentals*, p. 115.

933 *dgung-keg.* This refers to any year, i.e. one's thirteenth, twenty-fifth, thirty-seventh and so on, in which the animal sign is the same as that under which one was born. See G. Dorje, *Tibetan Elemental Divination Paintings*, pp. 229-31.

934 Jamyang Khyentse Wangpo, *Mkhyen-brtse on the History of the Dharma*, pp. 40-1, defines the trio of *Guru, Great Perfection and Great Compassionate One* as follows:

> The blessed cycles of the peaceful and wrathful Guru...; the cycles of the Great Perfection, the consummation of all profound paths...; and the cycles for the attainment of the Great Compassionate One, the divine fortune of Tibet, the Land of Snows...

935 See above, p. 701.

936 *grva'i-dbang-bum*. We follow here the explanation of Khetsun Zangpo Rinpoche.

937 See pp. 825-34.

938 The date of Sangdak Trhinle Lhündrup's death is calculated according to the new Phukpa school since it has been recorded by his son Dharmaśrī. The date according to the old Phukpa school would have read Sunday 2 March 1662.

939 This is a sign of proficiency in the transference of consciousness (*'pho-ba*) through which, at the moment of death, one can take rebirth in a pure land or buddha-field such as Sukhāvatī.

940 *bca'*.

941 Yangdok (*yang-bzlog*) is propitiated as a means of averting war and other unfavourable conditions; it derives from the maṇḍala of Yangdak Heruka. Drangsong Loktri is a sage and protector from the maṇḍala of Yamāntaka (Khetsun Zangpo Rinpoche).

942 As stated in the *Fundamentals*, p. 104, *rtsis dkar-nag* refers to Indian astronomy (*dkar-rtsis*) and Chinese divination (*nag-rtsis* or *'byung-rtsis*).

943 On the rites of service, further service, attainment and great attainment, see n. 499 above.

944 See p. 828.

945 The conferral of every empowerment of the way of secret mantra must include the disciple's affirmation of the vows of refuge and of the cultivation of the enlightened attitude, in addition to the specific commitments associated with the empowerment. Often the layman's *prātimokṣa* vows must be affirmed as well. Cf. the quotation from the *Hevajra Tantra* given on p. 911.

946 See n. 892 above.

947 *Svarodaya* is a profound branch of Indian divination and numerology ascribed to Īśvara in its origin. Refer to the life of Mipham Rinpoche on p. 890; and also to *Fundamentals*, p. 104.

948 His own extensive commentary on this text, called *dpag-bsam snye-ma*, is doubtlessly the most influential one amongst modern Nyingmapa. On the *Ascertainment of the Three Vows* itself, see p. 808.

949 Treasure doctrines (*gter-chos*) discovered since the time of Terdak Lingpa have been known as new treasures (*gter-gsar*) in contrast to those which were discovered earlier (*gter-rnying*).

950 Zhecen Monastery was founded in 1735 (wood tiger year) by Rapjam II, Gyurme Künzang Namgyel (b. 1713). Its history is detailed in Zhecen Gyeltsap, *źe-chen chos-'byuṅ*. For a modern description in English, see TH, pp. 473-4. With the exception of Zhecen, the monasteries mentioned here are discussed in the pages that follow.

951 I.e. the linear descendants of Terdak Lingpa.

952 See the biographical sketch of the Author in the Foreword.

953 See p. 833, n. 1137.

954 Again, see the Author's biographical sketch in the Foreword.

955 In general, Tshültrim Dorje is known as Sungtrül II. See Aris, *Bhutan*, p. 318, n. 70; and the *Collected Works of Pema Lingpa* (*pad-gling 'khrungs-rabs-kyi rtogs-brjod nyung-gsal dad-pa'i me-tog*), Vol. *Pha*.

956 See below, pp. 859-68.

957 Thu'u-bkvan, *Crystal Mirror of Philosophical Systems* (*grub-mtha' shel-gyi me-long*), p. 80.

958 On Thuken's view of the Nyingma tradition in general and the background for this assertion, see M. Kapstein, "The Purificatory Gem and its Cleansing: A Late Tibetan Polemical Discussion of Apocryphal texts" in *The Tibetan Assimilation of Buddhism*.

959 See pp. 813-17.

960 Mindröling was constructed at Traci in 1676 by Terdak Lingpa. For a description, see TH, pp. 169-71; and PPCT, pp. 164-7.

961 Katok Rikdzin Tshewang Norbu was a master of extremely eclectic interests who played an instrumental role in the preservation of the then-suppressed Conangpa tradition. A great traveller, he visited Nepal on at least three occasions during which he restored the stūpas of Bodhnāth and Svayambhūnāth. As a skilled political negotiator he journeyed as far as Ladakh.

962 Dzokcen (Rudam Samten Chöling) Monastery was founded in the year 1685 by Pema Rikdzin. For a description, see TH, pp. 471-3.

963 Pelyül Monastery (Pelyül Namgyel Cangcup Chöling) was founded in 1665 by Pelyül Rikdzin Künzang Sherap. On the history of this monastery and its influence in both Kham and Amdo, see Ven. Lama Jampal Zangpo, *A Garland of Immortal, Wish-fulfilling Trees*; and TH, pp. 463-4.

964 See pp. 841-7.

965 These twenty-seven maṇḍalas of the long lineage of transmitted precepts (*bka'-ma*) are also known as *tshogs-chen 'dus-pa'i dkyil-'khor*. They comprise all levels of teaching referred to within the nine vehicles, as stated on pp. 911-13; and in *Fundamentals*, pp. 364-5.

966 According to the Author's oral communication, the edition of the *Transmitted Precepts* (*rnying-ma bka'-ma*) referred to here was published xylographically at Pelyül Monastery in Kham.

HISTORY· PART SIX

967 The close lineage of treasures (*nye-brgyud gter-ma*) is so called because the teachings formerly concealed by Guru Padmasambhava and others

were subsequently discovered and propagated in more recent times. The line of their transmission is therefore short or close when contrasted with the distant or long lineage of the transmitted precepts (*ring-brgyud bka'-ma*), by which teachings were passed down from earliest times through an unbroken chain of accomplished masters.

968 This prophetic declaration is attributed to Ratna Lingpa, *tshes-bcu bskul-thabs*.

969 See pp. 447-57, for an account of these lineages.

970 The treasure lords (*gter-bdag*, Skt. *nidhipati*) are spiritual beings bound under oath of allegiance by Guru Padmasambhava to protect and guard his treasures.

971 See pp. 468-74 and 512-20, for the traditions concerning his career in India and Tibet in general.

972 I.e. the western Tibetan districts of Ngari and Tö, the central districts of Ü and Tsang, and the eastern districts of Kham and Amdo respectively.

973 According to Sangye Lingpa, *bka'-thang gser-phreng*, Ch. 48, pp. 319ff.:

> Treasures are divided into eighteen types, namely, the fourfold group of secret treasures (*gsang*), profound treasures (*zab*), mind treasures (*thugs*) and intentional treasures (*dgongs*); the fourfold group of material treasures (*rdzas*), life-supporting treasures (*bla*) minor treasures (*phran*) and treasures which liberate by taste (*myong*); the fourfold group of Indian treasures (*rgya*), Tibetan treasures (*bod*), lordly treasures (*rje*) and father treasures (*yab*); the threefold group of mother treasures (*yum*), neuter treasures (*ma-ning*) and outer treasures (*phyi*); and lastly the threefold group of inner treasures (*nang*), middling treasures (*bar*) and treasures of wealth (*nor-gter*).

974 *dam-rdzas*.

975 The "four ways of liberation" are: liberation by sight (*mthong-grol*), which comes through seeing the objects which represent the buddha-body, speech and mind; liberation by hearing (*thos-grol*), when a description of the *bardo* is narrated in the presence of a recently deceased person; liberation by wearing (*btags-grol*), when a circular diagram or yantra is worn or attached to the shoulders, head and heart at the moment of death (in life the diagram is worn around the neck in a cloth pouch or in the case of mantrins it is sealed within a golden casket and tied in the topknots of their braided hair); and liberation by taste (*myang-grol*), when the flesh of one who has been born a brāhman or vegetarian over seven successive lives, or some other sacramental substance, is consumed.

976 On these prophecies, see R. Prats, "Some Preliminary Considerations Arising from a Biographical Study of the Early *gTer-ston*" in TSHR, pp. 256-60.

977 Representative of these are the early biographies composed by Cangdak Trashi Topgyel and the later ones by Jamgön Kongtrül. For full details of these, refer to the first part of the Bibliography under *Earlier and Later Versions of the Biographies of the Hundred Treasure-Finders*.

978 On this figure, see in particular D. L. Snellgrove and T. Skorupski, *The Cultural Heritage of Ladakh*, Vol. 2, Pt. III.

979 Chöje Lingpa was an emanation of Sangye Lama. See the Glossary of Enumerations under *thirteen incarnations of Gyelse Lharje*.

980 See below, pp. 855-8.

981 I.e. an abbreviated empowerment ritual in which a *torma* sculpture functions as the maṇḍala into which the disciple is empowered.

982 Ostensibly the name Trapa Ngönshe (spelt in Tibetan *gra-pa mngon-shes*) could be taken to mean "monk endowed with supernormal cognitive powers". The explanation given in the text, however, precludes this interpretation.

983 On the yakṣa Vajra Mārajit (*gnod-sbyin rdo-rje bdud-'dul*), see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 77-8.

984 Minister Zhang or Zhanglön (*zhang-blon*) is an epithet of the yakṣa Vajra Mārajit. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 77-8, where he is referred to as *gnod-sbyin zhang-blon rdo-rje bdud-'dul*.

985 These books were formerly the property or "master copy" (*bla-dpe*) of King Trhisong.

986 Refer to *Fundamentals*, p. 99 and n. 89. See also Meyer, *Gso-ba rig-pa: Le système médical tibétain*, pp. 85ff.

987 See *Blue Annals*, pp. 94-7, on the founding of Tratang in 1081.

988 Tshangpa Lhei Metok is the secret name which Trhisong Detsen received when empowered into the Vajradhātu maṇḍala at Chimpu by Guru Padmasambhava. See pp. 534-5. For the *five kingly treasure-finders* and *three supreme emanations*, see the Glossary of Enumerations.

989 According to our text the birth of Nyang-rel would have occurred in 1124 (wood dragon year). However, Stein, *Tibetan Civilization*, p. 74, gives 1136 (fire dragon year). Since Nyang-rel lived until the age of 69; this date would be preferred, assuming his death occured in 1204. But see n. 995 below.

990 I.e. Buddha Śākyamuni.

991 The Rashak Treasure-finder (i.e. *ra-shag chos-'bar*) was a contemporary of Milarepa and Ngok Lotsāwa. See Jamgön Kongtrül, *Lives of the Hundred Treasure-finders*, pp. 46b.5-47a.6.

992 According to *Blue Annals*, pp. 888-90, Mel Kawacen lived from 1126 to 1211. Zhikpo Nyima Senge is referred to as an adept of Phadampa's Pacification, in the same source, p. 937.

993 See above, p. 511 and n. 545. This is the core of the *Collected Works of the King concerning the Mantra "Om Maṇi Padme Hūṃ"*, attributed to King Songtsen Gampo.

994 Myrobalan (*a-ru-ra*) is specifically *Terminalia chebula*. Its uses and properties according to the Tibetan medical system are described in T. Clifford, *The Diamond Healing: Tibetan Buddhist Medicine and Psychiatry*, p. 119.

995 Our text gives 1192 (water mouse) for Nyang-rel's death. Chak Lotsāwa Chöjepel is reported in *Blue Annals*, pp. 1057-9, to have lived from 1197 to 1264. So it is possible that the person referred to below should be identified with his uncle, Chak Dracom, to whom *Blue Annals*, pp. 1054-6, assigns the dates 1153-1216. None the less, it is clear from the same source, p. 1064, that Śākyaśrī (1127-1225) travelled in Tibet

only from 1204 to 1213. Pawo Tsuklak Trhengwa, *mkhas-pa'i dga'-ston*, p. 260, and Jamgöng Kongtrül, *Lives of the Hundred Treasure-finders*, fol. 49a.5, concluded therefore that Nyang-rel passed away in 1204. Nevertheless, see now the arguments of van der Kuijp, "On the *Lives*" (1994).

996 On this dike, see p. 656 and n. 802. Zhikpo Dütsi who restored the dike was a disciple of Nyang-rel, as indicated below.

997 Lesser adepts would be obliged to perform such wrathful rites of sorcery only on certain astrologically propitious days of the month.

998 Unattached Lotus Endowed (*ma-chags padma-can*) is the twelfth level of realisation. See *Fundamentals*, p. 254; and Longcenpa, *Dispelling Darkness in the Ten Directions*, p. 430 (GGFTC, p. 975).

999 On these *four Further Taming temples*, see the Glossary of Enumerations; also, p. 510 and n. 543.

1000 This was Jikten Gönpo (1143-1217), Phakmotrupa's foremost disciple and the founder of the Drigung Kagyü school. He was widely renowned as an incarnation of Nāgārjuna. See *Blue Annals*, pp. 596ff.

1001 The ceremonial silk arrow (*mda'-dar*) is the emblem of Amitāyus, symbolic of longevity. It is draped with five-coloured veils and brandished with a circular movement of the right hand.

1002 This calculation accords with the old Phukpa, Tshurpu and Phakpa schools. The year of Chöwang's birth, 1212, falls within the fourth sexagenary cycle. Some sources say he was born in the water monkey year of the third cycle, but this is inconsistent with him meeting Sakya Paṇḍita at the age of eighteen.

1003 The *Litany of the Names of Mañjuśrī*, v. 55c.

1004 According to Khenpo Palden Sherap, this is the preferred reading. Our text wrongly reads *sde-brgyud chen-po'i sgrung-'bum.*

1005 The ḍākinī's four faces symbolise the four rites of enlightened activity: peaceful (white), expansive (yellow), overpowering (red) and wrathful (blue). The five-quilled arrow is indicative of the five pristine cognitions, but also prophetically symbolises Chöwang's future mastery of certain treasure-troves.

1006 On this empowerment, see *Fundamentals*, p. 370.

1007 In Tibetan this verse reads:

> *sgyogs-dang dpag-chen*
> *than-dang cho-'phrul*
> *bzo-sna kyag-kyog rnams...*

The early association of the treasure-finders with the military arts requires careful study. Perhaps, in this respect, they are to be compared with the sorcerers and alchemists of other medieval civilisations.

1008 See above, p. 713 and n. 908.

1009 According to Mongolian sources, Tibet was first contacted by the emissaries of Chinggis Qan in 1206. But on this tradition, see L. Kwanten, "Chingis Khan's Conquest of Tibet: Myth or Reality" *Journal of Asian History* 8 (1974), pp. 1-20; and T. V. Wylie, "The First Mongol Conquest of Tibet Reinterpreted" *Harvard Journal of Asiatic Studies* 37 (1977), pp. 103-33. Then, in 1239 (earth pig) Godan, the second son of Ogodai, sent an army into Tibet under the general Dorta the Black and Gyelmen. That the force reached as far as Reting (*rva-sgrengs*) and Gyel Lhakang is undisputed; however there are varying

accounts of the date on which this incursion took place. Our present text gives in its two editions 1204 (wood mouse, third cycle) and 1264 (wood mouse, fourth cycle). The Author has agreed, however, that the element should be iron rather than wood, giving us the year 1240 (iron mouse), which is sufficiently close to the Chinese records. See also Stein, *Tibetan Civilization*, pp. 77-80; and Shakabpa, *Tibet: A Political History*, p. 61.

1010 The name Bharo (Newar *bāḍe*) refers to the Buddhist priestly caste among the Newars, which in later times had exclusive rights to gold- and silver-work. See Snellgrove and Richardson, *A Cultural History of Tibet*, p. 202 and 274n.; also, Macdonald and Stahl, *Newar Art*, p. 73.

1011 Bharal Sheep (*gna'-ba*) or *Ovis Nahar*.

1012 The divine gateway (*lha'i sgo*) and the vajra (*rdo-rje*) are the secret names respectively for the rectum and the penis. Since Bharo was an adept of the Great Perfection he perceived Guru Chöwang's body of indestructible reality (*vajrakāya*) in its true divine nature without the slightest trace of impurity.

1013 OṂ MAṆI PADME HŪṂ is the mantra of Avalokiteśvara's compassion. Chöwang's point is that there are peaceful applications of this mantra which generate compassion for all sentient beings, and that this motivation must preside over any application of wrathful sorcery.

1014 On the liberating diagram, see n. 975 above.

1015 The *zho* is a weight measure, being equivalent to one-tenth of the Tibetan ounce (*srang*).

1016 Our version is incomplete. For the significance of the turnip here, see the *Scholar's Feast of Doctrinal History*, p. 275, which states that the turnip which was cooked in secrecy turned into a strong and pleasant tasting meat. This indicated that Bharo's success would be assured and that he should not divulge Chöwang's enlightened attributes to anyone. The turnip is often associated with the activity of ḍākinīs in Tibet.

1017 See n. 847 above.

1018 On p. 759 above, this figure is also listed as a disciple of Nyang-rel Nyima Özer. Possibly this presents a problem, but again, it is not unknown in Tibet for one whose life overlaps with successive emanations of a single master to consider himself to be the disciple in youth of the one and in old age of the other.

1019 See p. 698.

1020 The second real presence of Yeshe Tshogyel was the ḍākinī Künga Bumpa (*mkha'-'gro-ma kun-dga' 'bum-pa*), who can perhaps be assigned to the early fourteenth century. See Jamgön Kongtrül, *Lives of the Hundred Treasure-finders*, pp. 113b.4-114b.4.

1021 See Jamyang Khyentse Wangpo, *Mkha' 'gro gsaṅ ba kun 'dus kyi chos skor*, p. 276, ll. 3-4.

1022 Como Menmo's birth must have occurred in 1248 (earth monkey year, fourth cycle), and not in the same year of the third cycle (1188) as our text claims, because she was a disciple of Guru Chöwang. See n. 1002 above.

1023 On the Menmo (*sman-mo*), see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 198ff.

1024 On the "seal of action" or action seal (*las-rgya*, Skt. *karmamudrā*),

see p. 475; *Fundamentals*, pp. 277ff.; and Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 386-96 (GGFTC, pp. 899-914).

1025 Since Como Menmo was born in 1248, it would seem unlikely that she could have met Lingje Repa who, according to *Blue Annals*, pp. 660-4, lived from 1128 to 1188 and founded the monastery of Ralung in 1180. According to the same source, p. 660, a certain Menmo with whom "he had a karmic link" married him and became his yogic partner. Her life story could well have been woven together with that of Como Menmo. The Author also accepts the divergence of dating between Como Menmo and Lingje Repa, and maintains that she may have emanated during an earlier age with the sole intention of benefiting him.

1026 This calculation agrees with all the calendrical systems. The year of her death, at the age of thirty-six, would fall within the fourth cycle, as pointed out above.

1027 For contemporary research on this figure, see A.-M. Blondeau, "Le Lha-'dre bka'-thaṅ" in *Études tibétains dédiées à la mémoire de Marcelle Lalou*, pp. 29-126, and the sources cited therein.

1028 Lhase Chokdrup Gyelpo is another name for Gyelse Lharje; see the Glossary of Enumerations under *thirteen incarnations of Gyelse Lharje*.

1029 As stated in Dudjom Rinpoche's *gter-mdzod thob-yig*, pp. 147-52, Ati, Citi and Yangti are three subdivisions of the Esoteric Instructional Class of Atiyoga, successively more profound. Ati means the Innermost Spirituality belonging to the Esoteric Instructional Class of Atiyoga (*atiyoga man-ngag snying-thig*). Citi reveals the essential points in general of the profound tantras of the Esoteric Instructional Class (*man-ngag-sde'i rgyud-don zab-mo spyi-gnad ston-pa spyi-ti yo-gar grags-pa*). Yangti reveals the aural lineage which is most secret and uncommon (*yang-gsang thun-mong ma-yin-pa'i snyan-rgyud ston-pas yang-ti yo-gar grags-pa*). They are exemplified respectively by NGB Vols. 7, 6 and 8.

1030 The Neuter Lord (*mgon-po ma-ning*) is a form of Mahākāla.

1031 On the relationship of this work to other recensions of Padmasambhava's biography, see Blondeau, "Analysis of the Biographies of Padmasambhava according to Tibetan Tradition: Classification of Sources". For the western language renditions, refer to the Bibliography.

1032 On the Lord of Pristine Cognition (*ye-shes-mgon-po*), see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 44-8.

1033 On this collection, see Blondeau, "Le Lha-'dre bka'-thaṅ", and the sources cited therein.

1034 For the Glorious Tiger-riding Lord (*dpal-mgon stag-zhon*), see Nebesky-Wojkowitz, *Oracles and Demons in Tibet*, pp. 34, 52.

1035 This prophecy made by Orgyen Lingpa is to be found in the *Injunction of Padma Discovered at Crystal Rock* (*padma bka'-thang*), Ch. 92, pp. 564ff. It contains the cryptic statement: "The pig will uproot the soil," which was interpreted to mean that Tā'i Situ Cangcup Gyeltsen of Phakmotru (the pig) would politically uproot Sakya (the soil). Cf. also, pp. 590-2.

1036 Temo Rinpoche was regent from 1886 until 1895, when the Thirteenth Dalai Lama compelled his resignation. In 1899 he was implicated in a plot to overthrow the Dalai Lama by means of sorcery. See Shakabpa,

Tibet: A Political History, pp. 198-9; and L. Petech, *Aristocracy and Government in Tibet 1728-1959*, pp. 5 and 62.

1037 The sudden and unexpected possession (*thog-babs*) of an oracle is a most ominous portent (Lama Sonam Topgyel). The Great Protector of the Doctrine at Samye is Pehar, on whom see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 94-133.

1038 The reliquary of Orgyen Lingpa resembled other tombs in the stūpa design – with its base in the shape of the bulbous dome (*bum-pa*), a window of lattice-work (*'phrul-mig*) in front and surmounted by a spire (*bre*).

1039 In 1435 the dynasty of Phakmotru conceded power to the princes of Rinpung who were lay patrons of the Karmapa. See p. 954 and n. 1364; Snellgrove and Richardson, *A Cultural History of Tibet*, pp. 154, 180; and Shakabpa, *Tibet: A Political History*, pp. 86-90.

1040 Terdak Lingpa himself reports only the last two mentioned, in his *Record of Teachings Received*, pp. 423-5.

1041 This is the biography of Khyentse Rinpoche by Jamgön Kongtrül. See the first part of the Bibliography for publication details.

1042 The dating given here for Rikdzin Gödemcen follows the Tshurpu school. The other possibility according to the calculation of the Phakpa school would be Sunday 12 January 1337.

1043 Kurser is a legendary Horpa king who figures prominently in the Kesar Epic. See Stein, *Recherches sur l'épopée et le barde au tibet*, index, p. 600, under "Gur-ser (E), roi des Hor".

1044 Tshurpu calculation, as explained above. According to both the Tshurpu and the Phakpa schools the snake month is the fourth (whereas it is the second according to the Phukpa schools); similarly the sheep month is the sixth according to Tshurpu and Phakpa, but the fourth in Phukpa. See Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, p. 146.

1045 On the Gongpo (*'gong-po*), see especially Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 283-5.

1046 The governor of Tsang, Zhingshakpa Tsheten Dorje, actively supported the Karmapa and persecuted the adherents of the Northern Treasures (*byang-gter*). Consequently, he was "liberated" to a higher level of existence by Cangdak Trashi Topgyel. See Dudjom Rinpoche, *rgyal-rabs*, pp. 492-3.

1047 Lhase Tamdzin Rölpa Yeshetsel was Murup Tsepo, the son of Trhisong Detsen.

1048 Not to be identified with Gö Lotsāwa; pp. 674-5 above.

1049 This calculation is made according to all the four major calendrical schools.

1050 The Nyingmapa in general prefer to dye the edges of their books red, rather than yellow as is sometimes done by the other traditions.

1051 The Great Ming emperor of China who invited Karmapa V Tezhinshekpa to Peking was Yung-lo (reigned 1403-24); see E. Sperling, "The 5th Karma-pa and some aspects of the relationship between Tibet and the early Ming" in TSHR, pp. 280-9. According to the Karma Kagyü tradition, Yung-lo sponsored and requested the manufacture of the actual Black Crown (*dbu-zhva nag-po*) of the Karmapa which is worn for only special ceremonial and ritual occasions.

1052 *sgal-tshig-gi dam* (Mongolian *tamaγa*) is the name of the privy seal which is the property of dignitaries such as the Dalai Lamas.

1053 Such catalysts are medicinal compounds of nectar-like substance (*bdud-rtsi sman*). They are employed to multiply the original quantity when blended with other medicinal substances.

1054 This calculation accords with all schools except the new Phukpa, which was not in existence when the biography of Sangye Lingpa was originally redacted.

1055 The earlier and later Tsele (*rtse-le gong-'og*) refer to Tsele Monastery in Takpo, founded by Künkyen Chöku Özer, and the nearby New Tsele Monastery (*rtse-le dgon-gsar*), founded by Rikdzin Sonam Namgyel. Cf. Jamyang Khyentse Wangpo, *Mkhyen-brtse on the History of Dharma in Tibet*, p. 18. Tsele Natshok Rangdröl (seventeenth century) is the best known of their hierarchs. See also n. 1094 below.

1056 The elder and younger Tabla (*ta-bla snga-phyi*) are Tabla Padmamati of Katok and one whom we are unable to identify.

1057 On Zhapdrung Ngawang Namgyel (1594-1651) and his role in the political and spiritual life of Bhutan, see Aris, *Bhutan*, Pt. 3, "The Zhabs-drung and the Creation of Bhutan".

1058 For the importance of the tenth-day ceremony (*tshes-bcu*) which commemorates the twelve manifestations of Guru Padmasambhava respectively on the tenth day of each month, see Ratna Lingpa, *tshes-bcu bskul-thabs*; Tucci, *The Religions of Tibet*, p. 148; and Gonpo Tseten, *The Udumbara Bouquet*, pp. 11-18. The *eight emanations* of Padmasambhava are given in the Glossary of Enumerations. The twelve manifestations are given in the Index of Personal Names under *Guru Rinpoche*.

1059 The ceremony for the fulfilment of commitments (*skong-chog*) invokes the protectors of the doctrine and employs confession as a means of restoring violations of the commitments assumed by those who enter the tantra vehicles.

1060 The Como of Trhadruk (*khra-'brug jo-mo*) is a miracle-performing image of Tārā in the temple of Trhadruk which was founded by King Songtsen Gampo. See KGHP, pp. 50, 125; PPCT, pp. 177-9; and TG, pp. 250-1.

1061 I.e. King Trhisong Detsen's.

1062 The "Vase Pillar" (*ka-ba bum-pa-can*), adjacent to the shrine of the great image of Śākyamuni brought to Tibet by Princess Wen-ch'eng K'ong-jo, has been the site of several treasure discoveries. See Tsepon W. D. Shakabpa, *Guide to the Central Temple of Lhasa*, p. 47.

1063 "Mön" is frequently used to refer to Bhutan and neighbouring districts in Tibet. On this term in general, see Aris, *Bhutan*, intro., p. xvi.

1064 All the four major calendrical schools arrive at this calculation, except the Phukpa in which the day of his birth (fifteenth) is omitted for the seventh month.

1065 The *Denkarma Catalogue of the Kangyur* is the oldest of its kind in Tibet, dating back to the early ninth century; see M. Lalou, "Les Textes Bouddhiques au temps du Roi Khri-sroṅ-lde-bcan" *Journal Asiatique* CCXLI (1953), pp. 313-53. Lalou assigns that work to the year 812. The present quotation, however, is not found therein. It occurs, rather, in the nearly contemporaneous *sgra sbyor bam gnyis* (T 4347), pp. 6-7.

1066 For much useful information on Pema Lingpa, see Aris, *Bhutan*, pp. 158-65 and *passim*; idem, *Hidden Treasures and Secret Lives*, pp. 13-106; and Padma Tshewang, *The Treasure Revealer of Bhutan.*
1067 See p. 554 above; the Glossary of Enumerations under *five pure incarnations of the royal princess Pemasel*; and KGHP, p. 45.
1068 This calculation accords with all four schools except Phakpa, which would give us instead Thursday 1 August 1476.
1069 According to the Author, this temple was one branch or *gling-phran* of Samye Monastery. See TH, pp. 178-9; and PPCT, pp. 216-32.
1070 I.e. Princess Pemasel.
1071 On Dawa (b.1499), see Aris, *Hidden Treasures and Secret Lives*, pp. 91, 95-6, 105-6.
1072 For the various English language translations of this work, see the first part of the Bibliography. The traditions associated with it are considered at length by D. I. Lauf in *Secret Doctrines of the Tibetan Books of the Dead.*
1073 For much useful material on this great saint, see J. Gyatso, "The Teachings of Thang-stong rgyal-po" in TSHR, pp. 111-19; idem, *The Literary Transmission of the Traditions of Thang-stong rgyal-po*, unpublished Ph.D. thesis; C. R. Stearns, "The Life and Teachings of the Tibetan Saint Thang-stong rgyal-po", unpublished MA thesis; and Aris, *Bhutan*, pp. 185-90 and *passim.*
1074 On Thangtong Gyelpo's position in the Shangpa tradition, see Kapstein, "The Shangs-pa bKa'-brgyud: an unknown tradition of Tibetan Buddhism", pp. 141-2.
1075 See p. 511; also Aris, *Bhutan*, pp. 5-33.
1076 Parts of the bridges are still in existence. It has recently been demonstrated that they were constructed of a specially alloyed, non-corrosive iron. See Aris, *Bhutan*, pp. 185-90.
1077 On Thangtong Gyelpo's contribution to Tibetan theatre, see Stein, *Tibetan Civilization*, pp. 276-7; and Wang Yao, "Tibetan Operatic Themes" in STC, pp. 186-96.
1078 Aris, *Bhutan*, pp. 185, 321, disputes the date of Thangtong Gyelpo's death, following Stein, *Recherches sur l'épopée et le barde au tibet*, p. 238, n. 17, who gives 1385-1464 instead of 1509. J. Gyatso and C. R. Stearns argue in favour of the dates 1361-1485, as given in the standard biography.
1079 This figure is associated with a popular rite for the propitiation of Avalokiteśvara, entitled *yi-ge drug-pa'i sgrub-thabs*, rediscovered in the last century by Jamyang Khyentse Wangpo. Through the efforts of the recent abbots of Dzarong-phu, near Mount Everest, it has become particularly popular among the Sherpa and Tibetan populations of northern Nepal.
1080 The condition of this region in recent years has been described in G. Tucci, *Preliminary Report on Two Scientific Expeditions in Nepal*, pp. 15-25; Snellgrove, *Himalayan Pilgrimage*, pp. 188-99; M. Peissel, *Mustang, The Forbidden Kingdom*; and D. Jackson, *The Mollas of Mustang.*
1081 I.e. he received the five vows of an *upāsaka*.
1082 This incident is alluded to on p. 717.
1083 On this learned master (1456-1532), see E. G. Smith's introduction

to Glo-bo mKhan-chen, *Tshad-ma rigs-pa'i gter-gyi rnam-par bshad-pa.*

1084 I.e. he never left his place of meditation.

1085 This is the very Lekdenje, on whom see above, p. 717.

1086 For Cangdak Trashi Topgyel, see pp. 783 and 824.

1087 See pp. 555-6.

1088 The constellation Puṣya (Cancer γ, δ, θ) is auspiciously associated with the birth of the Buddha Śākyamuni. See below, p. 946; and Przyluski, *Le Concile de Rājagṛha*, p. 88.

1089 The term "secret seal" is equivalent to the seal of concealment (*sbas-rgya*) by which the treasures were originally hidden. According to the treasure (*gter-ma*) tradition, there are four kinds of seal connected with the transmission of the teachings, namely, the seal of commitment (*samaya-rgya*), the seal of treasures (*gter-rgya*), the seal of concealment (*sbas-rgya*), and the seal of entrustment or succession (*gtad-rgya*) through which the most secret teachings are transmitted. Treasures discovered in secret (*gsang-gter*) are contrasted with those discovered in public (*khrom-gter*).

1090 The essences of the earth (*sa-bcud*) are minerals such as sulphur, and precious gemstones.

1091 The Gyeltsaps are the regents of Tshurpu, the Central Tibetan seat of the Karmapa. Trakpa Töndrup, the fourth, lived *c.* 1550 to *c.* 1617.

1092 Chöki Trakpa (b.1595) was a renowned exponent of the Drigung Kagyüpa system of the yogas of Nāropā.

1093 Paksam Wangpo (1593-1641), the fifth in the line of Drukcen incarnations, was the immediate successor of the great Pema Karpo (1527-92).

1094 Tsele (fl. mid-seventeenth century) was one of the most influential exponents of the vehicle of indestructible reality within the Drukpa Kagyü and Nyingma traditions. His works are even now regarded as authoritative guides to the resolution of philosophical difficulties. See, e.g., E. Schmidt (trans.), *The Mirror of Mindfulness.*

1095 The career of this great political leader (1689-1747) has been the subject of detailed study by L. Petech in *China and Tibet in the Early 18th Century*; and Shakabpa, *Tibet: A Political History*, pp. 143-7. See also S. Jagchid, "A Mongol Text Letter from a Tibetan Leader" *Central Asiatic Journal* 17 (1973), pp. 150-63. An account of this figure is also found in the writings of the Italian Capuchin Cassiano Beligatti de Macerata, who knew him personally. See J. Macgregor, *Tibet: A Chronicle of Exploration*, pp. 105-7.

1096 For some indications concerning the practice of Jatsön Nyingpo's *Gathering of All Precious Jewels* in modern Nepal, see D. L. Snellgrove, *Buddhist Himalaya*, pp. 228ff.

1097 On this aristocratic household, see Stein, *Recherches sur l'épopée et le barde au tibet*, Ch. 5.

1098 In the vase attainment (*bum-sgrub*), the ritual vase (*bum-pa*) becomes a container for sacramental substances known as nectar-elixir (*bdud-rtsi sman*).

1099 *spu-stod.* Our text erroneously reads *spa-stod.*

1100 This prodigy, whose floruit may be assigned to the mid-seventeenth century, received the revelations known as "celestial doctrines" (*gnam-chos*), from his twelfth year onwards. He passed away in his twenty-fourth, leaving as his legacy some fifteen volumes of collected visionary

teachings. See Tsering Lama, *A Garland of Immortal, Wish-fulfilling Trees*, pp. 45-52.

1101 Karma Chakme (1613-78) was the tutor of Namcö Mingyur Dorje and the redactor of his teachings. A prolific author in his own right, he was considered to be an emanation of Karmapa VIII, Mikyö Dorje. See Tsering Lama, *A Garland of Immortal, Wish-fulfilling Trees*, pp. 35-44.

1102 See above, p. 736.

1103 See above, p. 736.

1104 A is the seed-syllable which is symbolic of emptiness.

1105 The practices of Mahāyoga and Anuyoga are applied in accordance with either of two paths – the path of skilful means (*thabs-lam*) and the path of liberation (*grol-lam*), on which see *Fundamentals*, pp. 279-81 and 286-7. The path of skilful means is also known as the path of desire (*chags-lam*) – for its object is the coalescence of bliss and emptiness achieved by relying on "one's own body as the means" (*rang-lus thabs-ldan*) and "one's consort's or partner's body as the seal" (*gzhan-lus phyag-rgya*), i.e. the "action seal". The practices associated with this path of skilful means are discussed in Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.).

The coalescence of the four delights with the four modes of emptiness which is referred to here and in the passage below, p. 830, is also illustrated by the following account derived from the *gtum-mo 'bar-'dzag yig-chung, snying-thig rtsa-pod*, Vol. 3, pp. 23-6:

> Through the practice of the inner heat (*gtum-mo*) the blissful warmth (*bde-drod*) descends through the central channel, giving rise to the four successive delights (*dga'-ba bzhi*). In the crown centre, it gives rise to Vairocana's pristine cognition of delight (*dga'-ba'i ye-shes*) and the vase empowerment is received through which this delight is united or coalesced with emptiness (*stong-pa*). In the throat centre it gives rise to Amitābha's pristine cognition of supreme delight (*mchog-dga'i ye-shes*) and the secret empowerment is received through which this supreme delight is coalesced with great emptiness (*stong-pa chen-po*). In the heart centre it gives rise to Akṣobhya's pristine cognition free from delight (*dga'-bral ye-shes*) and the empowerment of discerning pristine cognition is received, through which this absence of delight is coalesced with extreme emptiness (*shin-tu stong-pa*). And in the navel centre it gives rise to Ratnasambhava's pristine cognition of co-emergent delight (*lhan-skyes dga'-ba'i ye-shes*) and the empowerment of word and meaning is received through which this co-emergent delight is coalesced with total emptiness (*thams-cad stong-pa*). Therein the recognition of the four delights dissolve as they arise. Finally, the blissful warmth gives rise, in the secret centre, to Amoghasiddhi's inconceivable pristine cognition (*bsam-gyi mi-khyab-pa'i ye-shes*) and the empowerment of the expressive power of awareness is received.

1106 The disciplined conduct of awareness (*rig-pa brtul-zhugs-kyi spyod-pa*

is that which corresponds to the path of skilful means. See *Fundamentals*, p. 281.

1107 According to Khetsun Zangpo Rinpoche, the *Tent of Longevity* is a practice belonging to the Northern Treasures (*byang-gter*) tradition, which combines *Yamāntaka, Lord of Life* (*gshin-rje tshe-bdag*) with Mahākāla in the form of "Lord of the Tent" (*mgon-po gur* or *gur-gyi mgon-po*), i.e. the form of Mahākāla associated especially with the *Vajrapañjara Tantra* (T 419).

1108 This was the first Paṇcen Rinpoche, 1570-1662.

1109 This refers to the systematic teaching of logic instituted by Chapa Chöki Senge (1109-69), on whom see L.W.J. van der Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology*, pp. 59-96. Chapa's own writings have fallen out of use, but later textbooks adhere pedagogically to his system, for a sample of which, see D. Perdue, *Debate in Tibetan Buddhist Education.*

1110 See E. G. Smith's introduction to *Kongtrul's Encyclopaedia*, p. 20, n. 40.

1111 The Qōśot Mongols under Guśrī Qan subdued the king of Tsang, Karma Tenkyong, in the year 1642, two years before the Manchus overthrew the Ming dynasty in China. It was K'anghsi, the second emperor of the Ch'ing Dynasty who invited Dalai Lama V to Peking. See Stein, *Tibetan Civilization*, pp. 82-3; Snellgrove and Richardson, *A Cultural History of Tibet*, p. 198; and also Dawa Norbu, "An Analysis of Sino-Tibetan Relationships" in STC, pp. 176-95.

1112 The internal administration of Tibet under the Dalai Lamas was characteristically held to insist upon the integration of religious and temporal traditions (*chos-srid lugs-gnyis*). A detailed historical analysis of this theme is found in Dongar Lobzang Chinlei, *bod-kyi chos-srid zung-'brel skor bshad-pa*. For a useful introduction to the practical implications of this system for the actual organisation of the Tibetan government, see H. E. Richardson, *A Short History of Tibet*, pp. 18-27.

1113 A treasure-discoverer of the Sakyapa school, Khyentse Wangcuk was born in 1524.

1114 Ganden Palace (*dga'-ldan-gyi pho-brang*) was the name of office of the Dalai Lama which ruled Tibet from the time of Dalai Lama V until 1959. The name is derived from that of the Great Fifth's residence at Drepung Monastery prior to the construction of the Potala Palace; see TH, pp. 134-40.

1115 "Enlightened activity of his future dominion" (*'byung-'gyur dbang-gi phrin-las*). This activity forms one aspect of the third of the four rites (*las-bzhi*), that of subjugation, which is the special accomplishment achieved through the rites of Kurukullā.

1116 Dalai Lama VI is best known for his free-wheeling life-style and beautiful songs. See Yu Dawchyuan, *Love-songs of the Sixth Dalai Lama Tshangs-dbyangs-rgya-mthso*; and Aris, *Hidden Treasures and Secret Lives*, pp. 107-212. One version of his eccentric life story has been translated by P. Klafkowski as *The Secret Liberation of the Sixth Dalai Lama.* On this, however, see the reviews by J. W. de Jong in the *Indo-Iranian Journal* 24 (1982), pp. 223-5; and by P. Denwood in the *Bulletin of SOAS* 45 (1982), pp. 381-3.

1117 His previous embodiment was named Sinpo Chöki Koca.

1118 Targye Chöling in Tranang was the ancestral seat of Mindröling in

Central Tibet. See PPCT, p. 170.

1119 *skyid-rong rang-byung 'phags-pa*. This is the "Kyirong Wati" mentioned in GT, p.129; and known in *Blue Annals*, p. 528, as *'phags-pa wa-ti*. It was brought to the Potala via Drepung in 1656 when rumours of an impending war with Nepal were widespread.

1120 All maṇḍalas referred to in this section are derived from the *tshogs-chen 'dus-pa* of Anuyoga. See *Fundamentals*, pp. 284-9. Anuyoga includes empowerments associated with the nine vehicles, on which see pp. 911-13.

1121 I.e. the old seat of Targye Chöling and the new seat of Orgyan Mindröling which was founded by Terdak Lingpa in 1676.

1122 On these practices of Cutting Through Resistance and All-Surpassing Realisation, see *Fundamentals*, pp. 335-45.

1123 The crucial times and duration for such practices are given in the appropriate texts for each.

1124 *Dhūti* or *avadhūti* is the central energy channel. See *Fundamentals*, pp. 340-1; and also Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 453ff. (GGFTC, pp. 1006ff.).

1125 On this bliss of melting (*zhu-bde*), see nn. 250 and 1105 above.

1126 On the relation between meditative equipoise and its aftermath, see especially *Fundamentals*, p. 206.

1127 For the *four empowerments*: the vase, secret empowerment, empowerment of discerning pristine cognition and the empowerment of word and meaning, see n. 1198 below; *Fundamentals*, p. 360; and the Glossary of Enumerations.

1128 According to the new Phukpa system, the second month corresponds to March/April.

1129 According to the new Phukpa calendar, *khrums zla-ba* corresponds to September/October.

1130 The messenger (*pho-nya*) is the consort or partner who acts as an intermediary, bringing to the practitioner the pristine cognition of co-emergent bliss. See n. 1105 above.

1131 I.e. the three indestructible realities of buddha-body, speech and mind.

1132 Governor (*dpon-chen*) and district administrator (*dpon-skya*). For an account of these offices during the Sakya administration of Tibet, see Tucci, *Tibetan Painted Scrolls*, pp. 33-5, where *dpon-chen* is explained to mean "myriarch" (*khri-chen*) and *dpon-skya* to mean "minister of transport".

1133 The Tibetan shawm (*rgya-gling*) is similar to the Persian *shanā'ī*, to which it perhaps owes its origins. Curiously, the very name in Tibetan may have originated as a translation from the Persian word, which means "royal flute", for in some old texts one sees the spelling *rgyal-gling*, with precisely the same significance. For this suggestion we are indebted to Mme Mireille Helffer.

1134 Terrestrial pure lands (*sa'i zhing-khams*) within the sphere of the emanational body are contrasted with celestial pure lands (*mkha'-spyod-kyi zhing-khams*) which are frequented by the buddha-body of perfect rapture; see *Fundamentals*, pp. 123ff.

1135 I.e. King Trhisong and his twenty-four main subjects. The "present sovereign" referred to in the prophecy is King Trhisong, and "his son" is Murup Tsepo. The prophecy is addressed by Padmasambhava to

King Trhisong.

1136 Sangye Gyamtso became the regent of Tibet in 1682 after the death of Dalai Lama V. He was killed in 1705 by Lhazang Qan, leader of the Qōśot Mongols. See Stein, *Tibetan Civilization*, p. 85; and, for more details, the works of Z. Ahmad, L. Petech and Tsepon W. D. Shakabpa listed in the final section of the Bibliography.

1137 Mingyur Peldrön was largely responsible for the restoration of Mindröl-ing following the Dzungar invasion of 1717. A brilliant teacher, she authored several important meditation manuals.

1138 For detailed information on many points dealt with in the present account, see S. D. Goodman, "Rig-'dzin 'Jigs-med gling-pa and the *Klong-Chen sNying-Thig*" in Goodman and R. M. Davidson (eds.), *Tibetan Buddhism: Reason and Revelation*.

1139 For an account of this and the surrounding royal tombs, see Tucci, *The Tombs of the Tibetan Kings*.

1140 Prajñāraśmi was the treasure-finder Sherap Özer. See Jamgön Kongtrül, *Lives of the Hundred Treasure-finders*, pp. 135a.6-137a.6.

1141 The root text of Jikme Lingpa's doctrinal masterpiece, the *Precious Treasury of Enlightened Attributes*, is renowned among Tibetan literati for its poetic beauty. See Blankleder and Fletcher, trans.

1142 "Warmth" (*drod*): see n. 1105 above.

1143 The throat centre of buddha-speech is known as the centre of perfect rapture (*long-spyod rdzogs-pa'i 'khor-lo*, Skt. *sambhogacakra*). This dissolution into a mass of seed-syllables indicates that Jikme Lingpa attained accomplishments associated with buddha-speech.

1144 The horse is, of course, symbolic of Hayagrīva.

1145 *mtshon-byed dpe'i ye-shes*. This is the pristine cognition which arises in consequence of instruction and empowerment. It forms the basis for the realisation of the "genuine pristine cognition which is the object of exemplification" (*mtshon-bya don-gyi ye-shes*).

1146 For the traditional account of the construction of this monument and pilgrimage centre, see Keith Dowman, *The Legend of the Great Stūpa*.

1147 *gcig-car smra-ba 'byung*. Our interpretation of this phrase follows the Author's oral explanation. *gcig-car* here has nothing to do with the teaching of instantaneous enlightenment (as it often does), but rather suggests forthrightness or spontaneity.

1148 The ancient recensions are those redacted by Longcenpa in the *Fourfold Innermost Spirituality* (*snying-thig ya-bzhi*) and the new recension is Jikme Lingpa's own *Innermost Spirituality of Longcenpa* (*klong-chen snying-thig*).

1149 I.e. the three doctrinal centres of Samye, Trhadruk and the Jokhang at Lhasa.

1150 The ransom of animals (*tshe-thar/srog-blu*) due to be slaughtered was widely practised in Tibet for the sake of accumulating the provision of merit (*bsod-nams-kyi tshogs*).

1151 This was the Gurkha incursion in the years from 1788 to 1792, on which see Stein, *Tibetan Civilization*, p. 88; Snellgrove and Richardson, *A Cultural History of Tibet*, pp. 226-7; and Shakabpa, *Tibet: A Political History*, pp. 156ff.

1152 For Langcen Pelgi Senge, see p. 535.

1153 Jikma Trhinle Özer (1745-1821) was the first Dodrup Rinpoche. He gathered disciples from throughout eastern Tibet and thus greatly promoted the rediscovered teachings of his master. As preceptor to the queen of Derge, Tshewang Lhamo, he gained for his efforts the royal support of her household. For the account of his life, see Tulku Thondup, *Masters of Meditation and Miracles*, pp. 136-162. His relations with the Derge kingdom are discussed on p. 155.

1154 An important teacher in his own right, Jikme Gyelwei Nyugu is remembered above all through the beautiful record of his oral instructions set down by his disciple Dza Peltrül Rinpoche (1808-87), i.e. the *kun-bzang bla-ma'i zhal-lung*, which remains a most popular teaching manual of the Nyingma tradition. See S. T. Kazi (trans.), *Kun Zang La May Zhal Lung*; and Padmakara Translation Committee, *The Words of My Perfect Teacher.*

1155 For the remaining four treasure-finders discussed in this part and, in particular, their role in the spiritual eclecticism of nineteenth-century Kham, see Smith's introduction to *Kongtrul's Encyclopedia.*

1156 This is a new Phukpa calculation; the Tshurpu calculation would read 11 July 1829.

1157 A brief introduction to the Nangcen district may be found in Karma Thinley, *Important events and places in the history of Nangchin Kham and E. Tibet.* See also Trungpa Rinpoche, *Born in Tibet*, which refers to many locations in Nangcen, though this is seldom made explicit.

1158 This figure (1774-1853?), the ninth in the line of Situ incarnations, was a leading master of the Karma Kagyü tradition, and also revered as a treasure-finder.

1159 "Store of the Sky" (*nam-mkha'i mdzod*) is the name of one particular treasure trove in Kham, see the Index of Locations under *Yegyel Namkadzö.*

1160 I.e. Murup Tsepo. The meeting of Chogyur Lingpa with Jamyang Khyentse Wangpo was, in effect, the reunion of Murup Tsepo with his father, the sovereign Trhisong Detsen.

1161 "Treasure attainment" (*gter-sgrub*) is the means of performing and attaining accomplishment in accordance with any teaching discovered as treasure, which must be performed by the treasure-finder in connection with his or her discovery.

1162 Reconcealed treasures (*yang-gter*) are those which were discovered and then reconcealed by an earlier treasure-finder, to be found again in the future.

1163 The great attainment (*bsgrub-chen*), the fourth category of the four branches of ritual service and attainment, may include an elaborate dramatic and choreographic performance directed by the *vajrācārya* (*rdo-rje slob-dpon*). See n. 499 above.

1164 These dramatic ceremonies, enacting the lives of the preceptor Śāntarakṣita, the great master Padmasambhava and the religious king Trhisong Detsen (*mkhan-slob-chos gsum*), continue to be performed at the present day.

1165 This is a new Phukpa calculation; Tshurpu would read Tuesday 31 May 1870.

1166 This pure vision was the *Means for the Attainment of the Guru Chogyur*

Lingpa, the Gathering of the Families of the Three Bodies (*mchog-gling bla-sgrub sku-gsum rigs-'dus*), referred to on p. 858 below.

1167 See the Glossary of Enumerations under *five kingly treasure-finders.*

1168 The Thartse Khen Rinpoche is one of four preceptors in the Ngorpa subsect of the Sakya tradition; two of these are hereditary positions and the others, including that of Thartse, rotate every four years. Since no one can hold the office twice, it often would pass into the hands of the brother of the previous preceptor. The Sakyapa recognised Khyentse Rinpoche himself to be the emanation of an eighteenth-century Thartse Khen Rinpoche, named Campa Namka Chime.

1169 On this figure, see Smith's introduction to *Kongtrul's Encyclopedia,* p. 30.

1170 A good introduction to the subsects of the Sakyapa tradition is given by R. M. Davidson in, "The Ṅor-pa Tradition" *Wind Horse* 1, pp. 79-98.

1171 Losel Tenkyong of Zhalu (b. 1804) was a particularly close associate of Khyentse and Kongtrül, who played an instrumental role in connection with their efforts to revive rare lineages. See Smith's introduction to *Kongtrul's Encyclopedia,* pp. 34-5; and Kapstein, "The Shangs-pa bKa'-brgyud: an unknown tradition of Tibetan Buddhism".

1172 According to the venerable Dezhung Rinpoche, the continuous transmission survives for not more than about forty volumes, i.e. less than one-fifth of the *Tangyur.*

1173 These "Ten Great Pillars" were Thönmi Sambhoṭa, Vairocana, Kawa Peltsek, Cokro Lüi Gyeltsen, Zhang Yeshe De, Rincen Zangpo, Dromtön Gyelwei Jungne, Ngok Lotsāwa Loden Sherap, Sakya Paṇḍita and Gö Khukpa Lhetse. They are contrasted with the Eight Pillars who Supported the Lineages of Means for Attainment (Khetsun Zangpo Rinpoche).

1174 I.e. *smin, grol, rgyab-chos lung.* See p. 733, in relation to the lineage of transmitted precepts.

1175 On the political upheavals of the period, refer to T. Tsering, "Ñag-roṅ mgon-po rnam-rgyal: A 19th century Khams-pa Warrior" in STC, pp. 196-214. Bricks of dried tea were frequently used as currency in traditional Tibet.

1176 The *twofold precious enlightened attitude* refers to the relative (*kun-rdzob*) enlightened attitude which requires the generation of the four immeasurables, namely, loving kindness, compassion, sympathetic joy and equanimity; and the ultimate (*don-dam*) enlightened attitude which affirms the liberation of all sentient beings in the primordially pure nature of fundamental reality. Alternatively the term may refer to the two aspects of the relative enlightened attitude, namely, aspiration (*smon-pa*) and undertaking or entrance (*'jug-pa*). See also the Glossary of Enumerations.

1177 The emphasis on freedom from sectarian bigotry upon which Khyentse and his followers insisted, has led some scholars to speak of an impartial or eclectic (*ris-med*) movement in nineteenth-century Tibetan Buddhism. See especially Smith's introduction to *Kongtrul's Encyclopaedia.*

1178 I.e. the "auspicious" tradition of the Pönpo, whose ascetic teachings are represented primarily by the sixth of the nine Pönpo vehicles. See Tucci, *The Religions of Tibet,* p. 229.

1179 The text incorrectly reads *khrid-rgya*.
1180 These are to be found in the Glossary of Enumerations.
1181 This prophecy is found in the *Innermost Spirituality of the Accomplished Master (grub-thob thugs-thig)*, which was rediscovered by Khyentse Rinpoche.
1182 Khyentse Rinpoche was born in the district of Ga, within the clan of Nyö, during an iron dragon year.
1183 The ten-syllable mantra of White Tārā is OṂ TĀRE TUTTARE TURE SVĀHĀ. See S. Beyer, *The Cult of Tārā*, index, p. 533, under "Mantra, 10-syllable, of Tārā".
1184 As communicated by the Author, the three masters who had accomplished immortality were Guru Padmasambhava, Vimalamitra and the Newar Śīlamañju.
1185 For the life of Cetsün, see pp. 557-9.
1186 This is Khyentse Rinpoche's recension of a treasure discovered by Jikme Lingpa – the *bla-sgrub thig-le rgya-can* – from the *Innermost Spirituality of Longcenpa*.
1187 See above, p. 848.
1188 This is a new Phukpa calculation; the other schools would read Saturday 19 March 1892.
1189 On the various enumerations of Khyentse Rinpoche's emanations, see A. Macdonald, *Le Maṇḍala du Mañjuśrīmūlakalpa*, pp. 91-5; and Smith's introduction to *Kongtrul's Encyclopedia*, pp. 73-4.
1190 In addition to Smith's introduction to *Kongtrul's Encyclopedia*, already referred to, see Jamgön Kongtrül, *The Torch of Certainty*, translated by Hanson.
1191 Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, p. 80, affirms that the dating for Jamgön Kongtrül's life is to be calculated according to the Tshurpu calendrical system. According to new Phukpa his birth would have occurred on Friday 3 December 1813.
1192 I.e. "omniscient great paṇḍita".
1193 Jamgön Kongtrül has left us a brief account of the names of these masters and the studies which he undertook under their guidance in the *mos-gus rab-byed* in nineteen folios.
1194 Tsandra Rincen Trak was Kongtrül's own main seat. He wrote an exceptionally detailed descriptive guide to it entitled *dpal-spungs yang-khrod tsā-'dra rin-chen brag-gi sgrub-sde'i dkar-chag* in one hundred and twenty-seven folios.
1195 According to Khetsun Zangpo Rinpoche, the "thirteen immortal awareness-holders" are probably deities in the maṇḍala of Amitāyus.
1196 Lerap Lingpa or Tertön Sogyel (1856-1926) is mentioned, along with others, as a master of the author of the Ling xylographic recension of the Kesar Epic: R.A. Stein, *L'épopée tibétaine de Gesar dans sa version lamaïque de Ling*, p. 8. According to Lama Sonam Topgyel, he was also responsible for uncovering the 1899 plot against the Thirteenth Dalai Lama, on which see n. 1036 above; and Shakabpa, *Tibet: A Political History*, p. 195.
1197 The visit of those aristocrats was ill-timed. The secrecy of the decipherment was interrupted, the commitments were violated and Khyentse Rinpoche fell ill in consequence.

1198 On the *four empowerments*, see the Glossary of Enumerations; and *Fundamentals*, p. 360. The vase empowerment (*bum-dbang*) reveals the emanational buddha-body. The secret empowerment (*gsang-dbang*) reveals the buddha-body of perfect rapture through practices associated with the energy channels, currents and seminal points, the latter of which are also known as "enlightened mind" (*byang-sems*). The empowerment of discerning pristine cognition (*shes-rab ye-shes-kyi dbang*) reveals the buddha-body of reality through awareness symbolised by the ḍākinī. The fourth empowerment of word and meaning (*tshig-don-gyi dbang*) reveals the essential buddha-body through the meditative practices of the Great Perfection.

1199 The scorpions are the emblem of Dorje Trolö.

1200 *Rakta*, "blood", is a sacramental substance symbolic of passion transmuted into enlightened involvement in the world. Its miraculous overflow is a portent of boundless enlightened activity.

1201 Again this is a Tshurpu calculation; according to new Phukpa, Jamgön Kongtrül would have passed away on Saturday 27 January 1900. Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechung*, p. 80, gives 29 December 1899 but this is equivalent to the twenty-seventh day of the eleventh Tibetan month; our text has the twenty-sixth of the eleventh month. Smith gives 1899 in *Kongtrul's Encyclopedia*, p. 2.

1202 A synonym for the western Buddha-field of Sukhāvatī, or a metaphor for the peace of enlightenment that is great bliss. See Jikme Lingpa, *Narrative History of the Precious Collected Tantras of the Ancient Translation School* (*rnying-ma rgyud-'bum-gyi rtogs-brjod*), p. 364: *bde-ba chen-po shanti-pu-ri grong-khyer*.

1203 I.e. emanations of Mañjunātha (Mañjuśrī): *'jam-mgon mkhyen-kong rnam-gnyis*.

1204 Loter Wangpo (1847-1914), a leading Sakyapa disciple of Khyentse Rinpoche, played a major role in the redaction and publication of GDKT and the *Exposition of the Path and Fruit on Behalf of the Closest Students* (*lam-'bras slob-bshad*), encyclopaedic compilations of teachings belonging to the vehicle of indestructible reality as preserved by the new translation schools, with the Sakyapa foremost among them.

1205 For much valuable data, refer to S. D. Goodman, "Mi-pham rgya-mtsho: an account of his life, the printing of his works, and the structure of his treatise entitled *Mkhas pa'i tshul la 'jug pa'i sgo*" *Wind Horse* 1, pp. 58-78. Aspects of his philosophical thought are discussed in M. Kapstein, "Mi-pham's Theory of Interpretation" in *Reason's Traces*; and in J. Pettit, *The Beacon of Certainty*.

1206 The pill rites (*ril-bu'i las-sbyor*) performed by Mipham Rinpoche in connection with the propitiation of Mañjuśrī are practised so as to realise the ordinary accomplishments, e.g. during times of eclipse. These practices are described in detail in GTKT, Vol. II, pp. 70-137.

1207 "Exegetical transmission" (*bshad-lung*). This refers to the initiation into the study of a text by hearing the master recite it, along with occasional explanation of particular points of difficulty.

1208 On the Nyarong disturbances of the 1860s, see GT, p. 183, n. 627; E. Teichman, *Travels of a Consular Officer in East Tibet*, p. 5; and Tsering, "Ñag-roṅ mgon-po rnam-rgyal: A 19th Century Khams-pa

Warrior", pp. 196-214. The five clans of Nyarong were unified after 1837 by Gönpo Namgyel. In 1860 they invaded and conquered Derge and Hor-khog. In 1862 the rebellion was suppressed by Lhasa.

1209 *sa-ris* is an arithmetical calculation performed, not with the aid of an abacus, but traced in sand.

1210 "Bean-sprout rites" (*makṣa'i las-sbyor*) are those in which the mantra of White Mañjuśrī is recited while a dark-brown *makṣaka* bean is held in the mouth. If the bean sprouts, this is a sign of successful accomplishment.

1211 On Mipham's association with Peltrül Rinpoche, and his contribution to the study of the ninth chapter of the *Introduction to the Conduct of a Bodhisattva*, see E. G. Smith's introduction to *Mi-pham's Brgal-lan.* Cf. also, K. Lipman, "A Controversial Topic from Mipham's Analysis of Śāntarakṣita's *Madhyamakālamkāra*" *Windhorse* 1 (1981), pp. 40-57.

1212 Teachings based on Mañjuśrī in the forms of Lord of Life, Iron-like and Iron-evil are common to various means for attainment. But see also the entry under *Mañjuśrī Lord of Life, Iron-like and Iron-evil*, in the first part of the Bibliography.

1213 The basic documents for the study of their dispute have been published in *Mi-pham's Rablan*; and Pari Rapsel, *'ju-lan ga-bur chu-rgyun*. The former has an excellent introduction by Smith.

1214 For the *kaptse* (*gab-rtse*) diagrams, derived from Chinese geomancy, see *Fundamentals*, p. 104; and G. Dorje, *Tibetan Elemental Divination Paintings*, pp. 63-4.

1215 I.e. he was a Nyingmapa who was learned in the new traditions, but not an adherent of these traditions himself (Tulku Thondup Rinpoche).

1216 This quotation is derived from both the *Oral Transmission of Mañjuśrī*, and Ngari Paṇcen, *Ascertainment of the Three Vows*. See listed in the first part of the Biblography.

1217 See *Fundamentals*, pp. 335-45.

1218 On the "cloud-mass wheel of syllables" (*yi-ge 'khor-lo tshogs*), see n. 1143 above. For an explanation and discussion of the significance of syllables in the vehicle of indestructible reality, see Longcenpa, *Dispelling Darkness in the Ten Directions*, Chs. 4-5, pp. 170-224 (GGFTC, pp. 550-631).

1219 Abhirati (*mngon-dga'*) is the eastern Buddha-field of Akṣobhya; see *Fundamentals*, p. 128.

1220 As stated below, Mipham suffered from a violent nervous ailment (*'khrugs-nad*). Indeed, extant samples of his handwriting reveal a deterioration until, in his last year, they become entirely illegible (Khenpo Sangye Tenzin). Akṣobhya, the "unshakeable", was invoked to counteract this malady.

1221 On the appearance of seminal points of rainbow light through the practice of All-Surpassing Realisation, see *Fundamentals*, pp. 337-45.

1222 In connection with Shambhala, see the prophetic declarations cited by the Author, p. 960. On Shambhala in general, refer to Bernbaum, *The Way to Shambhala.*

1223 Zhecen Gyeltsap (d. *c.* 1926) was with Khencen Künzang Pelden (*c.* 1870 - *c.* 1940) largely responsible for continuing Mipham's teaching tradition. His collected works occupied thirteen volumes.

1224 I.e. Katok Situ Chöki Gyamtso, the author of *An Account of a Pilgrimage to Central Tibet During the Years 1918 to 1920.*

1225 Andzom Drukpa, a leading adept of the Great Perfection, was the publisher of very fine blockprint editions of the works of Longcenpa and many other major Nyingmapa texts.

1226 Trupwang Śākyaśrī (1853-1919), an adherent of both the Nyingmapa and Drukpa Kagyüpa traditions, was one of the most influential treasure-finders during the early decades of the present century.

1227 Repkong district in the province of Amdo has long enjoyed the reputation of a major centre of Nyingma practice. See TH, pp. 570-5.

HISTORY: PART SEVEN

1228 On the Indestructible Nucleus of Inner Radiance (*'od-gsal rdo-rje snying-po*), see p. 448, and *Fundamentals*, p. 115, where it is explained as the dimension of the buddha-body of reality (*chos-sku*).

1229 The *twenty-four lands* are those enumerated in the *Hevajra Tantra*, Pt. 1, Ch. 7, vv. 12-17. See the Glossary of Enumerations for their exact names.

1230 This and the following quotations from Rongzompa are said to be taken from his *Commentary on the Secret Nucleus* (*dkon-mchog 'grel*).

1231 The expression "high and low" doctrinal centres refers respectively to those at Lhasa and Samye (Lama Sonam Topgyel).

1232 Literally drawn from the under-arm pocket of the Tibetan garment.

1233 Nālandā Translation Committee, *The Life of Marpa the Translator*, p. 37, provides the standard account of this incident.

1234 Orgyenpa Rincenpel (1230-1309) is renowned as a master of the Nyingma, Kagyü and *Kālacakra* traditions. The precise source of the following quotation remains unidentified.

1235 On this figure, see p. 758, n. 995 above; and G. Roerich, *Biography of Dharmasvāmin*.

1236 Concerning Orgyenpa's journey to Oḍḍiyāna, consult Tucci, *Travels of Tibetan Pilgrims in the Swat Valley*.

1237 The text reads *bhe-ha-ra* (Skt. *vihāra*). For an introduction to the Newar Buddhist establishments of the Kathmandu Valley, see Macdonald and Stahl, *Newar Art*, pp. 71ff.

1238 These charges appear to have originated as early as the eleventh century, i.e. in the polemics of the Guge prince Photrang Zhiwa-ö. See Karmay, "King Tsa/Dza and Vajrayāna", p. 204. For the detailed Nyingma response, see below, pp. 911-13.

1239 The following two quotations correspond closely to passage 076 of Atiśa's biography, as edited in Eimer, *Rnam tharrgyaspa*, Vol. 2, p. 53.

1240 Tāranātha, *History of Buddhism in India*, p. 332. India here refers only to the Magadha heartland.

1241 On Mahādeva, see p. 429.

1242 Concerning the dispute about the *Non-Dual Victor*, see *Blue Annals*, p. 417, n. 4.

1243 On Śākya Chokden (1428-1507) and his many contributions to philosophical controversy in Tibet, see Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology*, pp. 10-22.

1244 This refers to Sakya Paṇḍita's confirmation of the authenticity of these tantras, on which see pp. 710-16.

1245 The *rgyud-sde spyi-rnam* and other major works of Comden Rikpei Reldri have only recently been located. Putön does list Sakya Paṇḍita's translation of the *Root Fragment of Vajrakīla (rdo-rje phur-ba rtsa-ba'i dum-bu)* in his *rgyud-'bum-gyi dkar-chag*, p. 373, l. 4.

1246 The *Kālacakra Tantra* is here referred to as the abridged version because it is traditionally held that the longer unabridged version was not transmitted in Jambudvīpa. Putön holds that the long version had twelve thousand verses; see Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, p. 170.

1247 A standard account of Hoshang Mo-ho-yen's view of conduct is that of Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, p. 193: "if one commits virtues or sinful deeds, one comes to blissful or evil births (respectively). In such a way the deliverance from Saṁsāra is impossible, and there will be always impediments to the attainment of Buddhahood."

1248 On the three turnings or promulgations of the doctrinal wheel, see pp. 423-5. For a detailed discussion, see *Fundamentals*, pp. 76 and 153-5. On provisional and definitive significance, see *Fundamentals*, pp. 187-90.

1249 The view held by adherents of the new translation schools is traditionally one in which the philosophies of tantra and the dialectics are integrated. The Author here asserts that the view of the Great Perfection is central to this integration.

1250 The texts which have just been quoted are common to all the Buddhist traditions in Tibet. They are not the exclusive property of the tradition of Chinese Ch'an Buddhism attributed to Hoshang Mo-ho-yen, and their view is identical to that of the Great Perfection. Hence the convergence of the various traditions concerned on this point cannot be taken as evidence of error on the part of any of them.

1251 I.e. deviation *(gol-sa)* from the true view of the Great Perfection into that of the lower vehicles, or into the "four experiences" *(nyams-bzhi)* of bliss, emptiness, radiance and non-conceptualisation, which can mislead meditation. See *Fundamentals*, pp. 294-310.

1252 This refers to the meditative practices of All-Surpassing Realisation. See *Fundamentals*, pp. 337-45.

1253 Unidentified. This passage is also cited in *Fundamentals*, p. 164.

1254 I.e. the adherents of the new translation schools.

1255 This quotation is drawn from Atiśa, *Bodhimārgapradīpapañjikā*, which comments on the *Bodhipathapradīpa*, vv. 56-8. See R. Sherburne, SJ (trans.), *A Lamp for the Path and Commentary*, p. 151.

1256 On the view of the Svātantrika-Madhyamaka as interpreted by the Nyingma tradition, see *Fundamentals*, pp. 162-4.

1257 On the pristine cognition of discernment *(sor-rtogs ye-shes)*, see *Fundamentals*, p. 141.

1258 "Great liberation from limits" or "great liberation from extremes" *(mtha'-grol chen-po)*: see *Fundamentals*, p. 334.

1259 Quoted by Nāgārjuna in *Vigrahavyāvartanīsvavṛttiḥ*, as a comment on v. 28.

1260 On "expressed meaning and expression", see *Fundamentals*, pp. 71-2.

1261 These categories from the Great Perfection are given in the Glossary of Enumerations.

1262 Sakya Paṇḍita, *Analysis of the Three Vows* (*sdom-gsum-gyi rab-tu dbye-ba'i bstan-bcos*, Gangtok edn.), fol. 62b6.

1263 Refer to sGam-po-pa, *The Jewel Ornament of Liberation*, p. 216. Though Gampopa did indeed introduce material from the Great Seal tradition in the context of the transcendental perfection of discriminative awareness, he never maintained that the two could be fully assimilated one to the other, as his critics sometimes claim.

1264 On "seals", see *Fundamentals*, p. 356.

1265 On the term "nucleus of the sugata", see *Fundamentals*, pp. 169ff.

1266 On the empowerments according to the Anuyoga teachings, see *Fundamentals*, pp. 364-5.

1267 On the tenth level, Cloud of Doctrine, see *Fundamentals*, p. 117.

1268 *Ūrṇakeśa* (*mdzod-spu*) is the circle of hair between the eyes of a buddha, from which rays of light emanate.

1269 The "empowerment of great light rays" is discussed in *Fundamentals*, p. 142.

1270 On the first level, the Joyful (*rab-tu dga'-ba*, Skt. *Pramodā*), see *Fundamentals*, pp. 281-2; and sGam-po-pa, *The Jewel Ornament of Liberation*, pp. 240-2.

1271 Orpiment is "yellow arsenic powder" (*ba-bla*). According to *gso-rig snying-bsdud skya-rengs gsar-pa*, p. 251, this substance is medically applied for the prevention of decay and epidemics. It can be taken as a treatment for anything from a swelling goitre to a festering wound, and is even nowadays used as an antidote for mercury poisoning.

1272 On the *three higher empowerments*, see the Glossary of Enumerations; and *Fundamentals*, p. 360.

1273 On this rivalry, see p. 643.

1274 The *four faults attributed to the "Secret Nucleus"* are listed in the Glossary of Enumerations. Gö Lhetse probably published this critique in his oft-mentioned *Broadside* (*'byams-yig*), on which see *sngags log sun-'byin-gyi skor*, pp. 18-25. The traditional refutations of Lhetse's charges are given below. Cf. also *Scholar's Feast of Doctrinal History*, pp. 179ff; Jikme Lingpa, *rgyud-'bum 'dri-lan*, pp. 281ff.; and Sodokpa Lodrö Gyeltsen, *rgyal-dbang karma-pa mi-bskyod rdo-rjes gsang-sngags rnying-ma-ba-rnams-la dri-ba'i chab-shog gnang-ba'i dris-lan lung-dang rig-pa'i 'brug-sgra*, in *Collected Writings of Sog-bzlog-pa*, Vol 2, p. 33.

1275 See above, p. 891.

1276 The following reproduces almost the entire text of this short work, as preserved in the *Collected Writings of Sog-bzlog-pa*, Vol. 1, pp. 524-6. To help clarify the complex embedding of quotations found here, all passages from the *Tantra of the Secret Nucleus* itself are in italics.

1277 For the *five empowerments* and *three realities* which are referred to in the context of the *Secret Nucleus*, see the Glossary of Enumerations.

1278 *dkyil-'khor-gyi gtso-bo 'pho-bar bya-ba.*

1279 The *Scholar's Feast of Doctrinal History*, p. 180, cites this as *Prajñā-sūtraṃ trikrasyati.*

1280 The passage which follows is cited, too, in the *Collected Writings of Sog-bzlog-pa*, Vol. 1, pp. 519-20. Sodokpa however rejects the possibility of treating the Nyingmapa tantras as treatises.

1281 I.e. even if their Indian origins are suspect, they can be held to be authoritative treatises so long as they are shown to conform to normal

doctrinal criteria. The problem here alluded to is discussed in some detail in the contribution of Davidson to Buswell, *Buddhist Apocryphya*; and in Kapstein, "The Purificatory Gem and Its Cleansing: A Late Tibetan Polemical Discussion of Apocryphal Texts".

1282 According to Tāranātha, *History of Buddhism in India*, p. 302, the Red Master (*atsara dmar-po*) was a student of Ratnavajra named Guhyaprajñā. The Blue-skirted Paṇḍita is mentioned in *Blue Annals*, p. 697.

1283 Refer to Karmay, "The Ordinance of Lha Bla-ma Ye-shes-'od", pp. 150-62; idem, "An Open Letter by Pho-brang Zhi-ba-'od to the Buddhists of Tibet" *The Tibet Journal* V, 3 (1980), pp. 3-28; and idem, "A Discussion on the Doctrinal Position of rDzogs-chen from the 10th to the 13th centuries" *Journal Asiatique* (1975), pp. 147-56.

1284 On the rainbow body, see n. 528; and *Fundamentals*, pp. 336-7, 341-2.

1285 This occurrence aroused considerable controversy in Tibet at the time, and receives detailed discussion in Mipham Rinpoche, *gzhan-stong khas-len seng-ge'i nga-ro*, fols. 18b3ff.

1286 Düjom Lingpa (1835-1904) was the Author's previous incarnation. He was one of the most prolific treasure-finders of nineteenth-century Kham. See his biography in Pema Lungtok Gyatso et al., *gter-chen chos-kyi rgyal-po khrag-'thung bdud-'joms gling-pa'i rnam-thar zhal-gsungs-ma*.

1287 This is the great Pönpo scholar, Shardza Trashi Gyeltsen (1859-1935), on whom see Karmay, *The Treasury of Good Sayings*, especially pp. xv-xvi; Shardza, *Heart Drops of the Dharmakaya*.

1288 Probably this is Köpo Kelzang Gyeltsen, mentioned by Karmay, *The Treasury of Good Sayings*, p. xvi.

1289 This was the father of the late lama Jurme Drakpa (d. 1975) of Jore Bungalow, Darjeeling, who was a well-known meditation master. For an account of the father's miraculous death, see Trungpa Rinpoche, *Born in Tibet*, pp. 95-6.

1290 See pp. 714-16.

1291 *mtho-ris dang nges-legs*.

1292 Śāntigupta (late fifteenth to early sixteenth century) was a South Indian yogin who preserved and transmitted the surviving precepts of seven successive lineages. These traditions and Śāntigupta's own life form the subject-matter of Tāranātha's *bka'-babs bdun-ldan-gyi rgyud-pa'i rnam-thar*, translated by Templeman in *The Seven Instruction Lineages*. See also p. 504 and n. 532.

1293 According to the standard traditional account, Nup was Milarepa's master only in sorcery. His master in the Great Perfection was Rongtön Lhaga. See Lhalungpa, *The Life of Milarepa*, p. 42; and Martin, "The Teachers of Mi-la-ras-pa".

1294 The text erroneously reads Ba Selnang for Khön Lüiwangpo.

1295 Śāntideva, *Introduction to the Conduct of a Bodhisattva*, Ch. 9, v. 2c.

1296 Alakāvatī (*lcang-lo-can*) is the abode of yakṣas presided over by the Lord of Secrets, Vajrapāṇi in the form of Vaiśravaṇa or Kubera.

1297 Paṇcen Lozang Chöki Gyeltsen, *dge-ldan bka'-brgyud rin-po-che'i phyag-chen rtsa-ba rgyal-ba'i gzhung-lam*, fol. 2a4-5.

1298 Aśvottama (*rta-mchog*) or Aśvavarapāda in *Pag Sam Jon Zang*, p. 93, is said to have been the teacher of Viṇapā from Oḍḍiyāna.

1299 One treasure has perhaps been omitted in this quotation, which is in

any case unlocatable in the extant *Sūtra which Genuinely Comprises the Entire Doctrine* (*Dharmasaṃgītisūtra*, P 904, Vol. 36, pp. 1-45). Alternatively, the totality of the list may be counted as its tenth member.

1300 Sakya Paṇḍita's principle targets were the "heresies" of the Drigung Kagyu and Tshelpa Kagyü, both of which sought to resolve the complexities of the doctrine by insisting on a single quintessential metaphor: the "single intention" (*dgongs-pa gcig*) in the case of the former, and the "one purity that achieves all" (*dkar-po gcig-thub*) in the case of the latter

1301 This refers to Milarepa's insistence that Gampopa, during their first meeting, abandon monastic rules by partaking of ale See Chang, *The Hundred Thousand Songs of Milarepa*, Vol 2, p. 473.

1302 The text erroneously reads "four golden doctrines" (*gser-chos bzhi*), though five are properly enumerated. See the Glossary of Enumerations; and Kapstein, "The Shangs-pa bKa'-brgyud: an unknown tradition of Tibetan Buddhism", pp. 138-44. The basic Shangpa texts are found in the Peking edition of the *Tangyur*, but not in the Derge edition.

1303 On Yakde Paṇcen (1299-1378) and Rongtön Sheja Künzi (1367-1449), see *Blue Annals*, pp. 339-40, 532-6, 1080-1. It is clear that Yakde Paṇcen, who predeceased the publication of Tsongkapa's (1357-1419) major works, cannot be counted as a critic of the latter. Most likely he is listed here owing to his association with the tradition of Tölpopa (see n. 1309 below), whom Tsongkapa vehemently opposed, and because Rongtön, who was Tsongkapa's first great critic, was educated in his school. The attacks on Tsongkapa launched by Korampa Sonam Senge (1429-89) and Śākya Chokden (1428-1507) were, on the other hand, so threatening to the Gelukpa establishment that their writings were banned in Central Tibet. The works of Korampa were eventually re-assembled and published in Derge during the eighteenth century, while those of Śākya Chokden were preserved only in Bhutan. Taklung Lotsāwa, the last named critic of Tsongkapa, is Taktsang Lotsāwa Sherap Rincen (b. 1405), who has been the target of particularly rigorous refutation by later Gelukpa masters. See Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology*, p. 16, n. 46; and J. Hopkins, *Meditation on Emptiness, passim.*

1304 The source of the quotation is unidentified. Remdawa Zhönu Lodrö (1349-1412), a Sakyapa, was a foremost teacher of Tsongkapa. See *Blue Annals*, pp. 339-40, 349, 1075.

1305 This quotation is attributed to the *Broadside* of Gö Lhetse. See n. 1274 above.

1306 I.e. by sublime bodhisattvas who have yet to realise the buddha level.

1307 This incident connected with Buddhajñānapāda is mentioned in Tāranātha, *History of Buddhism in India*, p. 279.

1308 Karmapa VIII, Mikyö Dorje's (1507-54) disagreements with earlier Karma Kagyü masters have not yet received scholarly attention. On his disputes with the Gelukpa school, see P. Williams, "A Note on Some Aspects of Mi Bskyod Rdo Rje's Critique of Dge Lugs Pa Madhyamaka" JIP 11 (1983), pp. 124-45; and on those with the Nyingmapa, see Kapstein, "The Purificatory Gem and Its Cleansing: A late Tibetan Polemical Discussion of Apocryphal Texts", n. 39.

1309 On Tölpopa Sherap Gyeltsen (1292-1361) and his doctrine of "extrinsic

emptiness" (*gzhan-stong*), see especially D.S. Ruegg, "The Jo Naṅ pas: A School of Buddhist Ontologists according to the Grub mtha' śel gyi me loṅ" *Journal of the American Oriental Society* 83 (1963), pp. 73-91; S. Hookham, *The Buddha Within*; and C. Stearns, *The Buddha from Dolpo*. Cf. also *Fundamentals*, pp. 169ff. Tsongkapa's critique of Tölpopa receives detailed treatment in R.A.F. Thurman, *Tsong Khapa's Speech of Gold in the Essence of True Eloquence*.

1310 See Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology*, pp. 15-16.

1311 Unidentified.

1312 Prophecies concerning the discovery of the treasures are found in *The Life and Liberation of Padmasambhava*, Pt. II, pp. 619ff. See also, Prats, "Some Preliminary Considerations Arising from a Bibliographical Study of the Early *Gter-ston*", pp. 256-60; and Tulku Thondup Rinpoche, *Hidden Teachings of Tibet*.

1313 For a good example of this, see Karmay, "The Rdzogs-chen in its Earliest Text".

1314 *Phyva-gshen*. This refers to the adepts of the first way of Pön, who, according to Tucci, *The Religions of Tibet*, p. 228: "were able to distinguish the profitable from the dangerous, and therefore to function as diviners or augurs." Cf. also Snellgrove, *The Nine Ways of Bon*, pp. 24-41.

1315 This perhaps refers to the *nirgrantha* ascetic Satyaka-Mahāvādin, who was brought into the fold with six thousand of his followers through the Buddha's skilful means. See *Sūtra of the Arrayed Bouquet*, p. 277, ll. 10-16.

1316 Cf. Karmay, "The Rdzogs-chen in its earliest Text"; and idem, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection". Stein in *Tibetan Civilization*, p. 241, also remarks that the Pönpo have modelled their monasteries, and the technical vocabulary for their philosophy and meditation on those of Buddhism. Some Pönpo works which, according to Nyingma tradition, were permitted by Padmasambhava are also represented in the *Store of Precious Treasures*; for there were certain treasure-finders who recovered both Pön and Buddhist treasures, e.g. Dorje Lingpa. See p. 791 above. For accounts of some of the treasure-finders common to the two traditions, see also Prats, *Contributo allo studio biografico dei primi gter-ston*.

1317 *rgya-nag-na ha-shang-dang ho-shang*. This passage in general merits comparison with Karma Chakme, *ri-chos mtshams-kyi zhal-gdams*, fol. 23a2-6, especially l. 5: "In India they say 'Outsider' and 'Insider', in China 'Taoist' (*ha-shang*) and 'Buddhist' (*ho-shang*), and in Tibet 'Buddhist' and 'Pönpo'. All of these are causally connected."

1318 *The Life and Liberation of Padmasambhava*, Pt. II, Canto 82, p. 489.

1319 The *shang* instrument is a Pönpo religious hand-bell made of bronze, with a wooden chime. See M. Helffer, "Note à propos d'une clochette *gshang*" *Objets et Mondes* 21, 3 (1981), pp. 129-34.

1320 The title "Phajo" indicates the head of a family: Stein, *Tibetan Civilization*, p. 95, translates it "father-lord". It was also a term of respect applied to the old Pön priests, the prophets who knew the origin of the three worlds, ibid., p. 231.

1321 See pp. 512-16.
1322 On Gongpo (*'gong-po*) spirits, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 168-70. For Tamsi (*dam-sri*) demons, ibid., pp. 119, 284, 300-1, 469, 577-8. On Gyelpo (*rgyal-po*) and Senmo (*bsen-mo*) spirits who respectively manifest through anger and attachment, refer to the same source, pp. 233-6 for the former, and pp. 385, 396 for the latter.
1323 Cf. Śāntideva, *Introduction to the Conduct of a Bodhisattva*, Ch. 1, vv. 35-6.

HISTORY. PART EIGHT

1324 On the Auspicious Aeon (*bskal-pa bzang-po*, Skt. *Bhadrakalpa*) and the reason why the Teacher, Śākyamuni Buddha, is referred to as the Fourth Guide, see p. 409 and nn. 378-9 above.
1325 The Gelukpa tradition identifies Vasubandhu's *Conquest of Objections* with Daṃṣṭrasena's *Commentary on the Hundred Thousand Line Transcendental Perfection*, and maintains that the author of this work was solely Daṃṣṭrasena. Cf. Lessing and Wayman, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*, p. 97. In the Nyingmapa view these are regarded as two separate treatises (Nyoshul Khenpo).
1326 One great aeon is said to contain eighty smaller aeons. See also n. 1380 below.
1327 The "third wheel of definitive significance" is explained at length in *Fundamentals*, pp. 169-217.
1328 The dating given here for Śākyamuni Buddha and all dates from the Indian period follow the *Kālacakra* reckoning which is based on scriptural authority and prophetic declaration. Thus there is a divergence of approximately four hundred years between this traditional dating of the Buddha's life and that favoured by modern historical scholars, i.e. *c.* 563 to 483 BC. A. Bareau, "La Date du Nirvāṇa" *Journal Asiatique* (1953), pp. 27-52, tabulates over fifty traditional calculations of the year of the Buddha's nirvāṇa, ranging from about 2100 BC to 265 BC.
1329 Āṣāḍha (*chu-stod*) is the sixth month of the Tibetan year, corresponding to July/August.
1330 According to the *Kālacakra* system of astrological calculation, earth-time is divided into cycles of sixty years known as *rab-byung*. Each of the sixty years within a single cycle has a distinctive name, but may also be referred to by a combination of twelve animals (hare, dragon, snake, horse, sheep, monkey, bird, dog, pig, mouse, ox and tiger) with the five elements (fire, earth, iron, water and wood). This latter system accords with elemental divination (*'byung-rtsis*) derived from Chinese traditions. Thus *don-drub* or the earth sheep year is the fifty-third within the sexagenary cycle. See Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, pp. 144-5.
1331 The month of Vaiśākha (*sa-ga*) is the fourth month of the Tibetan year, corresponding to May/June.
1332 *drag-po* or the iron monkey year is the fifty-fourth in the sexagenary cycle. See Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, pp. 144-5.

1333 On the constellation Puṣya, see n. 1088.

1334 Kārttika (*smin-drug*) is the tenth month, corresponding to November/December.

1335 *kun-'dzin*, or the earth mouse year, is the twenty-second year in the sexagenary cycle.

1336 The days are further divided into twelve two-hour periods, known as *khyim* or *dus-tshad*, and named after the twelve animals in the aforementioned sequence. The hour of the ox would fall approximately between midnight and 2 a.m. See chart in G. Dorje, *Tibetan Elemental Divination Paintings*, p. 89.

1337 A *ghaṭikā* (*chu-tshad*) is one-fifth of a two-hour period, i.e. twenty-four minutes.

1338 For various attempts to calculate the precise duration of each promulgation or turning of the doctrinal wheel, see Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, pp. 46-52. Putön himself rejects all such efforts as lacking any authoritative source.

1339 Caitra (*nag*) is the third month of the Tibetan year, corresponding to April/May. It is also known as the mid-spring month (*dpyid-zla 'bring-po*) according to the Phukpa system of calculation. The chart of the twelve months in Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, p. 146, shows the correspondences between their seasonal names, the animals and the constellations.

1340 The iron dragon year (*rnam-gnon*) is the fourteenth in the sexagenary cycle; see Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, p. 144.

1341 Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, p. 107.

1342 On the mid-spring month, see n. 1339 above.

1343 Jyaiṣṭha (*snron*) is the fifth month of the Tibetan year, corresponding to June/July.

1344 The Author concurs that the calculations of 2839, 2815, 2744 and 2743 given here and in the following paragraphs are accurate and that the calculations given in the Tibetan text, i.e. 2838, 2814, 2743 and 2742 years, are at fault.

1345 According to recent estimates, Aśoka came to the throne in about 269 BC. See Basham, *The Wonder that was India*, p. 53. The most thorough treatment of the question remains that of P. H. L. Eggermont, *The Chronology of the Reign of Asoka Moriya*, where the period of Aśoka's rule is given as 268-233 BC. As stated in n. 1328 above, the dating given in our text is based on traditional sources.

1346 The Author concurs that the text should read 401st year (not 400th). Nāgārjuna's floruit is considered by most modern historians to have occurred during the second century CE.

1347 1 BC is, of course, the year traditionally held to precede the birth of Jesus, not that of his death. The Tibetan text, assimilating the Christian calendrical convention to the Tibetan emphasis on the date of death, erroneously reads *'das-lo* for *'khrungs-lo*.

1348 The text erroneously reads 619 years. Corrected with the Author's approval.

1349 According to this calculation, the duration of Śākyamuni Buddha's teaching is held to be five thousand years, divided into ten periods of five hundred years each. In the first period there was a profusion of arhats, so it was called the period of arhats. The second is called the

period of non-returners and the third, the period of stream-entry. Those three periods together are called the Age of Fruition or enlightenment. In the fourth period there is a predominance of discriminative awareness, therefore it is so called. The fifth is called the period of contemplation and the sixth, that of moral discipline. Those three periods together are called the Age of Attainment. The next three periods of Abhidharma, Sūtra and Vinaya are collectively known as the Age of Transmission. The tenth and final period is called the Age of Convention or symbols because at that point the actual practice of the path will be lost, and only conventional tokens of the renunciate ordination (*pravajyā*) will remain. See Rikdzin Lhündrup's Hindi translation of the *History*, Ch. 8, n. 21; HBI, pp. 210-22; and Obermiller, *History of Buddhism by Bu-ston*, Pt. 2, pp. 102-5.

1350 There is much disagreement in Tibetan and other sources concerning the year of birth and life-span of King Songtsen Gampo. A fine survey of the problem is given by H. E. Richardson in "How old was Srong btsan sgam po?" *Bulletin of Tibetology* 2, 1 (1965). Richardson concludes that the king was born in the period from 609 to 613 and died in 650. For the traditional account of his longevity, see also Dudjom Rinpoche, *rgyal-rabs*, pp. 129-51.

1351 As stated below by the Author, p. 959, the absence of systematic accounts of the period between the fall of the dynasty (846) and the revitalisation of the teaching in the late tenth century has led to considerable confusion in Tibetan dating of the imperial period. In essence, the problem consists in determining just how many sixty-year cycles elapsed during the Age of Fragmentation. To compensate for past miscalculations, one must subtract sixty years from each of the dates given for the period from 790 to 953. Thus, Trhisong was born not in 790 but in 730, i.e. 90 and not 150 years after Songtsen Gampo had founded the Jokhang. In 750 Samye was founded. In 767 the "seven who were tested" were initiated. In 804 Guru Padmasambhava left Tibet. In 806 Trhi Relpacen was born. In 832 Lacen Gongpa Rapsel was born. In 841 the persecution began. In 846 Langdarma was assassinated. In 869 the kingdom disintegrated; and in 893 Lume returned to Central Tibet. The Author concurs in this respect with Shakabpa and other modern Tibetan historians who have made this adjustment. Even with this adjustment, however, the dating for the period remains problematic – e.g. Stein, *Tibetan Civilization*, p. 60, gives 775 as the foundation of Samye; and Richardson assigns the reign of Langdarma to the period from 836 to 842. For a compendium of the traditional chronologies, see Tshe-brtan Zhabs-drung, *bstan-rtsis kun-las btus-pa*.

1352 Cf. *Blue Annals*, pp. 60-7. It is clear that Lacen did not visit Central Tibet in person, and that Lume is intended. Six men of Central Tibet and Tsang are usually spoken of, rather than ten. As Roerich indicates in the same source, p. xviii, the date, whether calculated as 893 or 953 is problematic.

1353 The Shangpa Kagyü historical tradition maintains that Khyungpo Neljor was born in a tiger year and lived for 150 years. The tiger year in question is usually said to be 978 or 990. In any case, Khyungpo was certainly active as late as the early twelfth century. See Kapstein, "The

Shangs-pa bKa'-brgyud: an Unknown Tradition of Tibetan Buddhism".

1354 On Khön Lüiwangpo (i.e. Luwangsungwa), see also pp. 515 and 712.

1355 Kesar of Ling is the legendary hero of the Tibetan epic. See especially A. David-Neel, *The Superhuman Life of Gesar of Ling*; Stein, *Recherches sur l'épopée et le barde au Tibet*; and idem, *L'épopée tibétaine de Gesar dans sa version lamaïque de Ling*.

1356 The birth of Ngok Lotsāwa occurred not in 1071 (iron pig) but in 1059 (earth pig). This is correctly stated in *Blue Annals*, p. 328, and in the old Kalimpong edition of the present *History*, p. 795. Furthermore, on p. 646, it is stated that Dropukpa was sixteen years younger than Ngok.

1357 Lingje Repa Pema Dorje lived from 1128 to 1188, on which see *Blue Annals*, pp. 659-64 and n. 1025. Our text here places him in the fourth cycle; see also n. 1359 below.

1358 Nyang-rel's dates are either 1124-96 or 1136-1204; see n. 995 for an explanation.

1359 Our text wrongly includes Guru Chöwang and Como Menmo here in the fourth cycle; they should be included in the fifth, as explained in nn. 1002 and 1022. Similarly Lingje Repa has been reassigned to the third cycle, while Tsangpa Gyare, who lived from 1161 to 1211 belongs here, instead of in the fifth cycle where he has been mistakenly assigned. See *Blue Annals*, pp. 664-70; and Aris, *Bhutan*, p. 165. The latter was a teacher of Götsangpa (1189-1258), who, in turn, taught Orgyenpa (1230-1309).

1360 The episode of Dorta Nakpo's invasion, given erroneously in the third cycle, should be transferred to the fourth cycle; see n. 1009. This of course refers to Mongol rather than Chinese rule.

1361 The Sakya ascendancy endured from 1235 to 1349. See Snellgrove and Richardson, *A Cultural History of Tibet*, pp. 148-9; C.W. Cassinelli and R.B. Ekvall, *A Tibetan Principality, The Political System of Sa sKya*; and Shakabpa, *Tibet: A Political History*, pp. 61-72. For the chronology of the period in particular, see Wylie, "The First Mongol Conquest of Tibet Reinterpreted"; H. Franke, "Tibetans in Yüan China" in J. D. Langlois (ed.), *China under Mongol Rule*; and Shoju Inaba, "The Lineage of the Sa skya pa, A Chapter of the Red Annals" in *Memoirs of the Research Department of Toyo Bunko* 22 (1963), pp. 150-63 .

1362 Eleven hierarchs of Phakmotru successively governed Tibet and Kham from 1349 to 1435. See the accounts in Shakabpa, *Tibet: A Political History*, pp. 73-90; and G. Tucci, *Deb t'erdmarpo gsar ma*, pp. 203-19.

1363 Concerning the problems involved in the dating of Thangtong Gyelpo, refer to n. 1078.

1364 Four kings of the Rinpung administration successively governed Tibet from 1435 to 1565. See Shakabpa, *Tibet: A Political History*, pp. 86-90.

1365 The Three Gyamtsos were Phukpa Lhündrup Gyamtso, the founder of the old Phukpa school, Khedrup Gyamtso and Sangye Gyamtso. See Schuh, *Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung*, pp. 81, 83, 86.

1366 E. G. Smith in his introduction to L. Chandra (ed.), *The Life of the Saint of Gtsañ*, p. 3, provides no date for the death of Künga Zangpo,

the madman of Central Tibet (b. 1458). For the madman of Tsang, Sangye Tshencen's death, however, he suggests 1495 in *Śaṅs-pa gser-'phreṅ*, p. 6.

1367 Pawo II, Tshuklak Trhengwa lived not from 1454 as stated in our text, but from 1504 to 1566. Hence he was in his 4th year (not 54th) when the ninth cycle began in 1507. Correction made with the Author's approval.

1368 On the kings of the Tsang administration (1565-1641) in Tibet, see pp. 682-3, 783; and Shakabpa, *Tibet: A Political History*, pp. 89-113.

1369 The date for Lhodruk Zhapdrung Ngawang Namgyel's death is usually given as 1651. His death was originally concealed until 1705 approximately with the pretense that he remained in a secret retreat. See Aris, *Bhutan*, pp. 233-42.

1370 The role played by the Qōśot Mongols under Guśri Qan in the establishment of the Dalai Lama's temporal power is alluded to on pp. 682-3 and 823. See also Ahmad, *Sino-Tibetan Relations in the Seventeenth Century*; and Shakabpa, *Tibet: A Political History*, pp. 131-7.

1371 In 1717 the Dzungars occupied Lhasa and killed Lhazang, the leader of the Qōśot Mongols who had previously murdered the regent Sangye Gyamtso and helped the Chinese to remove Dalai Lama VI in 1706. A great persecution of Nyingmapa monasteries followed, resulting in the deaths of Locen Dharmaśrī, Cangdak Pema Trhinle and others. This is certainly one reason for the subsequent shift in Nyingmapa activity to East Tibet from the eighteenth century onwards. See especially Petech, *China and Tibet in the Early XVIIIth Century.*

1372 On the setting of Pemakö, the Author's native place, see J. Bacot, *Le Tibet Révolté: Vers Népémakö, la terre promise des Tibetains*, pp. 10-12; also TH, pp. 407-8. Rikdzin Dorje Thokme is probably to be indentified with Bacot's "grand lama nommé Song-gye Tho-med."

1373 Gyelse Zhenpen Thaye of Dzokcen was born not in 1740, as the original text states, but in 1800. The date of his death is presently unidentified. See Tulku Thondup Rinpoche, *The Tantric Tradition of the Nyingmapa*, p. 95.

1374 On the Gurkha invasion of 1855, see Shakabpa, *Tibet. A Political History*, pp. 156-66. This was their second attack upon Tibet. On the first, see p. 838. The 1846 Tibet-Nepal Treaty is given in Richardson, *A Short History of Tibet*, pp. 247-9.

1375 Jamgön Kongtrül passed away either in 1899 or 1900 according to different systems of calculation; see nn. 1191 and 1201 for an explanation.

1376 1888 marks the Tibeto-British conflict over the boundaries of Sikkim, at which time the British invaded the Chumbi valley. It was a confrontation which led to the Younghusband expedition and treaty of 1904, the year of the Author's birth. For a detailed study of these events, see, e.g., P. Mehra, *The Younghusband Expedition*. Many useful references and a good overview of the conflict in its wider historical contexts may be gathered from D. Woodman, *Himalayan Frontiers*; and A. K. Jasbir Singh, *Himalayan Triangle.*

1377 In 1910 the troops of Chao Erh-feng occupied Lhasa, and Dalai Lama XIII was temporarily driven to seek refuge in India. See Shakabpa, *Tibet: A Political History*, pp. 225ff.

1378 *mdzes-byed* or the water hare year is the thirty-seventh year in the sexagenary cycle; *zad-pa* or fire tiger is the sixtieth.

1379 It is recorded that the Rudrakulika will be a future emanation of the Author. The wheel (*cakra*) of power, or force, turned by Rudrakulika is of iron. It symbolises the authority of a universal monarch (*cakravartī*), and may also be fashioned of gold, silver or copper (Khetsun Zangpo Rinpoche). According to Longdöl Lama, *Collected Works*, Vol. *Ja*, fol. 12a, and Stein, *Recherches sur l'épopée et le barde au Tibet*, pp. 525-6: "he was invested as a universal monarch by a sign which fell from the sky, viz. a wheel of iron." Cf. also Bernbaum, *The Way to Shambhala*, pp. 238ff.

1380 On Buddhist cosmology in general, see Kloetzli, *Buddhist Cosmology*. The temporal scheme of the universe presupposed here is similar, though in specifics not identical, to that of the Hindu Puranas, according to which, as summarised by Basham, *The Wonder that was India*, pp. 320-1, each aeon (kalpa) is divided into:

> . . . fourteen *manvantara*, or secondary cycles, each lasting 306,720,000 years, with long intervals between them... Each *manvantara* contains seventy-one *Mahāyuga*, or aeons [great ages], of which a thousand form the kalpa. Each mahāyuga is further divided into four *yugas* or ages, called *Kṛta* [*rdzogs-ldan*], *Tretā* [*gsum-ldan*], *Dvāpara* [*gnyis-ldan*] and *Kali* [*rtsod-ldan*]. The lengths of these ages are respectively 4800, 3600, 2400, and 1200 Brahmā-years of the gods; each of which equals 360 human years.

These four successive ages represent a gradual decline in positive attributes. For the special meditative practices and vehicles associated with these particular ages, see *Fundamentals*, p. 268.

1381 See Longcen Rapjampa, *Treasury of the Supreme Vehicle*, Chs. 1-2, for a thorough survey of cosmology according to the Great Perfection.

1382 The realms in which the emanational buddha-body operates are those of the world of Patient Endurance. See *Fundamentals*, p. 130. This world is held to be situated at the heart centre of Vairocana in the form of the Great Glacial Lake (Skt. *Mahāhimasāgara*); see p. 409. The heart-orb (*dpal be'u*, Skt. *śrīvatsa*) symbolised by the auspicious eternal knot is itself indicative of the world system of Patient Endurance.

HISTORY: CLOSING STATEMENTS

1383 The verses that follow are composed in an extremely ornate style of Tibetan ornamented verse (*snyan-ngag*, Skt. *kāvya*) which reflects the conventions of Indian courtly poetry, both by displaying much metrical variation, and by the employment of varied and sometimes complex tropes, including simile (*dpe-rgyan*, Skt. *upamā*) and extended metaphor (*gzugs-ldan*, Skt. *rūpaka*). Unfortunately, the intricate characteristics of this verse-genre do not run as well in English as the more simple and direct aspects of many other types of Tibetan verse. Useful background reading on the main features of classical Sanskrit poetics

is M. van Buitenen et. al, *The Literatures of India*. See also *Fundamentals*, pp. 104-6.

1384 This metaphor is based on the legend of the goddess Gaṅgā, who embodies the River Ganges, becoming entwined in the locks of Maheśvara (lord Śiva) and so conducted on her steady course to the ocean. It is said of Śiva in this connection that "holding the Ganges on his head, he brought into his power the means of the liberation of the world." Quoted in A. Daniélou, *Hindu Polytheism*, p. 215. Cf. also Basham, *The Wonder that was India*, p. 374. On the term "awareness-holders' piṭaka", see *Fundamentals*, p. 78.

1385 The term "supreme transformation" or "great transformation" (*'pho-ba chen-po*) is explained in *Fundamentals*, pp. 241-2.

1386 I.e. those who indulge in parochialism.

1387 Lake Manasarovar situated near Kailash is renowned as a sacred pilgrimage place of vast riches and blessings. For a fine description, see Lama Anagarika Govinda, *The Way of the White Clouds*, pp. 197-211.

1388 For the "threefold reason" see the Glossary of Enumerations under *three kinds of valid cognition*.

1389 The Fifth Guide will be the next buddha, Maitreya.

1390 This metaphor compares the *cakravartin*'s wheel of gold with the indestructible nucleus of the teaching. Its axis is the teaching of All-Surpassing Realisation (*thod-rgal*), its spokes are Cutting Through Resistance (*khregs-chod*) and its rim is Transcendental Perfection (*pha-rol-tu phyin-pa*). These teachings are explained in depth in *Fundamentals*, Pts. 3-4.

1391 Catri Tsenpo (*bya-khri btsan-po*) was the middle son of King Drigum Tsenpo (*gri-gum btsan-po*) who fled to Mount Kanam in Puwo after his father's assassination, and established a residence there. He is known as a "deity of the Radiant Heaven" since he was a close descendant of the divine kings of Tibet who, after fulfilling their purpose, were said to ascend to the heavens on a sky-cord. Catri Tsenpo's father is said to have been the first mortal king of Tibet.

1392 The water tiger year (*dge-byed*) is the thirty-sixth in the sexagenary cycle. This is a new Phukpa calculation.

1393 Some traditions ascribe the birth of Guru Padmasambhava to the sixth Tibetan month. However according to the new Phukpa calendar of the Mindröling tradition, the monkey month is the fifth, and the older Tshurpu and Phakpa systems enumerate it as the seventh. The present calculation is based on the new Phukpa system.

1394 Ratnapurī is, in this case, the town of Mandi in Himachal Pradesh. It is held by Tibetans to be the ancient kingdom of Sahor; see pp. 470-1.

1395 I.e. Shinglotsel in Bhutan.

Glossary of Enumerations

Introduction

Numeric categorisation, though common to many cultures, is particularly developed in Tibetan Buddhism, and in its Indian antecedents, where it is employed in part as a mnemonic device, enabling a vast amount of information to be retained and transmitted in oral tradition.

This glossary was originally conceived to reduce the number of annotations needed to explain the frequently recurring numerical categories in the translations, and grew to become the beginning of a dictionary of Tibetan Buddhist enumerations. In compiling it, we have drawn upon extant traditional dictionaries of enumerated categories, such as the *Mahāvyutpatti* (Mvt.), the great Tibetan-Sanskrit lexicon compiled in the ninth century under royal decree by the Tibetan translation committees to help standardise their work, and upon various encyclopaedia from the writings of Buddhist scholars both inside and outside the Nyingma tradition, including the works of Locen Dharmaśrī, Jikme Lingpa, Kongtrül Rinpoche and Longdöl Lama. We have also consulted work carried out in this field by contemporary scholars such as Edward Conze, Har Dayal, Robert Thurman and others, who published short lists of enumerations to accompany their translations of specific Mahāyāna texts, and such recent works as Gönpo Wangyal's Tibetan lexicon, *chos-kyi rnam-grangs shes-bya'i nor-gling 'jug-pa'i gru-gzings*.

Most of the enumerations mentioned in the treatises are listed here. The main exceptions are those concerning texts, which have been assigned to the Bibliography, and a few which we have been unable to identify. Page numbers follow each entry. These generally refer the reader only to the specific mention of the enumeration in the translations. Oblique references, references to sections dealing with the actual concept or meaning of an enumerated term, and references to the individual elements of an enumeration, are to be found in the indexes.

Glossary of Enumerations

TWO

TWO ACCOMPLISHMENTS *grub gnyis*

The supreme and common accomplishments (*mchog-dang thun-mong-gi dngos-grub*). 404, 861, 918, 967

TWO ASPECTS OF RELATIVE APPEARANCE *kun-rdzob gnyis*

The correct relative appearance (*yang-dag-pa'i kun-rdzob*, Skt. *tathyāsaṃvṛti*) and the incorrect relative appearance (*log-pa'i kun-rdzob*, Skt. *mithyāsaṃvṛti*). 166

TWO BENEFITS *don gnyis*

Benefit for oneself (*rang-don*, Skt. *svārtha/ātmahita*) and benefit for others (*gzhan-don*, Skt. *parārtha/parahita*). 171, 379

TWO BUDDHA-BODIES *sku gnyis*

The body of reality (*chos-sku*, Skt. *dharmakāya*) and the body of form (*gzugs-sku*, Skt. *rūpakāya*). 18, 26, 169, 379

TWO BUDDHA-BODIES OF FORM *gzugs-sku gnyis*

The body of perfect rapture (*longs-spyod rdzogs-pa'i sku*, Skt. *sambhogakāya*) and the emanational body (*sprul-pa'i sku*, Skt. *nirmāṇakāya*). 113, 168, 195-6, 237, 251, 342

TWO CELESTIAL KINGS CALLED "TENG" *stod-kyi steng gnyis*

Drigum Tsenpo and Pude Kungyel. 507, n. 535

TWO CONCEPTS OF SELFHOOD *bdag gnyis*, Skt. *ātmadvaya*

The concept of a self of individuals (*gang-zag-gi bdag-nyid*, Skt. *pudgalātma*) and the concept of the substantial reality of phenomena (*chos-kyi bdag-nyid*, Skt. *dharmātma*). 184

TWO DIVISIONS OF MAHĀYOGA *ma-hā-yo-ga'i sde gnyis*

The class of tantra (*rgyud-sde*, Skt. **tantravarga*) and the class of means for attainment (*sgrub-sde*, Skt. **sādhanavarga*). 462

TWO EXTREMES *mtha' gnyis*, Skt. *antadvaya*

Being and non-being (*yod-med*), or subject and object (*gzung-'dzin*). 79, 82, 162, 907

TWOFOLD BUDDHA/ENLIGHTENED FAMILY *rigs rnam gnyis*

The buddha or enlightened family which naturally abides (*rang-bzhin gnas-pa'i rigs*, Skt. *prakṛtisthagotra*) and the buddha or enlightened family of inner growth (*rgyas-'gyur-gyi rigs,* Skt. *samudānītagotra*). 191, 196-7

TWOFOLD ENLIGHTENED FAMILY (WHICH NATURALLY ABIDES) (*rang-bzhin gnas-pa'i) rigs-de gnyis-po*

The body of reality as the enlightened family which naturally abides as reality (*chos-nyid rang-bzhin gnas-pa'i rigs*) and the body of form as the enlightened family which naturally abides as the apparition of reality (*chos-can rang-bzhin gnas-pa'i rigs*). 191-4

TWOFOLD PRECIOUS ENLIGHTENED ATTITUDE *rin-chen sems-bskyed gnyis*

The attitude of aspiration (*smon-pa'i sems-bskyed,* Skt. *praṇidhicittotpāda*) and the attitude of engagement or entrance (*'jug-pa'i sems-bskyed,* Skt. *prasthānacittotpāda*). Alternatively, the absolute enlightened attitude (*don-dam byang-chub-sems,* Skt. *pāramārthikabodhicitta*) and the relative enlightened attitude (*kun-rdzob byang-chub-sems,* Skt. *sāṃketikabodhicitta*). The former division represents the two aspects of the relative enlightened attitude. For a comparative analysis of these classifications according to the major traditions of Buddhism in Tibet, refer to L. Dargyay, "The View of Bodhicitta in Tibet" in L. Kawamura (ed.), *The Bodhisattva in Asian Culture*, (pp. 95-109). 852, n. 1176

TWOFOLD PRISTINE COGNITION (OF ARHATS) *ye-shes gnyis*

The pristine cognition which perceives the cessation of corruption or defilements (*zad-pa shes-pa'i ye-shes*) and the pristine cognition which perceives that corruption is not recreated (*mi-skye-ba shes-pa'i ye-shes*). 227

TWO IMAGES OF LORD ŚĀKYAMUNI/THE TEACHER (IN LHASA) *jo-śāk rnam/ston-pa'i sku gnyis*

Jowo Rinpoche in the Jokhang and Jowo Mikyö Dorje in the Ramoche Temple. Pl. 8; 51, 656, 659

TWO KINDS OF MADHYAMAKA *dbu-ma phyi-nang phra-rags gnyis*

The coarse Outer Madhyamaka of the Svātantrika and the Prāsaṅgika, and the subtle Inner Madhyamaka also known as Yogācāra-Madhyamaka. 208-9

TWO KINDS OF REALISATION *rtogs-pa gnyis*

The realisation which is primordially acquired (*ye-nas chos-nyid rang-gi rig-pas rtogs-pa*) and the realisation resulting from attainments acquired on the path (*lam-bsgom stobs-kyis rtogs-pa*). 27, 71-2, 176-7

TWO KINDS OF RENUNCIATION *spang-ba rnam gnyis*

Renunciation due to natural purity (*rang-bzhin dag-pa'i spang-ba*) and renunciation applied as an antidote in order to remove obscurations which suddenly arise (*glo-bur dri-ma bral-ba'i spang-ba*). 27, 175-7

TWO KINDS OF SELFLESSNESS *bdag-med-kyi don rnam gnyis,* Skt. *ubhayanairātmya*

The twofold truth of selflessness: the selflessness of individuals (*gang-zag-gi bdag-med,* Skt. *pudgalanairātmya*) and the selflessness of phenomena (*chos-kyi*

bdag-med, Skt. *dharmanairātmya*). 108, 208, 216, 231, 234, 237

TWO KINDS OF SUDDENLY ARISEN OBSCURATION *glo-bur-pa'i sgrib gnyis*
These are the TWO OBSCURATIONS. 116, 139

TWO MARVELLOUS MASTERS *rmad-byung-gi slob-dpon gnyis*
Śāntideva and Candragomin. 441

TWO METHODS OF ABSORPTION *'jog-thabs gnyis-po*
In the perfection stage of Mahāyoga, these are the immediacy of total awareness (*rig-pa spyi-blugs*) and the meditative absorption which follows after insight (*mthong-ba'i rjes-la 'jog-pa*). 280

TWO MODES OF EMPTINESS *stong-lugs gnyis-ka*
Intrinsic emptiness (*rang-stong*), according to which all things of saṃsāra are empty of their own inherent essence, and extrinsic emptiness (*gzhan-stong*), according to which all the realities of nirvāṇa are empty of extraneous phenomena. 184

TWO MODES OF THE PATH OF LIBERATION *grol-lam rnam gnyis*
According to Mahāyoga, these are the immediately attained path to liberation (*cig-car-pa*) and the gradually attained path to liberation (*rim-gyis-pa*). 277-8

TWO MODES OF PURIFICATION *sbyong-tshul gnyis*
According to Mahāyoga, these are purification through the coarse creation stage (*rags-pa bskyed-rim*) and through the subtle perfection stage (*phra-ba rdzogs-rim*). 279

TWO OBSCURATIONS *sgrib gnyis*
The obscuration of conflicting emotions (*nyon-mongs-pa'i sgrib-ma*, Skt. *kleśāvaraṇa*) and the obscuration concerning the knowable (*shes-bya'i sgrib-ma*, Skt. *jñeyāvaraṇa*). Also referred to as the TWO KINDS OF SUDDENLY ARISEN OBSCURATION 51, 142, 159, 167, 175, 379

TWO ORDERS *sde gnyis*
Those of the sūtra and mantra traditions. 522

TWO PATHS (OF THE GREAT PERFECTION) *(rdzogs-chen-gyi) lam gnyis*
Cutting Through Resistance (*khregs-chod*) and All-Surpassing Realisation (*thod-rgal*). 334-45

TWO PATHS OF SKILFUL MEANS *thabs-lam gnyis*
According to Mahāyoga, these are esoteric instructions associated respectively with the upper doors or centres of the body (*steng-sgo*) and the lower door or secret centre of the body (*'og-sgo*). 277

TWO PROMULGATORS *shing-rta gnyis*
Nāgārjuna and Asaṅga. Also known as the TWO SUPREME ONES. 180, 300-1, 849

TWO PROVISIONS *tshogs gnyis*, Skt. *sambhāradvaya*
The provision of merit (*bsod-nams-kyi tshogs*, Skt. *puṇyasambhāra*) and the provision of pristine cognition (*ye-shes-kyi tshogs*, Skt. *jñānasambhāra*). 26,

30, 175, 194-5, 197, 235, 244, 266, 332, 335, 379, 420, 462, 831

TWO PROVISIONS OF SKILFUL MEANS AND DISCRIMINATIVE AWARENESS *thabs-shes tshogs gnyis*

An alternative expression for the preceeding entry. 192

TWO PURITIES *dag-pa gnyis*

The purities resulting from the removal of the obscuration of conflicting emotions and of the obscuration covering the knowable (*nyon-mong-gi sgrib-dang shes-bya'i sgrib-kyis dag-pa*). Alternatively, the primordial purity of emptiness and the purity which results from abandoning obscuration. 139-40

TWO SECRET CENTRES *mkha'-gsang gnyis*

The secret or sexual centres of the father consort (*yab*) and the mother consort (*yum*). 277, 368

TWO STAGES *rim gnyis*, Skt. *dvikrama*

According to the vehicles of tantra, these are the creation stage (*bskyed-rim*, Skt. *utpattikrama*) and the perfection stage (*rdzogs-rim*, Skt. *sampannakrama*) of meditation. 204, 254, 320, 475, 476, 496, 853, 877, 879, 923

TWO STAGES OF THE PATH *rim-pa gnyis*

According to Mahāyoga, these are the path of skilful means (*thabs-lam*) and the path of liberation (*grol-lam*). 34, 276-81

TWO SUBDIVISIONS OF THE ORAL TRADITION CATEGORY (OF THE ESOTERIC INSTRUCTIONAL CLASS) *kha-gtam gnyis*

The Oral Tradition which Permeates All Discourses (*gleng-ba yongs-la bor-ba'i kha-gtam*) and the Oral Tradition which is Divulged in Speech at No Fixed Time (*khar-phog dus-med-pa'i kha-gtam*). 331

TWO SUBDIVISIONS OF THE RANDOM CATEGORY (OF THE ESOTERIC INSTRUCTIONAL CLASS) *kha-'thor-gyi man-ngag gnyis*

With reference to the establishment of reality there are the Esoteric Instructions which Conclude the Path (*bzhag-pa lam-gyi mtha' gcod-pa'i man-ngag*) and with reference to liberation there are the Esoteric Instructions of Pure Power which Disclose the Path (*grol-ba stobs dag-pa lam mngon-gyur-gyi man-ngag*). 331

TWO SUPREME ONES *mchog gnyis*

Nāgārjuna and Asaṅga. Also known as the TWO PROMULGATORS. 441

TWO TRADITIONS *lugs gnyis*

The temporal and spiritual traditions (*chos-srid gnyis-ldan*) established by Dalai Lama V. 823

TWO TRUTHS *bden-pa gnyis*, Skt. *satyadvaya*

Relative truth (*kun-rdzob-kyi bden-pa*, Skt. *saṃvṛtisatya*) and ultimate truth (*don-dam bden-pa*, Skt. *paramārthasatya*). 26, 29, 32, 34, 35, 76, 162, 168, 200, 204, 206-16, 232, 245, 248, 293, 294, 296, 303, 320, 349, 351, 354, 901

TWO VEHICLES *theg-pa gnyis*

The Greater (*Mahāyāna*) and Lesser (*Hīnayāna*) vehicles. 17, 81, 83

THREE

THREE ABODES *gnas gsum*

The abodes of the ḍākinīs and warriors of body, speech and mind. 469, 853

THREE ANCESTRAL RELIGIOUS KINGS *chos-rgyal mes-dbon rnam gsum*

Songtsen Gampo, Trhisong Detsen and Trhi Relpacen. 47, 510-22, 523, 889

THREE ANCESTRAL ZURS *zur mes-dbon gsum*

Zurpoche, Zurcungpa and Zur Dropukpa. 728, 919

THREE APPEARANCES *snang gsum*

In general, these are the object (*gzung-bya'i yul*), the subjective consciousness (*'dzin-pa'i sems*) and the body (*'gro-ba'i lus*). In particular, these refer to: (1) the desire realm which is the variable coarse appearance of body (*lus rags-pa'i snang-ba 'dod-khams*); (2) the form realm which is the blissful semi-appearance of speech (*ngag phyed-snang-ba gzugs-khams*); and (3) the formless realm which is the intangible appearance of mind (*sems-kyi snang-ba ma-myong-ba gzugs-med khams*). Alternatively, the three appearances may be: the impure appearance, which appears to sentient beings (*sems-can-la ma-dag-par snang-ba*); the pure appearance, which appears to bodhisattvas on the path (*lam-skabs byang-sems-la dag-par snang-ba*); and the utterly pure appearance, which is apparent to buddhas alone (*sangs-rgyas-la shin-tu dag-par snang-ba*). 142, 288

THREE APPROACHES TO LIBERATION *rnam-thar sgo gsum*

Emptiness (*stong-pa-nyid*, Skt. *śūnyatā*), aspirationlessness (*smon-pa med-pa*, Skt. *apraṇihita*) and attributelessness (*mtshan-ma med-pa*, Skt. *animitta*). 28, 187, 335, 896, 898, 908

THREE ASPECTS OF CREATION AND PERFECTION *bskyed-rdzogs gsum*

The creation stage (*bskyed-rim*), the perfection stage (*rdzogs-rim*), and their coalescence (*zung-'jug*). 83, 358, 476, 612, 615, 616, 619, 650, 651, 652, 654, 700, 717

THREE ASPECTS OF THE GRADUAL PATH OF LIBERATION *rim-gyis-pa'i grol-lam gsum*

According to Mahāyoga, the basis characterised as knowledge or (discriminative) awareness is the view (*rgyu shes-pa'i mtshan-nyid lta-ba*), the conditions characterised as the entrance are contemplation (*rkyen 'jug-pa'i mtshan-nyid ting-nge-'dzin*) and the result brought about by the path is the awareness-holder (*lam-gyur-gyi 'bras-bu rig-'dzin*). 278-81

THREE ASPECTS OF MORAL DISCIPLINE *tshul-khrims gsum*

According to the bodhisattva vehicle, these involve gathering virtues (*dge-ba chos-sdud*), acting on behalf of sentient beings (*sems-can don-byed*) and controlling malpractices (*nyes-spyod sdom-pa'i tshul-khrims*). 235, 355

THREE ASPECTS OF THE REALITY OF MEDITATIVE CONCENTRATION *bsam-gtan-gyi de-nyid gsum*

According to Kriyātantra, by abiding in the flame of secret mantra accomplishment is conferred (*gsang-sngags mer-gnas dngos-grub ster*), by abiding in their sound yoga is conferred (*sgrar-gnas rnal-'byor ster-bar byed*) and at

the limit of their sound freedom is granted (*sgra-mthas thar-pa sbyin-par byed*). 270

THREE ATTAINMENTS *thob-pa gsum*

According to Jikme Lingpa, *khrid-yig ye-shes bla-ma*, pp. 52b-53a, the three attainments are the third of the esoteric instructions of the Great Perfection contained in the FOUR CONSOLIDATIONS. They are (1) the condition under which appearances arise as buddha-fields by the attainment of power over external appearances (*phyi snang-ba-la dbang thob-pas rkyen snang zhing-khams-su 'char*); (2) the condition under which matter is purified into inner radiance by the attainment of power over the internal illusory body (*nang sgyu-lus-la dbang thob-pas gdos-bcas 'od-gsal-du dag*); and (3) the condition under which even the consciousness endowed with the five inexpiable sins is entrusted to awareness by the attainment of power over the secret vital energy and mind (*gsang-ba rlung-sems-la dbang thob-pas mtshams-med lnga-dang ldan-pa'i rnam-par shes-pa yang rig-pa gtang-bas 'drongs-pa'o*). 343

THREE ATTRIBUTES *yon-tan gsum*, Skt. *triguṇa*

According to Sāṃkhya philosophy, these are spirit (*snying-thobs*, Skt. *sattva*), energy (*rdul*, Skt. *rajas*) and inertia (*mun-pa*, Skt. *tamas*). 65

THREE AUTHORS OF FUNDAMENTAL TEXTS *gzhung-byed-pa-po gsum*

Nāgārjuna, Asaṅga and Dignāga. 440

THREE BLAZES *'bar-ba gsum*

The blazing of blissful warmth in the body (*lus-la bde-drod 'bar-ba*), the blazing of potency in speech (*ngag-la nus-pa 'bar-ba*) and the blazing of realisation in the mind (*sems-la rtogs-pa 'bar-ba*). 851

THREE BRANCHES OF THE SPATIAL CLASS *klong-gi sde dkar-nag-khra gsum*

These are included in the FOUR CATEGORIES OF THE SPATIAL CLASS, as enumerated in *Fundamentals*, (pp. 326-7). 539

THREE BUDDHA-BODIES *sku gsum*, Skt. *trikāya*

The body of reality (*chos-sku*, Skt. *dharmakāya*), the body of perfect rapture (*longs-spyod rdzogs-pa'i sku*, Skt. *sambhogakāya*) and the emanational body (*sprul-pa'i sku*, Skt. *nirmāṇakāya*). 12, 18, 19, 22, 23, 29, 113, 115, 118, 139, 142, 148, 151, 183, 184, 191, 194, 196, 251, 280, 306, 352, 357, 363, 404, 448, 503, 554, 622

THREE BUDDHAS OF THE PAST *'das-pa'i sangs-rgyas gsum*

Krakucchanda, Kanakamuni and Kāśyapa. 423

THREE CATEGORIES (OF BEINGS) *gnas-skabs gsum*

In relation to the nucleus of the tathāgata (*tathāgatagarbha*), these are sentient beings who are impure (*ma-dag-pa'i sems-can*), bodhisattvas who are in the course of purification (*dag-pa byed-pa'i byang-chub sems-dpa'*) and tathāgatas who are utterly pure (*shin-tu dag-pa'i de-bzhin gshegs-pa*). 173

THREE CATEGORIES OF THE ESOTERIC INSTRUCTIONAL CLASS *man-ngag-gi sde'i dbye-ba gsum*

The Random (*kha-'thor*) category, the category of the Oral Tradition (*kha-gtam*) and the category of the Teaching according to its Own Textual Tradition

of Tantras (*rgyud rang-gzhung-du bstan-pa*). See also Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 348ff.; and idem, *Treasury of the Supreme Vehicle*, (pp. 157ff.). 37, 331

THREE CATEGORIES OF THE SPATIAL CLASS *klong-sde gsum-du 'dus-pa*
Liberation from activity (*byas-grol*), liberation in the establishment of the abiding nature (*bzhag-grol*) and direct liberation (*cer-grol*). 329

THREE CAUSAL VEHICLES *rgyu'i theg-pa gsum*
See THREE OUTER VEHICLES OF DIALECTICS

THREE CHARACTERISTICS (OF THE CONTINUUM OF THE PATH) *mtshan-nyid gsum*
Awareness in the manner of the FOUR KINDS OF REALISATION is characteristic of knowledge (*rtogs-pa rnam-pa bzhi'i tshul rig-pa-ni shes-pa'i mtshan-nyid*); repeated experience of it is characteristic of the entrance (*yang-nas yang-du-goms-par byed-pa-ni 'jug-pa'i mtshan-nyid*); and actualisation of it by the power of experience is the characteristic of the result (*goms-pa'i mthus mngon-du gyur-ba-ni 'bras-bu'i mtshan-nyid*). 265

THREE CLASSES OF DIALECTICS *mtshan-nyid sde gsum*
The classes of dialectics of the pious attendants, self-centred buddhas and bodhisattvas. See THREE OUTER VEHICLES OF DIALECTICS

THREE CLASSES OF THE GREAT PERFECTION *rdzogs-chen sde gsum*
The Mental Class (*sems-kyi sde*), the Spatial Class (*klong-gi sde*) and the Esoteric Instructional Class (*man-ngag-gi sde*). 36-9, 319-45, 494, 538-96, 854

THREE CLASSES OF YOGA *yoga'i sde gsum*
These are the same as the THREE INNER CLASSES OF TANTRA. 746

THREE COMMENTATORS *'grel-pa byed-pa-po gsum*
Āryadeva, Vasubandhu and Dharmakīrti. 440

THREE COMMON CLASSES OF MEANS FOR ATTAINMENT *thun-mong-gi sgrub-sde gsum*
According to Mahāyoga, these are Mātaraḥ the Liberating Sorcery (*ma-mo rbod-gtong*), Mundane Praise (*'jig-rten mchod-bstod*) and Malign Mantra (*drag-sngags dmod-pa*). 362

THREE CONFLICTING EMOTIONS *nyon-mongs gsum*
See THREE POISONS

THREE CONTEMPLATIONS *ting-nge-'dzin gsum*
According to Mahāyoga, these are the yoga of great emptiness which is discriminative awareness (*shes-rab stong-pa chen-po'i rnal-'byor*), the apparitional display of compassion which is skilful means (*thabs snying-rje sgyu-ma*) and the seals which are subtle and coarse (*phyag-rgya phra-rags*). They are also enumerated under the FIVE PATHS OF MAHĀYOGA. 358, 360, 362-3

THREE CONTINUA (KINDS OF TANTRA COMPRISING THE ACTUAL MEANING) (*brjod-bya*) *rgyud gsum*
According to the vehicles of the secret mantra, these are the continua of the ground, path and result (*gzhi-lam-'bras gsum*). 32, 185-6, 263-7

THREE (CORRECT) TRAININGS *(yang-dag-pa'i) bslab-pa gsum*, Skt. *triśikṣā*
Moral discipline (*tshul-khrims*, Skt. *śīla*), discriminative awareness (*shes-rab*, Skt. *prajñā*) and mind, i.e. meditation (*sems*, Skt. *citta*). 70-1, 73, 79, 88, 322, 403, 707, 879, 898

THREE CORRUPTIONS *zag-pa gsum*
The corruption of desire (*'dod-pa'i zag-pa*), the corruption of rebirth (*srid-pa'i zag-pa*) and the corruption of view (*lta-ba'i zag-pa*). 472

THREE COUNCILS *bka'-bsdu-ba gsum*, Skt. *tisrah saṃgītayah*
According to the Tibetan tradition, the first was convened in Rājagṛha in the year following the Buddha's final nirvāṇa; the second was convened at Vaiśālī during the reign of Vigataśoka; and the third was convened during the reign of Kaniṣka. 428-30

THREE DEGREES OF ENLIGHTENMENT *byang-chub gsum*, Skt. *bodhitraya*
The level of enlightenment attained by the pious attendants, self-centred buddhas and bodhisattvas. 414

THREE DISTRICTS *ljongs gsum*
Sikkim (i.e. Dremojong), Khenpajong and Lungsumjong. 518

THREE DIVINE REALMS *lha-gnas gsum*
As outlined in the chart on pp. 14-15, these are the FIVE PURE ABODES OF THE FORM REALMS, the TWELVE ORDINARY FORM REALMS and the realms of the SIX SPECIES OF KĀMA DIVINITIES 458

THREE DOCTRINAL CENTRES *chos-'khor gnas gsum*
Samye, Lhasa Jokhang and Trhadruk. Pls. 38, 40, 100-1; 838

THREE ENLIGHTENED FAMILIES (OF PURE DEITIES OF RELATIVE APPEARANCE) *(kun-rdzob dag-pa'i lha) rigs gsum*
According to Kriyātantra, these are the Tathāgata family (*de-bzhin gshegs-pa'i rigs*), the Lotus family (*padma'i rigs*) and the Vajra family or family of Indestructible Reality (*rdo-rje'i rigs*). 270, 346, 349-50

THREE ESSENCELESS NATURES *ngo-bo-nyid-med-pa gsum*, Skt. *trividhā niḥsvabhāvatā*
These are the lack of inherent existence of the THREE ESSENTIAL NATURES, namely, absence of substantial existence with respect to characteristic (*lakṣaṇa*), production (*utpāda*) and the absolute (*paramārtha*). 219-20

THREE ESSENTIAL NATURES *mtshan-nyid gsum/ngo-bo-nyid gsum/rang-bzhin gsum*, Skt. *trilakṣaṇa/trisvabhāva*
The imaginary (*kun-brtags*, Skt. *parikalpita*), the dependent (*gzhan-dbang*, Skt. *paratantra*) and the absolute (*yongs-grub*, Skt. *pariniṣpanna*). See, e.g., D. T. Suzuki, *Studies in the Laṅkāvatāra Sūtra*, (pp. 154-63). 24-6, 28, 154, 160-1, 170-2, 182-3, 216

THREE ESSENTIALS WHICH GUIDE (THE EYES) TOWARDS THE EXPANSE *'khrid-pa dbyings-kyi gnad gsum*
These are the THREE GAZES – upwards, sideways and downwards – which

direct the eyes towards the expanse of the buddha-body of reality, the buddha-body of perfect rapture and the emanational body respectively. Refer to Longcenpa, *Treasury of the Supreme Vehicle*, Vol. 2, (p. 282). 338

THREE ESSENTIALS OF OBJECTIVE APPEARANCE *snang-ba yul-gyi gnad gsum*

According to Longcenpa, *Treasury of the Supreme Vehicle*, Vol. 2, p. 282, in the path of All-Surpassing Realisation these are: (1) the essential which swiftly intensifies the appearance of awareness, which is partially pure, just as it is, by focusing on an outer object, such as the vanishing of clouds in the sky (*phyi'i yul nam-mkha' sprin-dengs-la gtad-pas rig-pa rang-sa sangs-phyed-la snang-ba'i 'bel-myur*); (2) the essential which unites the mother and offspring inner radiance by focusing on the inner object which is the lamp of the expanse (*nang-gi yul dbyings-kyi sgron-ma-la gtad-pas 'od-gsal ma-bu 'brel*); and (3) the essential which clarifies the primordially pure intention, just as it is, wherein all things have ceased, by focusing on the secret object which is awareness just as it is (*gsang-ba'i yul rig-pa rang-sa-la gtad-pas ka-dag chos-zad-kyi dgongs-pa rang-sa-na gsal-ba'i gnad*). 338

THREE EVIL DESTINIES/EXISTENCES *ngan-'gro/-song gsum*, Skt. *tisro durgatayaḥ*

The denizens of hell (*dmyal-ba*, Skt. *naraka*), the tormented spirits (*yi-dvags*, Skt. *preta*) and the animals (*dud-'gro*, Skt. *tiryak*). 58, 767

THREE FAITHS *dad-pa gsum*, Skt. *trividhā śraddhā*

Confidence (*dang-ba*), aspiration (*'dod-pa*) and conviction (*yid-ches-pa*). Irreversible faith (*phyir mi-ldog-pa'i dad-pa*) is sometimes added to these as a fourth or as an intensification of the preceding three. 968

THREE FAMILIES, LORDS OF *rigs-gsum mgon-po*, Skt. *trikulanātha*

Mañjuśrī, the lord of the Tathāgata family; Avalokiteśvara, the lord of the Lotus family; and Vajrapāṇi, the lord of the Vajra family. 137, 270, 352, 453, 624, 698, 758, 798, 889

THREEFOLD REFUGE *skyabs-gsum*, Skt. *triśaraṇa*

This refers to refuge in the THREE PRECIOUS JEWELS. 69, 728

THREE GATHERINGS *'du-ba gsum*

The gathering of people during the day (*nyin-mor mi 'du-ba*), the gathering of ḍākinīs by night (*mtshan-mor mkha'-'gro 'du-ba*) and the gathering of material resources at all times (*rtag-tu zas-nor 'du-ba*). 851

THREE GAZES *lta-stangs gsum*

By gazing upwards at the *ūrṇakeśa*, the eye of reality perceives the buddha-body of reality and propensities are removed. By gazing sideways, the eye of pristine cognition perceives the buddha-body of perfect rapture and so saṃsāra and nirvāṇa are blended in a common savour. By gazing downwards, the eye of discriminative awareness perceives the emanational body and so arrives at the appearance of pristine cognition. 907

THREE GENERAL COMMITMENTS *spyi'i dam-tshig gsum*

According to Kriyātantra, in the *Secret Tantra of General Rites*, these are the commitments of taking refuge (*skyabs-su 'gro-ba*), generating the enlightened mind of aspiration (*smon-pa'i sems bskyed*) and the bodhisattva vow (*byang-*

chub sems-dpa'i sdom-pa) which is the enlightened mind of engagement or entrance (*'jug-pa'i sems-bskyed*). 350

THREE GENERAL STYLES OF EXEGESIS *spyi-don rnam gsum*

This is the second of the FOUR STYLES of appraisal of the secret mantra texts which (1) counters regret for entering into the sūtras, etc. (*mdo-sogs-la zhugs-pa'i 'gyod-pa zlog-pa*); (2) counters regret for entering the inner mantras, etc. (*sngags-nang-pa-la zhugs-pa'i 'gyod-zlog*); and (3) conveys the general meaning of the creation stage (*bskyed-rim-pa'i spyi-don*). 292-3

THREE GREAT DESCENTS *babs-lugs chen-po gsum*

See THREE LINEAGES

THREE GREAT EMANATIONAL TEACHINGS *sprul-pa'i bstan-pa chen-po gsum*

According to the Great Perfection, these are buddha-body (*sku*), speech (*gsung*) and mind (*thugs*). 134-8

THREE GUIDING VEHICLES *'dren-pa'i theg-pa gsum*

See THREE OUTER VEHICLES OF DIALECTICS

THREE GYAMTSOS *rgya-mtsho rnam-gsum-du grags-pa*

The authors of the astrological treatise entitled *pad-dkar zhal-lung*, namely, Phukpa Lhündrup Gyamtso, Khedrup Gyamtso and Sangye Gyamtso. 954

THREE HIGHER (SUPREME UNCOMMON) EMPOWERMENTS *(thun-min mchog-) dbang gong-ma gsum*

The secret empowerment (*gsang-dbang*, Skt. *guhyābhiṣeka*); the empowerment of discriminating pristine cognition (*shes-rab ye-shes-kyi dbang*, Skt. *prajñājñānābhiṣeka*), or third empowerment (*dbang gsum-pa*); and the empowerment of word and meaning (*tshig-don-gyi dbang*), also known as the fourth empowerment (*dbang bzhi-pa*, Skt. *caturtha*). The secret one is associated with the commitments such as enjoying the five meats and five nectars without concepts of purity or impurity; the third is associated with conduct which concerns the consort embodying awareness (*rig-ma*, Skt. *vidyā*); and the fourth is associated with the sameness of all things. See, e.g., Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, p. 146; and Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 656-82. These empowerments are called "uncommon" because they are revealed solely in the Unsurpassed Yogatantra. They are also referred to as the THREE PROFOUND EMPOWERMENTS. 347, 360, 913

THREE (IMPERISHABLE) INDESTRUCTIBLE REALITIES *rdo-rje (mi-shigs-pa) gsum* Skt. *trivajra*

The indestructible reality of the buddha-body, speech and mind, which each comprise two of the SIX PURE ESSENCES – the body being identified with earth and water, speech with fire and air, and mind with space and pristine cognition. Also known as the THREE SECRETS 264, 594, 830, 853

THREE INDESTRUCTIBLE REALITIES, SERVICE AND ATTAINMENT OF *rdo-rje gsum-gyi bsnyen-sgrub*

According to the system of Orgyenpa, these are explained as follows: (1) training the body through the indestructible reality of the buddha-body,

there is the branch of ritual service which develops composure (*sku rdo-rjes lus-la sbyang-ste sor-sdud bsnyen-pa'i yan-lag*); (2) training the speech through the indestructible reality of the buddha-speech, there is the branch of attainment associated with breath control (*gsungs rdo-rjes ngag-la sbyang-ste srog-'dzin sgrub-pa'i yan-lag*); and (3) training the mind through the indestructible reality of the buddha-mind, there is the branch of great attainment associated with recollection and contemplation (*thugs rdo-rjes yid-la sbyang-ste dran-ting sgrub-chen-gyi yan-lag*). 853

THREE INNER CLASSES OF TANTRA/TANTRAPIṬAKA *nang-pa rgyud-sde (rnam-pa) gsum*

Mahāyoga, Anuyoga and Atiyoga. Also referred to as the THREE CLASSES OF YOGA and the THREE VEHICLES OF INNER TANTRAS OF SKILFUL MEANS. 396-7, 529-96, 604, 918

THREE INTERRELATED ASPECTS OF IGNORANCE *ma-rig-pa gsum*

The ignorance of belief in individual selfhood (*bdag-nyid gcig-pu'i ma-rig-pa*), the co-emergent ignorance (*lhan-cig skyes-pa'i ma-rig-pa*) and the ignorance of the imaginary (*kun-tu brtags-pa'i ma-rig-pa*). 12, 54

THREE KINDS OF CONDUCT *spyod-pa gsum*

According to Anuyoga, these are consecration or blessing (*byin-gyis rlob*), the overpowering of mundane appearances (*dbang-bsgyur*) and the conduct of skilful means (*thabs-kyi spyod-pa*). 369

THREE KINDS OF DIRECT PERCEPTION *mngon-sum gsum*

Direct sensory perception (*dbang-po'i mngon-sum*, Skt. *indriyapratyakṣa*), the direct perception of intrinsic awareness, i.e. of one's own mental states (*rang-rig mngon-sum*, Skt. *svasaṃvedanapratyakṣa*) and the direct perception (of emptiness) by the yogin (*rnal-'byor mngon-sum*, Skt. *yogipratyakṣa*). Note that canonical sources usually list four kinds of direct perception, adding to these three intellectual direct perception (*blo'i mngon-sum*, Skt. *manaḥ-pratyakṣa*). 102

THREE KINDS OF DISCRIMINATIVE AWARENESS *shes-rab gsum*, Skt. *trividhā prajñā*

Discriminative awareness born of study (*thos-pa-las byung-ba'i shes-rab*, Skt. *śrutamayīprajñā*), discriminative awareness born of thought (*bsam-pa-las byung-ba'i shes-rab*, Skt. *cintāmayīprajñā*) and discriminative awareness born of meditation (*bsgoms-pa-las byung-ba'i shes-rab*, Skt. *bhāvanāmayīprajñā*). 277, 332, 722

THREE KINDS OF LAYMAN *dge-bsnyen gsum*

The layman who takes one vow (i.e. not to kill), the layman who takes several vows (i.e. not to kill, steal or commit falsehood) and the layman who takes full vows (i.e. not to kill, steal, lie, commit sexual misconduct or be intoxicated). 70

THREE KINDS OF MAṆḌALA *dkyil-'khor rnam-pa gsum*

According to Anuyoga, these are the primordial maṇḍala of Samantabhadrī (*ye ji-bzhin-pa'i dkyil-'khor*); the natural and spontaneously present maṇḍala of Samantabhadra (*rang-bzhin lhun-grub-kyi dkyil-'khor*); and the fundamental

maṇḍala of enlightened mind which is their offspring (*rtsa-ba byang-chub sems-kyi dkyil-'khor*). 34, 284-6, 365-7

THREE KINDS OF MANTRA *sngags gsum*

Gnostic mantra (*rig-sngags*, Skt. *vidyāmantra*), dhāraṇī mantra (*gzungs-sngags*, Skt. *dhāraṇīmantra*) and secret mantra (*gsang-sngags*, Skt. *guhyamantra*). The *dgongs-pa grub-pa'i rgyud* says: "One should know that all mantra are divided into three classes: gnostic mantra which are the essence of skilful means, dhāraṇīs which are the essence of discriminative awareness and secret mantra which are the non-dual pristine cognition." Thus dhāraṇīs are said to originate from the teachings of the Transcendent Perfection of Discriminative Awareness, gnostic mantra from the Kriyātantra and secret mantra from Mahāyoga, Anuyoga and Atiyoga. 257

THREE KINDS OF (MUNDANE) AWARENESS-HOLDER *rig-pa 'dzin-pa rnam gsum*

These are the lesser awareness-holder of the eight common accomplishments (*las-chen brgyad grub-pa rig-pa 'dzin-pa chung-ngu*); the middling common awareness-holder of the desire realm (*'bring-ni 'dod-pa'i rig-pa 'dzin-pa phal-pa*); and the greater awareness-holder of the desire and form realms (*chen-po-ni 'dod-pa-dang gzugs-kyi rig-pa 'dzin-pa*). 31, 259

THREE KINDS OF PRISTINE COGNITION *ye-shes rnam gsum*, Skt. *jñānalakṣaṇa-traya*

According to the *Sūtra of the Descent to Laṅkā*, Ch. 3, these are the mundane (*'jig-rten-pa'i ye-shes*), supramundane (*'jig-rten-las 'das-pa'i ye-shes*) and most supramundane (*shin-tu 'jig-rten-las 'das-pa'i ye-shes*) pristine cognitions. An alternative enumeration given in Ch. 2 of the same work refers to the following three characteristics of the pristine cognition of those who are sublime: (1) freedom from appearance (Skt. *nirābhāsalakṣaṇa*); (2) sustaining power (Skt. *adhiṣṭhānalakṣaṇa*); and (3) realisation of one's own sublime pristine cognition (Skt. *pratyātmāryajñānagatilakṣaṇa*). 180-1

THREE KINDS OF RITE *cho-ga gsum*

According to Mahāyoga, these are the body (of the deity) in its entirety (*sku yongs-rdzogs*), the speech in the form of seed-syllables (*gsung yig-'bru*) and the buddha-mind of concentration (*thugs bsam-gtan*). 279

THREE KINDS OF TANTRA *rgyud rnam-pa gsum*

These are the THREE CONTINUA as enumerated in the exegetical tradition of the *Guhyasamāja Tantra*: the ground (*gzhi*), the nature (*rang-bzhin*) of the path and the inalienableness (*mi-'phrog-pa*) of the result. 262

THREE KINDS OF TANTRA (BELONGING TO UNSURPASSED YOGATANTRA) *(bla-med) rgyud gsum*

Father Tantra (*pha-rgyud*), Mother Tantra (*ma-rgyud*) and Non-Dual Tantra (*gnyis-med rgyud*). 362

THREE KINDS OF TRANSMITTED PRECEPT *bka' gsum*

Transmitted precepts given as oral teaching (*gsungs-pa*), given by consecration or blessing (*byin-gyis brlabs-pa*) and given by mandate (*rjes-su gnang-ba*). 74

THREE KINDS OF VALID COGNITION *tshad-ma gsum*

Direct perception (*mngon-sum tshad-ma*, Skt. *pratyakṣapramāṇa*), implicit inference (*dngos-stobs rjes-dpag-gi tshad-ma*, Skt. *anumānapramāna*) and scriptural authority (*lung/shin-tu lkog-gyur-gyi tshad-ma*, Skt. *āgamapramāna*). 73, 275, 970

THREE LEVELS OF ORDINATION *so-thar rnam-pa gsum*

The renunciate (*rab-byung*, Skt. *pravrajyā*), the novitiate (*dge-tshul*, Skt. *śramaṇera*) and the complete monk or nun (*bsnyen-rdzogs*, Skt. *upasampadā*). Also referred to as the THREE STAGES OF ORDINATION. 524

THREE LINEAGES *brgyud-pa gsum*

The intentional lineage of buddhas, symbolic lineage of awareness-holders and aural lineage of mundane individuals. Referred to poetically as the THREE GREAT DESCENTS 397, 406, 447, 887, 968

THREE LOGICAL AXIOMS (OF IMPLICIT INFERENCE) *(dngos-stobs rjes-dpag-gi) gtan-tshigs gsum*, Skt. *trīṇi liṅgāni*

The axiom of the result (*'bras-bu'i gtan-tshigs*, Skt. *kāryahetu*), the axiom of identity (*rang-bzhin-gi gtan-tshigs*, Skt. *svabhāvahetu*) and the axiom of the absence of the objective referent (*ma-dmigs-pa'i gtan-tshigs*, Skt. *anupalabdhihetu*). 102, 839

THREE LOWER CLASSES OF TANTRA/TANTRAPITAKA *rgyud-sde 'og-ma gsum*

Kriyātantra (*bya-ba'i rgyud*), Ubhayatantra or Caryātantra (*upa'i rgyud* or *spyod-pa'i rgyud*) and Yogatantra (*rnal-'byor-gyi rgyud*). Also known as the THREE OUTER TANTRAPITAKA. 83, 268-73, 348-57

THREE LOWER KINDS OF SUBLIME BEING *'phags-pa 'og-ma gsum*

Pious attendants (*nyan-thos*, Skt. *śrāvaka*), self-centred buddhas (*rang-rgyal*, Skt. *pratyekabuddha*) and bodhisattvas (*byang-chub sems-dpa'*). 175

THREE LOWER PITAKA *sde-snod 'og-ma gsum*

See THREE PITAKA

THREE MANDALAS (OF THE MANTRAS) *dkyil-'khor gsum*

As expounded in Ratnākaraśānti, *Definitive Order of the Three Vehicles*, mantras are endowed with: the purity of their visualisation (*dmigs-pa rnam-par dag-pa*), the power of their assistance (*grogs-kyi mthu*) and the level of their conduct (*spyod-pa'i sa*). 253

THREE MEANS TO DELIGHT THE GURU *mnyes-pa gsum*

Through accomplishment in meditative practices, through service by means of body and speech, and through material offerings. 655, 658, 680, 871

THREE MEDIA *sgo gsum*

The ordinary body (*lus*, Skt. *kāya/śarīra*), speech (*ngag*, Skt. *vāk*) and mind (*yid*, Skt. *manas*). 264, 304, 367

THREE MEN FROM KHAM *khams-pa mi gsum*

Phakmotrupa, Karmapa Tüsum Khyenpa and Seltong Shogom, who were all students of Gampopa. 952

THREE MOVEMENTS WITH REFERENCE TO THE FOUR SYLLABLES *yi-ge bzhi-la mi-sdad-pa gsum*

According to Khetsun Zangpo Rinpoche, this refers to the destabilisation of the three syllables OṂ, ĀḤ and HŪṂ within the central channel of the body when the inner heat rises from the syllable VAṂ during the practice of inner heat (*gtum-mo*). 548

THREE NEIGHS OF HAYAGRĪVA *rta-mgrin-gyi rta-skad thengs gsum*

These are the THREE CONTINUA of ground, path and result. Alternatively: (1) the neigh which arouses the world to the unborn identity of saṃsāra and nirvāṇa; (2) the neigh which offers animate and inanimate worlds as a feast offering to repay karmic debts (*gsob*); and (3) the neigh which then enlists the support of beings and binds them under an oath of allegiance. 361

THREE OBSCURATIONS *sgrib-pa gsum*, Skt. *trīṇy āvaraṇāni*

The obscurations of the knowable, of conflicting emotions and of propensities. Alternatively, the third may be absorption in trance. 469

THREE OUTER TANTRAPITAKA *phyi rgyud-sde gsum*

These are the THREE LOWER CLASSES OF TANTRA. 273

THREE OUTER VEHICLES OF DIALECTICS *phyi mtshan-nyid theg-pa gsum*

The vehicles of pious attendants (*nyan-thos-kyi theg-pa*, Skt. *śrāvakayāna*), self-centred buddhas (*rang-rgyal-gyi theg-pa*, Skt. *pratyekabuddhayāna*) and bodhisattvas (*byang-chub sems-dpa'i theg-pa*, Skt. *bodhisattvayāna*). Also referred to as the THREE CAUSAL VEHICLES, the THREE CLASSES OF DIALECTICS, the THREE VEHICLES and poetically as the THREE GUIDING VEHICLES, they are explained in *Fundamentals*, (pp. 151-237). 83, 454, 618, 671, 911

THREE PHASES OF LIFE *skye-ba rim-pa gsum*

These are the phases from conception in the womb to the moment of birth (*mngal-du skye-ba bzung-pa-nas btsas-pa'i bar*), from the moment of birth to adult maturity (*btsas-nas nar-son-pa'i bar*) and from adult maturity to old age (*nar-son-nas rgan-po'i bar*). 34, 278-81

THREE PITAKA/TRIPITAKA *sde-snod gsum*, Skt. *tripiṭaka*

The Vinayapiṭaka (*'dul-ba'i sde-snod*), Sūtrapiṭaka (*mdo'i sde-snod*) and Abhidharmapiṭaka (*chos mngon-pa'i sde-snod*). Also referred to as the THREE LOWER PITAKA. 76, 78-80, 203, 259, 405, 428, 429, 436, 437, 441, 468, 511, 560, 619, 888

THREE POISONS *dug gsum*

These are the THREE CONFLICTING EMOTIONS of desire (*'dod-chags*, Skt. *rāga*), hatred (*zhe-sdang*, Skt. *dveṣa*) and delusion (*gti-mug*, Skt. *moha*). 18, 24, 33, 34, 55, 77, 88, 159, 229, 273, 277

THREE POSTURES *'dug-stangs gsum*

According to the *Penetration of Sound*: (1) the posture of the lion which rests in the buddha-body of reality frees one from all fears of bewilderment and enables one to see with eyes of indestructible reality; (2) the posture of the elephant which rests in the buddha-body of perfect rapture brings about the

experience of reality and enables one to see with lotus eyes; (3) the crouching posture of a sage which rests in the emanational body emanates reality as appearances, and enables one to see with the eyes of reality. 907

THREE PRECIOUS JEWELS *dkon-mchog gsum*, Skt. *triratna*

Buddha (*sangs-rgyas*), the doctrine (*chos*, Skt. *dharma*) and the community (*dge-'dun*, Skt. *saṃgha*). 59, 69-70, 95, 203, 350, 468, 523, 583, 592, 707, 743, 862, 970, 973

THREE PRESENCES *sdod-pa gsum*

This, the second of the FOUR CONSOLIDATIONS according to the esoteric instructions on All-Surpassing Realisation, is explained as follows in Jikme Lingpa, *khrid-yig ye-shes bla-ma*, pp. 49a-b. (1) the bewildering thoughts of saṃsāra are purified by presence in which there is no bodily activity (*lus bya-ba-la mi-gnas-par sdod-pas 'khor-ba'i 'khrul-rtog dag*); (2) the conditions of fluctuating thought cease by means of presence in which there is no increase in vital energy (*rlung 'phel-med-du sdod-pas rnam-rtog gYo-ba'i rkyen zad*); (3) the extent of the buddha-fields is reached by means of presence in which there is no hesitation or doubt regarding appearances (*snang-ba 'dar-'phrigs-med-par sdod-pas zhing-khams tshad-la phebs-par-byed*). 343

THREE PROFOUND EMPOWERMENTS *zab-dbang gsum*

These are the THREE HIGHER SUPREME UNCOMMON EMPOWERMENTS. 347, 701

THREE PROMULGATIONS OF THE DOCTRINAL WHEEL *chos-'khor gsum*

See THREE (SUCCESSIVE) PROMULGATIONS/TURNINGS OF THE DOCTRINAL WHEEL

THREE PROVINCES OF TIBET *bod 'chol-ka gsum*

The three districts of Ngari in Upper Tibet, Central Tibet including Tsang, and Amdo and Kham in Lower Tibet. 823, 953

THREE PURITIES (OF KRIYĀTANTRA) *dag-pa gsum*

The purity of deity and mantra; the purity of substances and rapture; and the purity of mantra and contemplation. 35, 295-6, 349

THREE PURITIES (OF MAHĀYOGA) *dag-pa gsum*

One of the FOUR AXIOMS OF MAHĀYOGA consisting of the purity of the outer world (*snod dag-pa*), the purity of its inner contents, i.e. living creatures (*bcud dag-pa*) and the purity of the components, bases and activity fields forming the mind-stream (*rgyud-rnams dag-pa*). 275-6

THREE REALITIES *de-kho-na-nyid gsum*

According to the *Tantra of the Secret Nucleus*, as explained in Sūryaprabhāsiṃha's *Commentary on the Secret Nucleus*, pp. 2-3, these are the uncreated reality which is the causal basis of the maṇḍala, the resultant reality which is the spontaneous Samantabhadra and the reality which appears as a chain of seed-syllables and is the causal basis of the secret enlightened mind. 915

THREE REALMS *khams gsum*, Skt. *tridhātu*.

See THREE (WORLD) REALMS

THREE REALMS BEGINNING WITH BRAHMAKĀYIKA *tshangs-ris-la-sogs-pa gsum*

The Brahmakāyika or Stratum of Brahmā (*tshangs-ris-pa*), Brahmapurohita or Priest Brahmā (*tshangs-pa mdun-na 'don*) and Mahābrahmā or Great Brahmā (*tshangs-pa chen-po*), all of which are the levels realised through the first concentration (*bsam-gtan dang-po*). 14, 61

THREE ROOTS *rtsa-ba gsum*

The guru (*bla-ma*), meditational deity (*yi-dam*, Skt. *devatā*) and ḍākinī (*mkha'-'gro-ma*). 376, 555, 586, 676, 748, 823, 847, 855

THREE SEALS *phyag-rgya gsum*

Either impurity, impermanence and suffering; or the FOUR SEALS INDICATIVE OF THE TRANSMITTED PRECEPTS, in which the third (selflessness) and the fourth (nirvāṇa is peace) are combined. 71

THREE SECRETS *gsang-ba gsum*

These are the THREE IMPERISHABLE INDESTRUCTIBLE REALITIES of buddha-body, speech and mind. 853

THREE SPHERES *'khor gsum*, Skt. *trimaṇḍala*

The subject, object and their interaction. 316, 588, 619

THREE SPHERES (OF ACTIVITY ON THE PART OF MEMBERS OF THE *SAṂGHA*) *'khor-lo gsum*

Exegesis (*bshad-pa*), attainment (*sgrub-pa*) and work (*las*); or alternatively renunciation (*spang-ba*), study (*slob-pa*) and work. 720, 724, 736, 738, 783, 824, 835, 840, 852

THREE SPHERES (OF EXISTENCE) *srid/sa gsum*, Skt. *tribhava/tribhuvana*

The nether world of the nāgas (*sa-'og klu'i srid-pa*), the surface world of humans (*sa'i steng mi'i srid-pa*) and the upper world of gods (*gnam-steng lha'i srid-pa*). 45, 212, 301, 405, 971, 973

THREE STAGES OF ORDINATION *tshig(s)-gsum rim nod-pa*

These are the THREE LEVELS OF ORDINATION. 618

THREE SUBTLE PRISTINE COGNITIONS *ye-shes phra-ba gsum*

The subtle pristine cognition of appearances (*snang-ba*), emptiness (*stong-pa*) and their coalescence (*zung-'jug*). Refer to Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, (p. 194). 342

THREE (SUCCESSIVE) PROMULGATIONS/TURNINGS OF THE DOCTRINAL WHEEL *chos-'khor (rim-pa) gsum*, Skt. *triparivartadharmacakrapravartana*

The first promulgation at Vārāṇasī (*chos-'khor dang-po*), the intermediate promulgation at Vulture Peak (*bar-ma'i chos-'khor*) and the final promulgation in indefinite realms (*chos-'khor tha-ma*). 17, 23-4, 28, 76, 151-5, 187, 425, 896

THREE SUCCESSIVE PROMULGATIONS OF THE TRANSMITTED PRECEPTS *bka'i rim-pa gsum*

The teachings which correspond to the THREE SUCCESSIVE PROMULGATIONS OF THE DOCTRINAL WHEEL, namely, the first transmitted precepts (*bka' dang-po*), the intermediate transmitted precepts (*bka' bar-ma*) and the

final transmitted precepts (*bka' tha-ma*). 18, 188

THREE SUFFERINGS *sdug-bsngal gsum*, Skt. *triduḥkhatā*

The suffering of change (*'gyur-ba'i sdug-bsngal*, Skt. *vipariṇāmaduḥkhatā*), the suffering of propensities (*'du-byed-kyi sdug-bsngal*, Skt. *saṃskāra-duḥkhatā*) and the suffering of suffering or pain itself (*sdug-bsngal-gi sdug-bsngal*, Skt. *duḥkhaduḥkhatā*). 419

THREE SUPERIORS (OF KATOK) *(kaḥ-thog) gong-ma gsum*

Katokpa Tampa Deshek, Tsangtönpa and Campabum. 698

THREE SUPPORTIVE ESSENTIALS OF THE BODY *bca'-ba lus-kyi gnad gsum*

According to All-Surpassing Realisation, these are the THREE POSTURES of lion, elephant and sage. Refer to Longcenpa, *Treasury of the Supreme Vehicle*, Vol. 2, (p. 280). 338

THREE SUPREME EMANATIONS *mchog-gi sprul-sku gsum*

Nyang-rel Nyima Özer, Guru Chöwang and Rikdzin Gödemcen. Refer to Jamyang Khyentse, *Mkhyen brtse on the History of the Dharma*, (pp. 41-2). 755, 760, 780, 934

THREE TIMES *dus gsum*, Skt. *trikāla*

The past (*'das-pa*, Skt. *atīta*), present (*da-lta-ba*, Skt. *vartamāna*) and future (*ma-'ongs-pa*, Skt. *anāgata*). 157-8, 276, 308, 316, 320, 334, 414, 453, 633

THREE TRADITIONS OF BODHISATTVA VOW *bka'-srol gsum-pa'i byang-sems-kyi sdom-rgyun*

According to Terdak Lingpa's *Record of Teachings Received*, pp. 15-16, these are the tradition of Mañjuśrī via Nāgārjuna and Candrakīrti; the tradition of Maitreya via Asaṅga and Vasubandhu; and the tradition of Mañjuśrī via Śāntideva. All three were gathered together by Longcenpa. 729, 827

THREE TRADITIONS OF THE MENTAL CLASS *sems-sde lugs gsum*

The Rong tradition in Central Tibet, the Kham tradition in East Tibet and the original cycles (*skor*) of the Mental Class. 827

THREE TRADITIONS OF PACIFICATION *zhi-byed lugs-gsum*

The Ma, So and Kham traditions. Refer to *Blue Annals*, (pp. 867-979). 657

THREE TRAININGS *bslab-pa gsum*, Skt. *triśikṣā*

See THREE (CORRECT) TRAININGS

THREE TURNINGS OF THE DOCTRINAL WHEEL (OF THE CAUSAL VEHICLES) *rgyu'i chos-'khor gsum*

See THREE (SUCCESSIVE) PROMULGATIONS/TURNINGS OF THE DOCTRINAL WHEEL

THREE TYPES OF DEEDS *las gsum-po*, Skt. *trīṇi karmāṇi*

Virtuous (*bsod-nams*, Skt. *kuśala*), unvirtuous (*bsod-nams ma-yin-pa*, Skt. *akuśala*) and indeterminate (*lung ma-bstan*, Skt. *avyākṛta*). 56

THREE TYPES OF EMANATIONAL BODY *sprul-sku rnam gsum*

Emanations of natural expression (*rang-bzhin sprul-pa*), emanations which

train living beings (*'gro-'dul sprul-pa*) and diversified emanations (*sna-tshogs sprul-pa*). 21, 128

THREE TYPES OF SCRUTINY (OF PURE SCRIPTURAL AUTHORITY) *(dag-pa'i lung-gi) dpyad gsum*

As impurities are ascertained by the process of burning, cutting and polishing, so too are the scriptures to be critically investigated. Refer to Śāntarakṣita's *Tattvasaṃgraha*, vv. 3340-4, which compares the study of the Buddha's words by means of inference, scriptural authority and example to the purification of gold by burning, cutting and polishing. 102

THREE UNCOMPOUNDED ENTITIES *'dus-ma-byas gsum*, Skt. *trividham asaṃskṛtam*

According to the Vaibhāṣika, these are space (*nam-mkha'*, Skt. *ākāśa*), the cessation of corruption due to individual scrutiny (*so-sor brtags-pas 'gog-pa*, Skt. *pratisaṃkhyānirodha*) and the cessation (of the future arising of any object) independent of individual scrutiny (*brtags-min-gyi 'gog-pa*, Skt. *apratisaṃkhyānirodha*). 157

THREE UNCORRUPTED PATHS *zag-pa med-pa'i lam gsum*, Skt. *traya anāsravamārgāḥ*

The path of insight (*mthong-lam*, Skt. *darśanamārga*), the path of meditation (*bsgom-lam*, Skt. *bhāvanāmārga*) and the final path (*mthar-lam*, Skt. *niṣṭhamārga*). 281

THREE UNMOVING STATES *mi-'gul-ba gsum*

These are the first of the FOUR CONSOLIDATIONS of All-Surpassing Realisation. They are described in Jikme Lingpa, *khrid-yig ye-shes bla-ma*, p. 49a, as follows: (1) without moving from the postures of the body, the energy channels and currents are relaxed of their own accord (*lus bzhag-stang-las mi-'gul-bas rtsa-rlung rang-dal*); (2) without moving from the gazes of the eyes, appearances are enhanced (*mig gzigs-stangs-las mi-'gul-bas snang-ba'i 'phel-'dzin*); and (3) without moving from the state of the unfabricating mind, the expanse and awareness are integrated (*sems bzo-med-las mi-'gul-bas dbyings-rig zung-du chud-par-byed*). 343

THREE VEHICLES *theg-pa gsum*, Skt. *triyāna*

These refer either to the THREE OUTER VEHICLES OF DIALECTICS of the pious attendants, self-centred buddhas and bodhisattvas, or to the vehicle which directs (or uproots) the cause of suffering (*kun-'byung 'dren-pa*), the vehicle of austere awareness (*dka'-thub rig-pa*) and the vehicle of overpowering means (*dbang-bsgyur thabs-kyi theg-pa*). 17, 81-3, 174, 190, 197, 285, 425

THREE VEHICLES OF INNER TANTRAS OF SKILFUL MEANS *nang-rgyud thabs-kyi theg-pa gsum*

These are the THREE INNER CLASSES OF TANTRA. 84

THREE VEHICLES OF THE OUTER TANTRAS OF AUSTERE AWARENESS *phyi thub-pa rgyud-kyi theg-pa gsum*

The Kriyātantra, Ubhayatantra or Caryātantra, and Yogatantra vehicles. 81, 84, 269, 286, 346, 348-57

THREE VOWS *sdom-pa gsum*, Skt. *trisaṃvara*

The *prātimokṣa* (*so-thar*), bodhisattva vows (*byang-sems-kyi sdom-pa*, Skt. *bodhisattvasaṃvara*) and mantra vows (*gsang-sngags-kyi dam-tshig*, Skt. *samaya*). 78, 300, 302, 827, 831, 861

THREE WAYS TO BRING FORTH THE FRUIT OF THE INSTRUCTIONS *btsa'-lugs gsum*

According to Pawo Tsuklak Trhengwa, *Scholar's Feast of Doctrinal History*, pp. 223-4, based on the *Biography of Vairocana*, these are: (1) to bring forth the harvest that is like the eyeball in order to clarify all saṃsāra and nirvāṇa; (2) to bring forth the harvest that is like the heart because it is the essence of all vehicles; (3) and to bring forth the harvest that is like life itself because it is the root of all things. 539

THREE WAYS OF ENTERING (THE LIBERATING PATH OF DISCIMINATIVE AWARENESS) *'jug-pa rnam gsum*

According to Anuyoga, these are the mind which enters into the pursuit of ideas and scrutiny (*rtog-dpyod-kyi rjes-su 'jug-pa'i yid*), the mind which enters into the pursuit of truth (*don-gyi rjes-su 'jug-pa'i yid*) and the mind which enters into the pursuit of seed-syllables (*yi-ge'i rjes-su 'jug-pa'i yid*). 286-7

THREE WAYS OF THE WISE *mkhas-tshul gsum*

Teaching (*'chad-pa*), debate (*rtsod-pa*) and composition (*rtsom-pa*). 731

THREE WHEELS OF THE DOCTRINE *chos-kyi 'khor-lo gsum*

The doctrines which respectively concern the middle way and the four truths, the absence of characteristics and the definitive meaning. See THREE (SUCCESSIVE) PROMULGATIONS/TURNINGS OF THE DOCTRINAL WHEEL

THREE (WORLD) REALMS (*'jig-rten-gyi*) *khams gsum*, Skt. *tri(loka)dhātu*

The desire realm (*'dod-pa'i khams*, Skt. *kāmadhātu*), form realm (*gzugs-khams*, Skt. *rūpadhātu*) and formless realm (*gzugs-med-kyi khams*, Skt. *ārūpyadhātu*). 13, 31, 38, 51, 56, 73, 202, 259, 302, 321, 337, 339-40, 363, 418, 490, 491, 575, 907, 930

THREE YOGAS (OF ANUYOGA) *rnal-'byor gsum*

These are explained in *Fundamentals*, pp. 285-6.

TRIO OF THE GURU, GREAT PERFECTION AND GREAT COMPASSIONATE ONE *bla-rdzogs-thugs gsum*

Refer to *History*, (p. 396 and n. 934). 724, 764, 765, 791, 821, 827, 881

FOUR

FOUR ACTIVITY FIELDS *skye-mched bzhi*, Skt. *catvāry āyatanāni*

See FOUR FORMLESS REALMS

FOUR ASPECTS OF TRAINING IN THE ELABORATE SEAL (OF MAHĀYOGA MEDITATION) *phyag-rgya spros-bcas-la bslab-pa bzhi*

The visualisation of maṇḍalas (*dkyil-'khor*), clusters of deities (*tshom-bu*), numbers of deities (*grangs*) and the faces and arms of the deities (*zhal-phyag*). 279-80

FOUR ASSEMBLIES *'khor-bzhi-po*, Skt. *catuḥparṣad*

Monks (*dge-slong*, Skt. *bhikṣu*) or arhats (*dgra-bcom-pa*), nuns (*dge-slong-ma*, Skt. *bhikṣuṇī*), laymen (*dge-bsnyen*, Skt. *upāsaka*) and laywomen (*dge-bsnyen-ma*, Skt. *upāsikā*). Also referred to as the FOUR ORDERS. 74, 423, 426

FOUR ASSURANCES *gdeng bzhi*

According to Jikme Lingpa's *khrid-yig ye-shes bla-ma*, pp. 53a-b, this, the fourth and last of the FOUR CONSOLIDATIONS of All-Surpassing Realisation, consists of: (1) the assurance that, though one has heard of the suffering of beings in the three evil existences, the duration of their lives therein and so forth, one is unafraid of these evil existences because one has directly determined that bewilderment is unknown from the beginning in the intrinsic nature, without the possibility of joyful or sorrowful experiences (*ngan-song gsum-gyi sdug-bsngal-dang tshe-tshad la-sogs-pa thos-kyang rang-ngo gdod-nas 'khrul mi-shes-pa'i thog-tu bde-sdug shes-bya-la mi-srid-par thag-chod-pas ngan-song-la bag mi-tsha-ba'i gdeng*); (2) the assurance that one does not have to aspire towards the maturation of the cause and result in that one has directly reached the ground of awareness, whereupon even the mere name of saṃsāra does not exist (*rig-pa gzhi thog-tu phebs-pa-la 'khor-ba ming-tsam-du'ang ma-grub-pas rgyu-'bras rnam-smin-la ma-re-ba'i gdeng*); (3) the assurance that, having been so liberated in the ground of reality, there is no need to aspire towards the object of attainment because the nirvāṇa wherein mere bliss is experienced is without individual characteristics (*chos-nyid gzhi-la 'di-ltar grol-nas 'di-tsam-du bde'o snyam-pa'i myang-'das rang-mtshan-pa med-pas thob-bya-la re-ba med-pa'i gdeng*); and (4) the assurance that, though one has heard that the enlightened attributes in the fields of the conquerors are limitless, one's delight is purified in sameness because one has reached the ground in which the buddhas are no different, by even a hair's breadth, from the awareness that is one's own essence (*rgyal-ba'i khams-la yon-tan tshad-med-par thos-kyang rang-ngo rig-pa-las tha-dad-pa'i sangs-rgyas rgyu spu'i rtse-mo tsam-du'ang med-pa gzhi thog-tu phebs-bas dga'-brod mnyam-pa-nyid-du dag-pa'i gdeng*). 343, 372

FOUR ATTRACTIVE QUALITIES OF A BODHISATTVA *bsdu-dngos bzhi*, Skt. *catuḥsaṃgrahavastu*

These are liberality (*sbyin-pa*, Skt. *dāna*), pleasant speech (*snyan-par smra-ba*, Skt. *priyavacana*), purposeful activity (*don-spyod-pa*, Skt. *arthacaryā*) and harmony (*don mthun-pa*, Skt. *samānavihāra*). 633

FOUR AWAKENINGS *mngon-byang bzhi*, Skt. *caturabhisambodhi*

These are similar to the FIVE AWAKENINGS, omitting the first, i.e. emptiness. They are the lunar throne (*zla-gdan*), the seed-syllables of speech (*gsung yig-'bru*), the symbolic implements of mind (*thugs phyag-mtshan*) and the perfect body of the deity (*sku yongs-rdzogs*). 279

FOUR AXIOMS (OF MAHĀYOGA) *gtan-tshigs bzhi*

The FOUR KINDS OF REALISATION, the THREE PURITIES OF MAHĀYOGA, the FOUR MODES OF SAMENESS and supreme identity (*bdag-nyid chen-po*). 34, 275-6

FOUR BASIC SCHOOLS *rtsa-ba'i sde-pa bzhi*

The Mahāsaṅghika, Sthavira, Sammitīya and Mūlasarvāstivādin. 429

FOUR BRANCHES OF RITUAL SERVICE AND ATTAINMENT *bsnyen-sgrub yan-lag bzhi*, Skt. *caturaṅgasevāsādhana*

Ritual service (*bsnyen-pa*, Skt. *sevā*) entails the recitation of mantra and one-pointed prayerful devotion to a deity that is visualised; further ritual service (*nye-bar bsnyen-pa*, Skt. *upasevā*) entails the prayer that the deity's blessings will descend, transforming the mundane body, speech and mind into the three syllables of indestructible reality; attainment (*sgrub-pa*, Skt. *sādhana*) entails that accomplishments are absorbed from the sugatas of the ten directions into the deity and thence into oneself, either in actuality, meditation or dreams; and great attainment (*sgrub-chen*, Skt. *mahāsādhana*) is the ultimate realisation of beginningless primordial purity which is experienced when body, speech and mind are identical to the deity. This is the inner significance of the ritual ceremonies and elaborate dance routines contained within the *sgrub-chen*. Also referred to as the FOUR UNIONS. 280, 297, 494, 847, 903

FOUR BUDDHA-BODIES *sku bzhi*, Skt. *catuḥkāya*

The body of reality (*chos-sku*, Skt. *dharmakāya*), the body of perfect rapture (*longs-spyod rdzogs-pa'i sku*, Skt. *sambhogakāya*), the emanational body (*sprul-pa'i sku*, Skt. *nirmāṇakāya*) and the body of their essentiality (*ngo-bo-nyid-kyi sku*, Skt. *svābhāvikakāya*). 19, 288, 369, 923

FOUR CASES WHEN THE TEACHING SHOULD BE GRANTED *sbyin-pa'i gnas bzhi*

According to Pawo Tsuklak Trhengwa, *Scholar's Feast of Doctrinal History*, pp. 223-4, which quotes the *Biography of Vairocana*: (1) the texts, commentaries and esoteric instructions should be given to one who is faithful, gentle, even-tempered and steadfast; (2) teaching should be given completely and openly to a recipient who is noble and of long standing; (3) teaching should be given and entrusted earnestly to the faithful who request it; and (4) teaching should be given with enthusiasm to those of faith who have little discriminative awareness. 539

FOUR CASES WHEN THE TEACHING SHOULD NOT BE GRANTED *mi-sbyin-pa'i gnas bzhi*

According to the same text cited above: (1) teaching should not be given to those who are extremely aggressive, faithless or loquacious; (2) teaching should not be given to those who have little faith, perseverance and discriminative awareness, or who are partial in their desire for long exegeses and commentaries; (3) teaching should not be given to those who diminish other doctrines by making long notations and not meditating; and (4) the faithless who seek the doctrine for the sake of wealth should be investigated from the position of the faithful and then abandoned. 539

FOUR CATEGORIES OF THE SPATIAL CLASS *klong-sde bzhi*

These are: (1) the Black Space propounded as the Absence of Causes (*klong nag-po rgyu-med-du smra-ba*); (2) the Variegated Space propounded as Diversity (*klong khra-bo sna-tshogs-su smra-ba*); (3) the White Space propounded as

the Mind (*klong dkar-po sems-su smra-ba*); (4) and the Infinite Space in which Cause and Result are Determined (*klong rab-'byams rgyu-'bras la-bzla-ba*). 326-7

FOUR CENTRES *'khor-lo bzhi*, Skt. *catvāri cakrāṇi*

The forehead centre of great bliss (*spyi bde-chen-gi 'khor-lo*, Skt. *mahāsukhacakra*); the throat centre of perfect rapture (*mgrin-pa longs-spyod-kyi 'khor-lo*, Skt. *sambhogacakra*); the heart centre of the doctrine (*snying-ka chos-kyi 'khor-lo*, Skt. *dharmacakra*); and the navel centre of emanation (*lte-ba sprul-pa'i 'khor-lo*, Skt. *nirmānacakra*). 286, 368

FOUR CENTRES OF MAÑJUŚRĪ THE BODY *'jam-dpal-gyi sku 'khor-lo bzhi*

These are the secret centre of the abiding nature of mind (*gnas-kyi 'khor-lo*); the centre of existence connected with the navel (*srid-pa'i 'khor-lo*); the cutting centre connected with the arms of the deity (*gcod-pa'i 'khor-lo*); and the centre of emanation connected with the legs and feet of the deity (*sprul-pa'i 'khor-lo*). 361

FOUR CLASSES OF ḌĀKINĪS *rigs-bzhi mkha'-'gro-ma*

In this context, the term may refer to ḍākinīs of the four peripheral enlightened families, i.e. the Jewel, Lotus, Action, and Buddha or Vajra families; or to ḍākinīs belonging to four of the six classes, i.e. *Padminī, Śaṅkhinī, Mṛgnī, Hastinī, Varṇinī* and *Citriṇī* See GGFTC (pp. 961-7 and n. 14). 755

FOUR CLASSES OF SUBLIME BEING *'phags bzhi*, Skt. *āryāś catvāraḥ*

The arhats among the pious attendants (*nyan-thos*), the self-centred buddhas (*rang-rgyal*), bodhisattvas (*byang-chub sems-dpa'*) and buddhas (*sangs-rgyas*). 72, 908

FOUR CLASSES OF TANTRA *rgyud-sde bzhi*

These are the FOUR TANTRAPITAKA 96, 473

FOUR COMMITMENTS (OF ANUYOGA) DEFINITIVE TO THE IMPORTANT SŪTRAS *gal-mdo nges-pa'i dam-tshig bzhi*

According to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 188ff., these are the commitments of utter purity in relation to the body, speech, mind and entire perceptual range. 367

FOUR COMMITMENTS RELATING TO CONTINUITY OF THE PATH OF CONDUCT *spyod-lam rgyun-gyi dam-tshig bzhi*

According to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, p. 192, these are to abandon sleep which cuts off the life of concentration, to abandon alcohol, to propound the symbolic language of secret mantra and to destroy idleness. 367

FOUR COMMON SCIENCES *thun-mong-gi rig-gnas bzhi*

The arts (*bzo-rig-gnas*, Skt. *śilpavidyā*), grammar (*sgra'i rig-gnas*, Skt. *śabdavidyā*), medicine (*gso-ba'i rig-gnas*, Skt. *cikitsāvidyā*) and logic (*gtan-tshigs-kyi rig-gnas*, Skt. *hetuvidyā*). 89, 97-103

FOUR CONCENTRATIONS *bsam-gtan bzhi*, Skt. *caturdhyāna*

See FOUR (MEDITATIVE) CONCENTRATIONS

FOUR CONDITIONS OF BEWILDERMENT *rkyen bzhi'i 'khrul-pa/'khrul-pa'i rkyen bzhi*

The causal condition (*rgyu'i rkyen*, Skt. *hetupratyaya*) which is the THREE INTERRELATED ASPECTS OF IGNORANCE, the referential condition (*dmigs-pa'i rkyen*, Skt. *ālambanapratyaya*) which is the appearances, the possessive condition (*bdag-po'i rkyen*, Skt. *adhipatipratyaya*) which is the ego, and the immediate condition (*de-ma-thag-pa'i rkyen*, Skt. *samanantarapratyaya*) which is their present conjunction. 54-5

FOUR CONDITIONS OF SAṂSĀRA *'khor-ba'i rkyen bzhi*

See preceding entry

FOUR CONSOLIDATIONS *mtha'-rten bzhi*

According to All-Surpassing Realisation, these are the THREE UNMOVING STATES, the THREE PRESENCES, the THREE ATTAINMENTS and the FOUR ASSURANCES. 343

FOUR CONTINENTS *gling bzhi*, Skt. *caturdvīpa*

Surpassing the Body (*lus-'phags*, Skt. *Pūrvavideha*) in the east, Rose-Apple Continent (*'dzam-bu-gling*, Skt. *Jambudvīpa*) in the south, Enjoyer of Cattle (*ba-glang spyod*, Skt. *Aparagodanīya*) in the west and Unpleasant Sound (*sgra mi-snyan*, Skt. *Uttarakuru*) in the north. 14, 56, 60, 131, 409, 438, 515, 577

FOUR CORRECT TRAININGS *yang-dag spong bzhi*, Skt. *catuḥsamyakprahāṇa*

The aspiration that sinful, non-virtuous attributes, which have not arisen, may not be developed; the aspiration that sinful, non-virtuous attributes which have arisen may be renounced; the aspiration that virtuous attributes which have not arisen may be developed; and the aspiration that virtuous attributes which have arisen may remain and be unchanging and entirely perfect in the future; Mvt. (958-61). 236

FOUR CREATIVE STAGES (OF THE PATH OF CUTTING THROUGH RESISTANCE) *(khregs-chod) lam-gyi bskyed-rim bzhi*

The abiding state (*gnas*), the unwavering state (*mi-gYo*), sameness (*mnyam-nyid*) and spontaneous presence (*lhun-gyis grub*). 371

FOUR CYCLES (OF THE GREAT PERFECTION) *rdzogs-chen (skor bzhi)*

The Outer, Inner, Secret and Unsurpassedly Secret cycles of the Esoteric Instructional Class. 332, 498, 501

FOUR DECEASES *'da'-ka-ma bzhi*

According to Khetsün Zangpo Rinpoche, these are the decease in which appearances have been transformed according to the vase empowerment (*bum-dbang-gi snang-ba 'da'-ka-ma*); the decease that is the yoga of the seminal point according to the secret empowerment (*gsang-dbang thig-le rnal-'byor 'da'-ka-ma*); the decease that is the mode of the body's death according to the discriminating awareness empowerment (*lus-kyi 'chi-lugs sher-dbang 'da'-ka-ma*); and the decease according to the fourth empowerment (*dbang bzhi-pa'i 'da'-ka-ma*). 923

FOUR DELIGHTS *dga'-ba bzhi*

On the path of desire (*chags-lam*) or skilful means (*thabs-lam*), the practice

of inner heat (*gtum-mo*) is activated, giving rise to the experience of blissful warmth in the body (*bde-drod*). The melting bliss then descending through the central channel from the crown centre, gives rise to the pristine cognition of delight (*dga'-ba'i ye-shes*) and the vase empowerment is received through which this delight is united with emptiness (*stong-pa*); in the throat centre it gives rise to the pristine cognition of supreme delight (*mchog-dga'i ye-shes*) and the secret empowerment is received through which this supreme delight is united with great emptiness (*stong-pa chen-po*); then in the heart centre it gives rise to the pristine cognition that is free from delight (*dga'-bral ye-shes*) and the empowerment of discriminating pristine cognition is received through which this absence of delight is united with extreme emptiness (*shin-tu stong-pa*); then in the navel centre it gives rise to the pristine cognition of co-emergent delight (*lhan-skyes dga'i ye-shes*) and the empowerment of word and meaning is received through which this co-emergent delight is united with total emptiness (*thams-cad stong-pa*); and finally, after the four delights have been thus realised, in the secret centre it gives rise to the inconceivable pristine cognition (*bsam-gyis mi-khyab-pa'i ye-shes*) and the skilful empowerment of awareness is received. In this way the path of desire unites the four delights with the FOUR MODES OF EMPTINESS. Refer to Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 386-96. (GGFTC, pp. 900-14). 818, 830, 877

FOUR DISTINCTIVE FEATURES OF THE MANTRAS *sngags-kyi khyad-par bzhi*

Mantras are unobscured in the area of skilful means (*thabs-kyi cha-la ma-rmongs-pa*), they have manifold means (*thabs mang-ba*), they are without difficulty (*dka'-ba med-pa*) and they are intended for those of highest acumen (*dbang-po rnon-po'i dbang-byas-pa*). 246

FOUR DOCTRINES OF A SPIRITUAL ASCETIC *dge-sbyong-gi chos bzhi*, Skt. *catvāraḥ śramanadharmāḥ*

Not to hate others despite being the object of their hatred; not to retaliate in anger even when angry; not to injure others even when injured; and not to beat others even when one is beaten by them. 52

FOUR DRAMATIC MANNERS *tshig-ldan-sogs (zlos-gar-gi tshul) bzhi*

Dialogue (*bhāratī*), conflict (*ārabhaṭī*), grandure (*sātvatī*) and grace (*kaiśikī*) 107

FOUR ELEMENTS *'byung-ba bzhi*, Skt. *caturbhūta*

Earth, water, fire and air. 38, 53, 117-8, 328, 336, 542, 543, 594, 748

FOUR EMPOWERMENTS *dbang bzhi*, Skt. *caturabhiṣeka*

The common vase empowerment (*thun-mong-pa bum-dbang*) and the THREE HIGHER SUPREME UNCOMMON EMPOWERMENTS. 360, 546, 613, 755, 825, 863, 923

FOUR EMPOWERMENTS OF THE INNERMOST SPIRITUALITY *snying-thig-gi (rtsa) dbang bzhi*

As described in *History*, pp. 499-501, these are the outer empowerment of conceptual elaboration (*phyi spros-bcas-kyi dbang*); the inner empowerment which is free from conceptual elaboration (*nang spros-bral-gi dbang*); the secret

empowerment that is very unelaborate (*gsang-ba shin-tu spros-bral-gi dbang*); and the most secret empowerment which is extremely unelaborate (*gsang-chen rab-tu spros-bral-gi dbang*). The distinctions between these are explained in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 370-2. Briefly, the first employs a multiplicity of ritual objects and ideas, the second is free from both ritual objects and ideas, the third is beyond conception and description, while the fourth is the empowerment into the nature of the body of reality. 673, 674-5

FOUR EMPOWERMENTS OF THE PATH OF LIBERATION *grol-lam-gyi dbang bzhi*

See FOUR EMPOWERMENTS

FOUR ENEMIES TO BE DESTROYED *dgra-bzhi gzhom-pa*

According to the commitments of Anuyoga, these are the enemy of wilful artificiality with respect to view, meditation and conduct; the enemy of prattle about coarse training in a lower view; the enemy of violating the basic and ancillary commitments; and the enemy which steals the result through speculation and idleness. Refer to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, (p. 192). 367

FOUR ENLIGHTENED ATTRIBUTES *yon-tan bzhi*, Skt. *catasras tathāgataguna-pāramitāḥ*

Purity (*dag-pa*, Skt. *śuddhā*), permanence (*rtag-pa*, Skt. *nitya*), bliss (*bde-ba*, Skt. *sukha*) and true self (*dam-pa'i bdag*, Skt. *paramātmā*). 212

FOUR ENLIGHTENED FAMILIES *rigs-bzhi*, Skt. *catuṣkula*

Ubhayatantra adds to the THREE ENLIGHTENED FAMILIES, a fourth which combines the Action family (*las-kyi rigs*, Skt. *karmakula*) with the Jewel family (*rin-chen rigs*, Skt. *ratnakula*). 271-2, 353

FOUR ESSENTIAL RECOLLECTIONS *dran-pa nyer-gzhag bzhi*, Skt. *catuḥsmṛtyupa-sthāna*

The recollection of the body (*lus dran-pa nyer-gzhag*, Skt. *kāyasmṛtyupa-sthāna*), the recollection of feeling (*tshor-ba dran-pa nyer-gzhag*, Skt. *vedanā-smṛtyupasthāna*), the recollection of mind (*sems dran-pa nyer-gzhag*, Skt. *cit-tasmṛtyupasthāna*) and the recollection of phenomena (*chos dran-pa nyer-gzhag*, Skt. *dharmasmṛtyupasthāna*); Mvt. (953-6). 236

FOUR ETERNALISTIC SCHOOLS *rtag-lta sde bzhi*

The Sāṃkhya (*grangs-can-pa*), Aiśvara (*dbang-phyug-pa*), Vaiṣṇava (*khyab-'jug-pa*) and Jaina (*rgyal-ba-pa*). 16, 64-6

FOUR EXTRAORDINARY ATTRIBUTES (OF THE GROUND) *yon-tan khyad-par-can bzhi*

Corresponding to the FOUR ENLIGHTENED ATTRIBUTES, these are: harmony with the buddha-fields, buddha-bodies and so forth; supreme bliss; non-interruption of enlightened experience; and attainment through the nature of reality. 263

FOUR EXTREMES *mtha' bzhi*, Skt. *caturanta*

Being (*yod*), non-being (*med*), both being and non-being (*yod-med*) and neither being nor non-being (*yod-med min*). 26, 126, 162, 184, 233, 269, 348, 350-1

FOUR FAULTS (ATTRIBUTED TO THE *SECRET NUCLEUS*) *skyon bzhi*

Different enumerations of these have been given. For example, Sodokpa Lodrö Gyeltsen, *dris-lan lung-dang rigs-pa'i 'brug-sgra*, p. 33, reports them to be that this tantra is flawed in word (*sgra-skyon*), flawed in meaning (*don-skyon*), flawed by contradiction (*'gal-skyon*) and flawed by disconnection (*ma-'brel-ba'i skyon*). According to the *Scholar's Feast of Doctrinal History*, p. 179, they are the error of the introductory statement "At the time I gave this explanation" (*'di-skad bdag-gis bshad-pa ces mi-rigs-pa*), the error of the maṇḍala having an immeasurable ground (*gzhi tshad-med mi-rigs-pa*), the error of explaining the three times as four times (*dus-gsum-la dus-bzhir bshad-pa mi-rigs-pa*) and the error of Vajrasattva being the central deity of the maṇḍala (*dkyil-'khor-gyi gtso-bo rdo-rje sems-dpas byas-pa mi-rigs-pa*). Similarly, Gö Khukpa Lhetse in his *Broadside* is said to have criticised the fault of the introduction (*klong-log*) which claims that the *Secret Nucleus* has no audience of bodhisattvas who requested and received it, unlike the other tantras; the fault of time (*dus-log*) which claims the *Secret Nucleus* speaks of four times instead of three; the fault of the maṇḍala (*dkyil-'khor log*) which claims that Vajrasattva appears at the centre of the maṇḍala instead of Vairocana; and the fault of the tantra itself (*rgyud-log*) which claims that the *Secret Nucleus* refers to other tantras when indicating the auspicious times and days for its practice. These four faults, which have many aspects, have been refuted by Rikpei Reldri, Sodokpa Lodrö Gyeltsen, Jikme Lingpa and others. See GGFTC (pp. 61-72). 914, 916

FOUR FEARLESSNESSES *mi-'jigs-pa bzhi*, Skt. *caturvaiśāradya*

Fearlessness in the knowledge of all things (*chos thams-cad mkhyen-pa-la mi-'jigs-pa*, Skt. *sarvadharmābhisambodhivaiśāradya*); fearlessness in the knowledge of the cessation of all corruption (*zag-pa zad-pa thams-cad mkhyen-pa-la mi-'jigs-pa*, Skt. *sarvāsravakṣayajñānavaiśāradya*); fearlessness to declare definitively that phenomena which obstruct the path do not become anything else (*bar-du gcod-pa'i chos-rnams gzhan-du mi-'gyur-bar nges-pa'i lung-bstan-pa-la mi-'jigs-pa*, Skt. *antarāyikadharmānanyathātvaniścitavyākaraṇa-vaiśāradya*); and the fearlessness that the path of renunciation through which all excellent attributes are to be obtained, has been just so realised (*phun-sum tshogs-pa thams-cad thob-par 'gyur-bar nges-par 'byung-ba'i lam de-bzhin-du gyur-ba-la mi-'jigs-pa*, Skt. *sarvasampadadhigamāya nairyāṇikapratipattathā-tvavaiśāradya*); Mvt. (130-4). 22, 140, 171, 266

FOUR FEMALE EARTH SPIRITS *sa'i bdag-mo bzhi*

The four guardians of Yangleshö who confronted Padmasambhava at Chumik Cangcup in Nepal. Their names are Dorje Yacin (*rdo-rje ya-byin*), the daughter of a Māra demon; Decen Decin (*bde-can de-byin*), the daughter of Rāhu; Secin (*bse-byin*), the daughter of a Tsen spirit; and Phakcin (*phag-byin*), the daughter of a nāga spirit. See, e.g., Jikme Lingpa, *Vajrakīla according to the Tradition of the Tantra*, (p. 460). 481

FOUR FORMLESS ABSORPTIONS *gzugs-med-pa'i snyoms-'jug bzhi*, Skt. *catuḥ-samāpatti*

These correspond respectively to the FOUR FORMLESS REALMS at the summit of existence in saṃsāra; Mvt. (1492-5). 13, 61-2

FOUR FORMLESS REALMS *gzugs-med khams-pa'i gnas bzhi*, Skt. *caturārūpya-dhātu*

The activity field infinite as the sky (*nam-mkha' mtha'-yas skye-mched*, Skt. *ākāśānantyāyatana*); the activity field of infinite consciousness (*rnam-shes mtha'-yas skye-mched*, Skt. *vijñānānantyāyatana*); the activity field of nothing at all (*ci-yang med-pa'i skye-mched*, Skt. *akiṃcanyāyatana*); and the activity field where there is neither perception nor non-perception (*'du-shes-med 'du-shes med-min skye-mched*, Skt. *naivasaṃjñānāsaṃjñāyatana*); Mvt. (3110-13). 13, 15, 61-2

FOUR FOUNDATIONS OF MINDFULNESS *dran-pa nyer-bzhag bzhi*

See FOUR ESSENTIAL RECOLLECTIONS

FOUR FURTHER TAMING TEMPLES *yang-'dul lha-khang bzhi*

Lungngen in Cangtshel, Langtang Drölma in Dokam, Kyercu in Paro and Camtrin in Mangyül. For a detailed account, refer to M. Aris, *Bhutan*, pp. 5-33, where alternative enumerations are also given. N. 543, 760

FOUR GREAT AXIOMS (OF MADHYAMAKA) *gtan-tshig chen-po bzhi*

The vajra fragments (*rdo-rje gzegs-ma*), the refutation of the four limits of production (*mu-bzhi skye-'gog*), the supreme relativity (*rten-'brel chen-po*) and the absence of the singular and the multiple (*gcig-dang du-bral*). 35, 294

FOUR GREAT CYCLES OF WORSHIP *mchod-pa chen-po bzhi*

According to Dudjom Rinpoche, *rgyal-rabs*, p. 312, these cycles introduced by King Mune Tsepo concerned the Vinaya and Abhidharma at Lhasa and Trhadruk and those of the Sūtras and Abhisambodhi (i.e. the *Vairocana Tantra*) at Samye. 521

FOUR GREAT MODES OF LIBERATION *grol-lugs chen-po bzhi*

Primordial liberation (*ye-grol*), natural liberation (*rang-grol*), direct liberation (*cer-grol*) and liberation from extremes (*mtha'-grol*). 334

FOUR GREAT RIVERS OF THE TRANSMITTED PRECEPTS *bka'i chu-babs chen-po bzhi*

The river of conventional textual exegeses with commentaries and lecture notes; the river of instructions of the aural lineage with their essential writings and guidance which lays bare the teaching; the river of blessing and empowerment with the means for its conferral and the introductions to reality; and the river of practical techniques with the rites of enlightened activity, attainment and the protectors. 601

FOUR GREAT SUBSECTS OF THE KAGYU TRADITION *bka'-brgyud che bzhi*

The Karmapa school founded by Tüsum Khyenpa, the Barampa school founded by Tarma Wangcuk, the Tshelpa school founded by Zhang Tshelpa Tsöndru Trakpa and the Phakmotrupa school founded by Phakmotrupa Dorje Gyelpo. 395, 853, 952

FOUR GUARDIAN KINGS *rgyal-chen bzhi*, Skt. *Caturmahārājika*

Dhṛtarāṣṭra in the east, Virūḍhaka in the south, Virūpākṣa in the west and Vaiśravaṇa in the north. 419

FOUR IMMEASURABLES *tshad-med bzhi*, Skt. *caturaprameya*

Loving kindness (*byams-pa*, Skt. *maitrī*), compassion (*snying-rje*, Skt. *karuṇā*), sympathetic joy (*dga'-ba*, Skt. *muditā*) and equanimity (*btang-snyoms*, Skt. *upekṣā*). 13, 61-2, 417

FOUR INEXHAUSTIBLE GREAT TREASURES *gter-chen mi-zad-pa bzhi*

The unbroken lineage of the THREE PRECIOUS JEWELS, the immeasurable great realisation of the doctrine, the treasure which brings delight to sentient beings and the treasure which is like the sky. 743

FOUR INTERMEDIATE STATES *bar-do rnam bzhi*

The intermediate state of the birthplace (*skye-gnas-kyi bar-do*), the intermediate state of the moment of death (*'chi-kha'i bar-do*), the intermediate state of reality (*chos-nyid bar-do*) and the intermediate state of rebirth (*srid-pa bar-do*). 39, 344-5

FOUR KAPTSE *ga-rtse bzhi*

The schemata of elemental divination representing: the discrete elements (*'byung-ba rang-rgyud*), apparent sense objects (*snang-ba yul*), the intellect which analyses these elemental relationships (*spyod-byed yid*) and the mind that apprehends positive and negative consequences (*'dzin-pa sems*). 104

FOUR KINDS OF AWARENESS-HOLDER *rig-'dzin rnam bzhi*

The awareness-holder of maturation (*rnam-smin rig-'dzin*), the awareness-holder of power over the life-span (*tshe-dbang rig-'dzin*), the awareness-holder of the great seal (*phyag-chen rig-'dzin*) and the awareness-holder of spontaneous presence (*lhun-grub rig-'dzin*). 31, 260, 281-2, 363

FOUR KINDS OF BIRTHPLACE *skye-gnas rigs bzhi*, Skt. *caturyoni*

Birth from the womb (*mngal-nas skye-ba*, Skt. *jārāyuja*), birth from an egg (*sgo-nga-las skye-ba*, Skt. *aṇḍaja*), birth from heat and moisture (*drod-sher-las skye-ba*, Skt. *samsvedaja*) and miraculous birth (*brdzus-te skye-ba*, Skt. *upapāduka*). 279

FOUR KINDS OF COVERT INTENTION *ldem-por dgongs-pa rnam bzhi*

The covert intention in respect of entry into the teaching (*gzhugs-pa-la ldem-por dgongs-pa*, Skt. *avatārābhisandhi*), the covert intention in respect of characteristics (*mtshan-nyid-la ldem-por dgongs-pa*, Skt. *lakṣaṇābhisandhi*), the covert intention in respect of antidotes (*gnyen-po-la ldem-por dgongs-pa*, Skt. *pratipaksābhisandhi*) and the covert intention in respect of interpretation (*bsgyur-ba-la ldem-por dgongs-pa*, Skt. *pariṇāmanābhisandhi*). 30, 220-2

FOUR KINDS OF DESIRE *'dod-chags tshul/rigs bzhi*

Desires which are engendered through exchange of glances, laughter, embrace and sexual union are respectively transformed by Kriyātantra in which the deities regard each other, Ubhayatantra in which the deities smile at each other, Yogatantra in which they embrace and Unsurpassed Yogatantra in which they are in sexual union. Refer to Longcenpa, *Treasury of Spiritual and Philosophical Systems*, (pp 292-4) 269, 413

FOUR KINDS OF ENLIGHTENED ACTIVITY *phrin-las rnam bzhi*, Skt. *catuskarman*

These are the FOUR RITES. 146

FOUR KINDS OF INDIVIDUALS *gang-zag bzhi*, Skt. *catvāraḥ pudgalāḥ*

Ordinary persons (*so-so skye-bo*, Skt. *pṛthagjana*), pious attendants (*nyan-thos*, Skt. *śrāvaka*), self-centred buddhas (*rang-rgyal*, Skt. *pratyekabuddha*) and bodhisattvas (*byang-chub sems-dpa'*). 186

FOUR KINDS OF INSTRUCTION (OF THE SUPREME EMANATIONAL BODY) *'dul-ba rnam-par bzhi*

Instruction by the great merit of the buddha-body (*sku bsod-nams chen-pos 'dul-ba*); instruction by the direct perception of buddha-mind (*thugs mngon-sum-pas 'dul-ba*); instruction by inconceivable miraculous abilities (*rdzu-'phrul bsam-gyis mi-khyab-pas 'dul-ba*); and instruction by knowledge conveyed in speech (*gsung rig-pas 'dul-ba*). 21, 131-2, 146, 414, 415

FOUR KINDS OF INTENTION *dgongs-pa rnam bzhi*, Skt. *caturabhiprāya*

The intention directed towards sameness (*mnyam-pa-nyid-la dgongs-pa*, Skt. *samatābhiprāya*), the intention directed towards other meanings (*don-gzhan-la dgongs-pa*, Skt. *arthāntarābhiprāya*), the intention directed towards other times (*dus-gzhan-la dgongs-pa*, Skt. *kālāntarābhiprāya*) and the intention directed towards other individuals (*gang-zag gzhan-la dgongs-pa*, Skt. *pudgalāntarābhiprāya*); Mvt. (1667-70). 30, 218-20

FOUR KINDS OF PRISTINE COGNITION *ye-shes bzhi*

The outer, inner and secret pristine cognitions which pertain respectively to the outer, inner and secret major and minor marks; and the pristine cognition of reality (*de-kho-na-nyid ye-shes*) which pertains to the supreme marks of the Great Perfection. 124, 251

FOUR KINDS OF REALISATION *rtogs bzhi*

First of the FOUR AXIOMS OF MAHĀYOGA, consisting of the single basis (*rgyu gcig-pa*), manner of the seed-syllables (*yig-'bru'i tshul*), consecration or blessing (*byin-gyis-rlabs-pa*) and direct perception (*mngon-sum-pa*). 265, 275

FOUR KINDS OF RELIANCE *rton-pa bzhi*, Skt. *catuḥpratiśarana*

Reliance on meaning rather than on words, reliance on the doctrine rather than on individuals, reliance on pristine cognition rather than on consciousness, and reliance on the definitive rather than on the provisional meaning; Mvt. (1546-9). 186, 871

FOUR KINDS OF RELICS *ring-bsrel rnam bzhi*

Relics of the body of reality (*chos-sku'i ring-bsrel*), relics of bone remains (*sku-gdung ring-bsrel*), relics of clothing (*sku-bal ring-bsrel*) and relics of miniature size (*nyung-ngu lta-bu'i ring-bsrel*). 38, 337

FOUR KINDS OF TREATISE *bstan-bcos rnam-pa bzhi*

The meaningless, low in meaning, erroneous and meaningful. 89

FOUR LAMPS *sgron-ma bzhi*

The watery lamp of the far-sighted eyes (*rgyangs-zhag chu'i sgron-ma*), the lamp of emptiness which is the seminal point (*thig-le stong-pa'i sgron-ma*), the lamp of the expanse of awareness (*rig-pa dbyings-kyi sgron-ma*) and the lamp of discriminative awareness which is naturally present (*shes-rab rang-byung-gi sgron-ma*). 338-9

FOUR LANGUAGES *skad-rigs bzhi*, Skt. *caturbhāṣā*

Sanskrit (*legs-sbyar*), Prakrit (*phal-pa*), Apabhraṃśa (*zur-chags*) and Paiśācī (*sha-za*). 107

FOUR LIMITS *mu bzhi*, Skt. *catuṣkoṭi*

This can refer to the FOUR EXTREMES, to the four pairs constituting the EIGHT EXTREMES or to: the limits of birth and death or production and cessation (*skye-'gog*); the limits of eternalism and nihilism (*rtag-chad*); the limits of being and non-being (*yod-med*); and the limits of appearance and emptiness (*snang-stong*). 163-4

FOUR MAHĀKRODHA DEITIES *khro-bo chen-po bzhi*, Skt. **caturmahākrodha*

Yamāntaka, Mahābala, Hayagrīva and Amṛtakuṇḍalin. 125-6

FOUR MAHĀKRODHĪ DEITIES *khro-mo chen-mo bzhi*, Skt. **caturmahākrodhī*

Aṅkuśā, Pāśā, Sphoṭā and Ganṭhā. 126

FOUR (MEDITATIVE) CONCENTRATIONS *bsam-gtan bzhi*, Skt. *caturdhyāna*

The first is the meditative concentration which possesses both ideas and scrutiny (*rtog-pa-dang bcas-shing dpyod-pa-dang bcas-pa'i bsam-gtan dang-po*), the second is the meditative concentration which possesses no ideas but scrutiny alone (*rtog-pa med-la dpyod-pa tsam-dang bcas-pa bsam-gtan gnyis-pa*), the third is the meditative concentration of mental action which is devoid of ideas and scrutiny (*rtog-pa-dang dpyod-pa yang-med-pa yid-la byed-pa bsam-gtan gsum-pa*) and the fourth is the meditative concentration of mental action which is united with delight (*dga'-ba sdud-pa yid-la byed-pa'i bsam-gtan bzhi-pa*); Mvt. (1477-81). 13, 14-15, 61-2, 115

FOUR MIRACLES *cho-'phrul bzhi*

Contemplation (*ting-'dzin*), consecration or blessing (*byin-rlabs*), empowerment (*dbang-bskur*) and offering (*mchod-pa*). In Yogatantra these are known as the FOUR YOGAS. 355-6

FOUR MODES OF EMPTINESS *stong bzhi*

Emptiness (*stong-pa*), great emptiness (*stong-pa chen-po*), extreme emptiness (*shin-tu stong-pa*) and total emptiness (*thams-cad stong-pa*). For an explanation of these, refer to the FOUR DELIGHTS. 877

FOUR MODES OF GENUINE INDIVIDUAL AWARENESS *so-so yang-dag-pa rang-gi rig-pa bzhi*, Skt. *catuḥpratisaṃvid*

The genuine awareness of the doctrine (*chos-kyi so-so yang-dag-pa rang-gi rig-pa*, Skt. *dharmapratisaṃvid*), the genuine awareness of meaning (*don-gyi so-so yang-dag-pa rang-gi rig-pa*, Skt. *arthapratisaṃvid*), the genuine awareness of definitions (*nges-pa'i tshig-kyi so-so yang-dag-pa rang-gi rig-pa*, Skt. *nirukta-pratisamvid*) and the genuine awareness of brilliance (*spobs-pa-kyi so-so yang-dag-pa rang-gi rig-pa*, Skt. *pratibhānapratisaṃvid*) 871

FOUR MODES OF SAMENESS *mnyam-pa bzhi*

One of the FOUR AXIOMS OF MAHĀYOGA consisting of the sameness of emptiness (*stong-pa*), the sameness of the coalescence of appearances and emptiness (*snang-stong zung-'jug*), the sameness of freedom from conceptual elaboration (*spros-bral*) and sameness itself (*mnyam-nyid*). 275-6

FOUR MOMENTS AS THEY APPLY TO EACH OF THE FOUR TRUTHS *bden-bzhi'i skad-cig-ma bzhi*

An explanation of these and their aspects is given under SIXTEEN MOMENTS OF PRISTINE COGNITION. 158, 230

FOUR NAILS *gzer bzhi*

These are the four nails which control life-breath (*srog-sdom gzer-bzhi*) according to Yogatantra, namely, the nail of unchanging intention (*mi-'gyur dgongs-pa'i gzer*), the divine nail of contemplation (*ting-'dzin lha'i gzer*), the nail of mantra which is the nucleus (*snying-po sngags-kyi gzer*) and the nail of activity which is the emanation and absorption of light rays (*'phro-'du phrin-las-kyi gzer*). 647

FOUR NEGATIVE DOCTRINES *nag-po'i chos bzhi*, Skt. *catuḥkṛṣṇadharma*

According to the *Pagoda of Precious Jewels* as quoted in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, p. 201, these are: to deceive the teacher and others who are worthy of reverence (*bla-ma-dang mchod-par 'os-pa bslus-pa*); to have a bad conscience with respect to what, on behalf of others, is no cause for regret, i.e. regret for entering the Greater Vehicle (*gzhan 'gyod-pa'i gnas ma-yin-pa-la 'gyod-pa bskyed-pa*); to disparage those bodhisattvas who have cultivated an enlightened attitude (*sems-bskyed-pa'i byang-chub sems-dpa'-la bsngags-pa ma-yin-pa'i mi-snyan-pa*); and to act towards others without higher motivation but with unworthy speech, deceit and guile (*brjod-pa ma-yin-pa'i sgras tshigs-su bcad-pa brjod-pa-dang sgyu-dang gYos gzhan-la nye-bar spyod-kyis lhag-pa'i bsam-pas ma-yin-pa*). 236

FOUR NOMINAL COMPONENTS, CONTEMPLATION ENDOWED WITH *ming-bzhi-la ldan-pa'i ting-nge-'dzin*

These are the four mental components of feeling, perception, habitual tendencies and consciousness which are separated from the fifth component, form, during the FOUR FORMLESS ABSORPTIONS at the summit of existence in saṃsāra. 62

FOUR OBSCURATIONS *sgrib bzhi*

Conflicting emotions, world-forming deeds, obscuration with respect to knowable phenomena, and propensities. 923

FOUR OMENS *mtshan-ma bzhi*, Skt. *caturnimitta*

The omens perceived by Śākyamuni, which prompted his renunciation of the household life, namely, old age, sickness, death and a wandering ascetic. 418-19

FOUR ORDERS *tshogs rnam-pa bzhi*, Skt. *catuḥpariṣad*

These are the FOUR ASSEMBLIES. 137, 226

FOUR ORDINARY ASSEMBLIES *thun-mong-gi 'khor rnam-pa bzhi*

See FOUR ASSEMBLIES

FOUR PAIRS OF SACRED BEINGS *skyes-bu zung bzhi*

The pair which enters and becomes established in the stream to nirvāṇa (*rgyun-zhugs-kyi 'bras-bu-la zhugs-gnas gnyis*); the pair which enters and be-

comes established in a single rebirth (*lan-cig phyir 'ong-ba-la zhugs-gnas gnyis*); the pair which enters and becomes established in not returning to saṃsāra (*phyir mi-'ong-ba-la zhugs-gnas gnyis*); and the pair which enters and becomes established as arhats (*dgra-bcom-pa-la zhugs-gnas gnyis*). Also referred to as the EIGHT KINDS OF INDIVIDUAL (AMONGST PIOUS ATTENDANTS), they achieve the FOUR RESULTS. 227

FOUR PATHS (OF LEARNING) *(slob-pa'i) lam bzhi*, Skt. *(śaikṣa)mārgāś catvāraḥ*
According to the vehicle of bodhisattvas, these are the paths of accumulation (*tshogs-lam*, Skt. *sambhāramārga*), connection (*sbyor-lam*, Skt. *prayogamārga*), insight (*mthong-lam*, Skt. *darśanamārga*) and meditation (*sgom-lam*, Skt. *bhāvanāmārga*). 192, 196-7, 231, 236, 259, 287, 923

FOUR PERVERTED VIEWS *phyin-ci-log bzhi*, Skt. *caturviparyāsa*
To view what is impermanent as permanent, what is painful as blissful, what is tainted as pure and what is non-self as self. n. 173

FOUR PHILOSOPHICAL SYSTEMS *grub-mtha' bzhi*, Skt. *catvāraḥ siddhāntabhedāḥ*
Those of the Vaibhāṣika (*bye-brag-tu smra-ba*), Sautrāntika (*mdo-sde-pa*), Vijñānavāda (*rnam-shes-su smra-ba* or *sems-tsam-pa*) and Mādhyamika (*dbu-ma-pa*). 178, 184, 923

FOUR PILLARS *ka-ba bzhi*
The four main students of Zurcungpa Sherap-tra, namely, Kyotön Śākye of Kungbu, Yangkeng Lama of Kyonglung, Len Śākya Zangpo of Chuwar and Datik Cośāk of Nakmore. 346, 640-2, 645, 647

FOUR POSITIVE DOCTRINES *dkar-chos bzhi*, Skt. *catuḥśukladharma*
According to the *Pagoda of Precious Jewels*, these are: not to speak falsely (*rdzun-tshig mi-smra-ba*); to abide on behalf of all sentient beings with higher motivation and without deceit or guile (*sgyu-dang gYo-med-par sems-can thams-cad-kyi drung-na lhag-bsam-gyis gnas-pa*); to regard bodhisattvas as one's teachers (*byang-chub sems-dpa'-la ston-pa'i 'du-shes bskyed*); and to inspire those sentient beings, whom one totally matures, to grasp the genuine, unsurpassed perfect enlightenment (*sems-can gang-rnams yongs-su smin-byed yang-dag-par bla-med yang-dag rdzogs-pa'i byang-chub 'dzin-du 'jug-pa*). 236

FOUR PULSES *'gros bzhi*
The energy channels, currents and seminal points, along with consciousness. 923

FOUR RESULTS *'bras-bu bzhi*, Skt. *catuḥphala*
Entering the stream to nirvāṇa (*rgyun-du zhugs-pa*, Skt. *śrota'āpanna*), being tied to a single rebirth (*lan-cig phyir 'ong-ba*, Skt. *sakṛdāgāmī*), not returning to saṃsāra (*phyir mi-'ong-ba*, Skt. *anāgāmī*) and attaining the status of an arhat or slayer of the foe of conflicting emotion (*dgra-bcom-pa*); Mvt. (5132-6). 227

FOUR RITES *las-bzhi*
Pacification (*zhi-ba*, Skt. *śānti*), enrichment (*rgyas-pa*, Skt. *puṣṭi*), overpowering (*dbang*, Skt. *vaśa*) and forceful rites of "liberation" which compassionately sever consciousness from the body and transfer it to a higher level of

existence (*drag-po mngon-spyod*, Skt. *abhicāra*). Also referred to as the FOUR KINDS OF ENLIGHTENED ACTIVITY. 478, 669, 721, 829, 844, 920

FOUR RIVERS OF THE *SŪTRA WHICH GATHERS ALL INTENTIONS* *mdo'i chu-babs bzhi rdzogs*

These are explained under the FOUR GREAT RIVERS OF THE TRANSMITTED PRECEPTS. 717, 722, 723, 828

FOUR ROOT DOWNFALLS *rtsa-ltung bzhi*, Skt. *caturmūlāpatti*

These are cited in accord with the *Twenty Verses on the Bodhisattva Vow* in *Fundamentals*, (p. 235). 95

FOUR ROOT EMPOWERMENTS OF THE INNERMOST SPIRITUALITY *snying-thig-gi rtsa-dbang bzhi*

See FOUR EMPOWERMENTS OF THE INNERMOST SPIRITUALITY

FOUR SEALS *phyag-rgya bzhi*, Skt. *caturmudrā*

The seal of commitment (*dam-tshig-gi phyag-rgya*. Skt. *samayamudrā*), the doctrinal seal (*chos-kyi phyag-rgya*, Skt. *dharmamudrā*), the seal of action (*las-kyi phyag-rgya*, Skt. *karmamudrā*) and the great seal (*phyag-rgya chen-po*, Skt. *mahāmudrā*). 33, 35, 272, 295-6, 301, 355-6

FOUR SEALS INDICATIVE OF THE TRANSMITTED PRECEPTS *bka'-rtags-kyi phyag-rgya bzhi*

All that is compounded is impermanent (*'dus-byas thams-cad mi-rtag-pa*), all that is corrupt is suffering (*zag-bcas thams-cad sdug-bsngal-ba*), all things are without self (*chos thams-cad bdag-med-pa*) and nirvāṇa is peace (*mya-ngan-las 'das-pa zhi-ba*). 16, 70-1

FOUR SENSATIONS *nyams bzhi*

These are the sensations of seeing (*mthong-ba*), hearing (*thos-pa*), smelling (*snom-pa*) and tasting (*myong-ba*). 20, 125

FOUR SENSE OBJECTS *yul bzhi*, Skt. *caturviṣaya*

Form (*gzugs*, Skt. *rūpa*), sound (*sgra*, Skt. *śabda*), smell (*dri*, Skt. *gandha*) and taste (*ro*, Skt. *rasa*). 20, 125, 257

FOUR SENSE ORGANS *dbang-po bzhi*, Skt. *caturindriya*

The eye (*mig-gi dbang-po*, Skt. *cakṣurindriya*), ear (*rna-ba'i dbang-po*, Skt. *śrotrendriya*), nose (*sna'i dbang-po*, Skt. *ghrānendriya*) and tongue (*lce'i dbang-po*, Skt. *jihvendriya*); Mvt. (1853-6). 20, 125

FOUR SPECIAL ATTRIBUTES (OF THE TREATISES) *(bstan-bcos-kyi) khyad-chos bzhi*

The attribute of motivation (*kun-slong-gi khyad-par*), the attribute of expressive words (*brjod-bya tshig-gyi khyad-par*), the attribute of expressed meaning (*rjod-byed don-gyi khyad-par*) and the attribute of purposeful composition (*dgos-pa byed-las-kyi khyad-par*). 18, 88

FOUR SPECIAL QUALITIES OF THE TRANSMITTED PRECEPTS *bka'i khyad-par bzhi*

The possession of expressed meaning (*brjod-bya don-dang ldan-pa*), immaculate words of expression (*rjod-byed tshig dri-ma med-pa*), the renunciation of conflicting emotions (*byed-las khams-gsum-gyi nyon-mongs-pa spong-ba*) and teaching the benefits of peace as the result (*'bras-bu zhi-ba'i phan-yon ston-pa*). 73

FOUR STYLES *tshul bzhi*

The lexical (*yi-ge*), general (*spyi*), concealed (*sbas-pa*) and conclusive (*mthar-thug*) styles for the appraisal or exegesis of secret mantra texts. 35, 292-3

FOUR SUBDIVISIONS OF THE THIRD CATEGORY OF THE ESOTERIC INSTRUCTIONAL CLASS *gsum-pa rgyud rang-gzhung-du bstan-pa'i tshul bzhi*

Instructions given in the manner of the Full Summation of the View (*lta-ba sgang dril-ba*); those given in the manner of Blood-letting which Removes Obstacles (*rtar-ga gegs-sel*); those given in a manner which Reveals the Hidden (*gab-pa mngon-phyung*); and those given in the manner of Exegeses which are Naturally Clear (*bshad-pa rang-gsal-gyi tshul*). 331

FOUR SUPERIOR COMMITMENTS *lhag-pa'i dam-tshig bzhi*

According to Anuyoga, there are no limits to guard because the essence of the ultimate commitment is free from transgressions and violations; there is exclusive plainness and evenness because the forms of the subject-object dichotomy have been transcended; these are gathered in the single expanse of the mind-as-such; and there is the commitment of reality itself. Refer to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, (p. 189). 367

FOUR SUPPORTS FOR MIRACULOUS ABILITY *rdzu-'phrul rkang bzhi*, Skt. *catvāra ṛddhipādāḥ*

The support for miraculous ability which combines the contemplation of aspiration with the volition to renounce (*'dun-pa'i ting-nge-'dzin spang-ba'i 'du-byed-dang ldan-pa'i rdzu-'phrul-gyi rkang-pa*, Skt. *chandasamādhiprahānasaṃskārasamanvāgataṛddhipāda*); the support for miraculous ability which combines the contemplation of the mind with the volition to renounce (*sems-kyi ting-nge-'dzin spang-ba'i 'du-byed-dang ldan-pa'i rdzu-'phrul-gyi rkang-pa*, Skt. *cittasamādhiprahāṇasaṃskārasamanvāgataṛddhipāda*); the support for miraculous ability which combines the contemplation of perseverance with the volition to renounce (*brtson-'grus-kyi ting-nge-'dzin spang-ba'i 'du-byed-dang ldan-pa'i rdzu-'phrul-gyi rkang-pa*, Skt. *vīryasamādhiprahāṇasaṃskāra-samanvāgataṛddhipāda*); and the support for miraculous ability which combines the contemplation of scrutiny with the volition to renounce (*dpyod-pa'i ting-nge-'dzin spang-ba'i 'du-byed-dang ldan-pa'i rdzu-'phrul-gyi rkang-pa*, Skt. *mīmāṃsāsamādhiprahāṇasaṃskārasamanvāgataṛddhipāda*). 236

FOUR SYLLABLES *yi-ge bzhi-pa*

See THREE MOVEMENTS WITH REFERENCE TO THE FOUR SYLLABLES

FOUR TANTRAPITAKA *rgyud-sde bzhi*

Kriyātantra, Ubhayatantra or Caryātantra, Yogatantra and Unsurpassed Yogatantra. Also referred to as the FOUR CLASSES OF TANTRA. 32-4, 203, 263, 268-74

FOUR TEMPORAL AGES *dus bzhi*, Skt. *caturyuga*

The perfect age (*rdzogs-ldan*, Skt. *kṛtayuga*), the age of "threes" (*gsum-ldan*, Skt. *tretāyuga*), the age of "twos" (*gnyis-ldan*, Skt. *dvāparayuga*) and the age of degeneration (*rtsod-ldan*, Skt. *kaliyuga*). The names are derived from the ancient Indian game of four-sided dice, "perfection" being the score of four,

second-place a three, third-place a two, and *kali* being the name for the lowest score, a one. 268-9

FOUR TEMPORAL DIMENSIONS *dus bzhi*

The past (*'das-pa*), present (*da-lta-ba*), future (*ma-'ongs-pa*) and indefinite time (*ma-nges-pa'i dus*). Also referred to as the FOUR TIMES. 125

FOUR TIBETAN PROVINCES *bod ru bzhi*

Uru and Yoru in Central Tibet, with Yeru and Rulak in Tsang. 708

FOUR TIMES *dus bzhi*

The FOUR TEMPORAL DIMENSIONS. 244, 307, 633, 915, 916

FOUR TRANSMITTED PRECEPTS, LINEAGE OF *bka'-bzhi brgyud-pa*

The transmitted precepts of the Great Seal which descended through Vajrapāṇi, Saraha, Lohipā, Dārikapā, Diṅgīpā and Tilopā; the transmitted precepts of the Father tantras which descended through Guhyapati, Sa-bcu dbang-phyug blo-gros rin-chen, Nāgārjuna, Mātaṅgīpā and Tilopā; the transmitted precepts of the Mother tantras which descended through Sumati Samantabhadrī, Thang-lo-pa, Shing-lo-pa, Karṇaripā and Tilopā; and the transmitted precepts of inner radiance which descended through Vajrapāṇi, Ḍombī Heruka, Bi-na-sa, Kambalapāda, Indrabhūti and Tilopā. Refer to E. G. Smith's introduction to *Bka'-brgyud Gser-phreṅ*, (p. 3n.). 853

FOUR TRUTHS *bden-pa rnam bzhi*, Skt. *caturāryasatya*

The truth of suffering (*sdug-bsngal-gyi bden-pa*, Skt. *duḥkhasatya*), the truth of the origin of suffering (*kun-'byung-gi bden-pa*, Skt. *samudayasatya*), the truth of its cessation (*'gog-pa'i bden-pa*, Skt. *nirodhasatya*) and the truth of the path (*lam-gyi bden-pa*, Skt. *mārgasatya*). The three times to which they pertain are the present, future and past. The twelve ways in which they are taught are as follows: Suffering is this, it can be diagnosed, it has been diagnosed; the origin of suffering is this, it can be abandoned, it has been abandoned; the cessation of suffering is this, it can be verified, it has been verified; the path to the cessation of suffering is this, it can be developed and it has been developed. 23-4, 137, 153, 188, 224-7, 230, 421, 423, 946

FOUR UNIONS *sbyor-ba bzhi*, Skt. *caturyoga*

These are the FOUR BRANCHES OF RITUAL SERVICE AND ATTAINMENT. 277

FOUR VISIONARY APPEARANCES *snang-ba bzhi*

The visionary appearance of the direct perception of reality (*chos-nyid mngon-sum-gi snang-ba*), the visionary appearance of increasing contemplative experience (*nyams gong-'phel-ba'i snang-ba*), the visionary appearance of reaching the limit of awareness (*rig-pa tshad-phebs-kyi snang-ba*) and the visionary appearance of the cessation of clinging to reality (*chos-nyid-du 'dzin-pa zad-pa'i snang-ba*). 38, 332, 339, 341, 343, 371, 971

FOUR WAYS OF DEATH *'chi-lugs bzhi*

Those of dissolving into space (*nam-mkha'*), cremation (*me-dpung*), death in the manner of an awareness-holder (*rig-'dzin*) and celestial flight (*mkha'-'gro*). According to Tsele Natsok Rangdröl, *bar-do'i spyi-don*, fol. 8b.1-3, these are

described respectively as follows: (1) body and mind dissolve in the emptiness of the buddha-body of reality, as the space within and without a vase merge when the vase breaks; (2) one passes away like a fire with no more fuel; (3) space is filled with light and one dies like an awareness-holder; and (4) even though one dies, one need not relinquish the body and so one dies as a sky-farer. 543

FOUR WAYS OF LIBERATION *grol bzhi*

Liberation by seeing (*mthong-grol*) objects which represent the buddhas' body, speech and mind; liberation by hearing (*thos-grol*) the nature of the intermediate state of reality at the time of death; liberation by wearing (*btags-grol*) a diagram or yantra which is attached to the shoulders, head and heart at the moment of death, or worn by mantrins in the topknot of their braided hair; and liberation by tasting (*myang-grol*) when the flesh of one who has been born a brahman (i.e. a vegetarian) or a bodhisattva over seven successive lives is consumed. 748

FOUR YOGAS *rnal-'byor bzhi*

These are explained in the context of Yogatantra under the FOUR MIRACLES. 33, 272

FIVE

FIVE ASPECTS OF THE ENTRANCE (TO MAHĀYOGA) *'jug-pa'i yan-lag lnga*

Death (*'chi-ba*), the intermediate state before birth (*skye-ba bar-ma*) and the THREE PHASES OF LIFE. 278-9

FIVE AWAKENINGS *mngon-par byang-chub-pa lnga*, Skt. *pañcābhisambodhi*

According to Yogatantra, the sequence of visualisation through the creation stage is as follows: emptiness (*stong-pa-nyid*), the lunar throne (*zla-gdan*), the seed-syllables of buddha-speech (*gsung yig-'bru*), the hand implements symbolic of buddha-mind (*thugs phyag-mtshan*) and the complete body of the deity (*sku yongs-rdzogs*). 33, 272-3, 355-6, 412, 645, 703

FIVE (BASIC) CATEGORIES (OF THE KNOWABLE) *shes-bya thams-cad gzhi lnga*, Skt. *jñeyāni pañca*

According to the Vaibhāṣika, these are the forms that appear (*snang-ba gzugs*, Skt. *rūpa*), the dominant mind (*gtso-bo sems*, Skt. *citta*), the concomitant mental events (*'khor-du sems-byung*, Skt. *caitasika*), disjunct conditions (*mi-ldan-pa'i 'du-byed*, Skt. *cittaviprayuktasaṃskāra*) and the uncompounded entities (*'dus-ma-byas-pa*, Skt. *asaṃskṛta*). 24, 156-7

FIVE BASIC COMMITMENTS *rtsa-ba dam-tshig lnga*

According to Kriyātantra, these are not to sleep on a high bed or meditation throne (*khri-la nyal-bar mi-bya*), not to eat meat (*sha mi-za*), not to drink ale, i.e. alcohol (*chang mi-btung*) and not to eat garlic (*sgog-pa mi-za*), or radishes (*la-phug mi-za*). 350

FIVE BASIC PHILOSOPHICAL VIEWS OF OUTSIDERS *phyi-rol lta-ba log-pa'i rtsa-ba'i grub-mtha' lnga*

The views of the FIVE SOPHISTIC SCHOOLS OF THE EXTREMIST MASTERS. 82

FIVE BASIC POINTS *gzhi lnga*

These five points proclaimed by Mahādeva were: that arhats were in a position to answer others (*gzhan-la gdab*, Skt. *pratyuttara*), that they had ignorance (*mi shes-pa*, Skt. *ajñānatā*), doubt (*yid-gnyis*, Skt. *vimati*), imagination (*yongs-su brtags-pa*, Skt. *parikalpa*) and were able to maintain themselves (*bdag-nyid gso-bar byed-pa*, Skt. *ātmapoṣana*). The enumeration given here follows *Blue Annals*, pp. 28-9; and Tāranātha, *History of Buddhism in India*, pp. 80-1. However, cf. HBI, pp. 300ff., for variant lists derived from other traditions. 429

FIVE BUDDHA-BODIES *sku lnga*, Skt. *pañcakāya*

The body of reality (*chos-sku*, Skt. *dharmakāya*), the body of perfect rapture (*longs-spyod rdzogs-pa'i sku*, Skt. *sambhogakāya*), the emanational body (*sprul-pa'i sku*, Skt. *nirmānakāya*), the body of awakening (*mngon-byang-gi sku*, Skt. *abhisambodhikāya*) and the body of indestructible reality (*rdo-rje sku*, Skt. *vajrakāya*). 18, 19, 128, 139-40, 282, 363, 568, 594, 924

FIVE BUDDHA FAMILIES *rigs lnga*

See FIVE ENLIGHTENED/BUDDHA FAMILIES

FIVE CERTAINTIES *nges-pa lnga*

These are the attributes of the body of perfect rapture, namely, those of the perfected teacher (*ston-pa*), teaching (*bstan-pa*), retinue (*'khor*), place (*gnas*) and time (*dus*). Also known as the FIVE EXCELLENCES. 117, 123, 145

FIVE CHARACTERISTIC CONSORTS PROPHESIED BY PADMASAMBHAVA *mtshan-ldan gzungs-ma lnga*

Mandāravā, Kālasiddhi, Yeshe Tshogyel, Śākyadevī of Nepal and Trashi Khyedren, the princess of Mön. 773

FIVE CLASSES OF BEINGS *'gro-ba lnga*, Skt. *pañcagati*

Gods, humans, animals, tormented spirits and denizens of hell. 414

FIVE CLASSES OF MEANS FOR ATTAINMENT OF THE DEITIES OF PRISTINE COGNITION *ye-shes lha'i sgrub-sde lnga*

Those of the deities Yamāntaka, Hayagrīva, Śrīheruka, Vajrāmṛta or Mahottara, and Vajrakīla. 361-2

FIVE COMPONENTS *phung-po lnga*, Skt. *pañcaskandha*

Form (*gzugs-kyi phung-po*, Skt. *rūpaskandha*), feelings (*tshor-ba'i phung-po*, Skt. *vedanāskandha*), perceptions (*'du-shes-kyi phung-po*, Skt. *saṃjñā-skandha*), habitual tendencies (*'du-byed-kyi phung-po*, Skt. *saṃskāraskandha*), and consciousness (*rnam-shes-kyi phung-po*, Skt. *vijñānaskandha*). 13, 20, 25, 55-6, 160-1, 170, 213

FIVE COMPONENTS (OF THE ENLIGHTENED ONES) *(mi-mnyam-pa dang mnyam-pa'i) phung-po lnga*, Skt. *asamasamapañcaskandha*

The component of moral discipline (*tshul-khrims-kyi phung-po*, Skt. *śīla-skandha*), the component of contemplation (*ting-'dzin-gyi phung-po*, Skt. *samādhiskandha*), the component of discriminative awareness (*shes-rab-kyi phung-po*, Skt. *prajñāskandha*), the component of liberation (*rnam-par grol-ba'i phung-po*, Skt. *vimuktiskandha*) and the component of the vision of the liber-

ated pristine cognition (*rnam-par grol-ba'i ye-shes mthong-ba'i phung-po*, Skt. *vimuktijñānadarśanaskandha*); Mvt. (104-8). 125

FIVE CONFLICTING EMOTIONS *nyon-mongs lnga*, Skt. *pañcakleśa*

Desire (*'dod-chags*, Skt. *rāga*), hatred (*zhe-sdang*, Skt. *dveṣa*), delusion (*gti-mug*, Skt. *moha*), pride (*nga-rgyal*, Skt. *māna*) and envy (*phra-dog*, Skt. *īrsyā*). Also known as the FIVE POISONS. 128, 714

FIVE CONQUERORS *rgyal-ba lnga*

These are the FIVE TEACHERS. 125

FIVE CONTEMPLATIVE EXPERIENCES *ting-nge-'dzin nyams lnga*

According to Mahāyoga, these five experiences relating to the creation and perfection stages are: wavering (*gYo*), attainment (*thob*), skill (*goms*), firmness (*brtan*) and conclusion (*mthar-phyin*). 34, 278

FIVE DEFECTS OF WOMANKIND *bud-med-kyi skyon lnga*

According to Longdöl Lama, *The Collected Works of Longdöl Lama*, p. 1455, these are to desire other men (*skyes-pa gzhan-la sems-pa*), to harbour great jealousy for other women (*bud-med gzhan-la phrag-dog-che*), to have ill will (*sems-pa ngan*), to be very stingy (*ser-sna-che*) and to be perpetually ignorant (*rtag-tu ma-rig bya-byed*). 418

FIVE DISTINCTIONS (BETWEEN THE OUTER AND INNER TANTRAS) *(rgyud phyi-nang-gi) khyad-par lnga*

According to Dropukpa, these are the distinctions of view (*lta-ba*), the mode of acquiring accomplishment (*dngos-grub len-pa*), empowerment (*dbang*), conduct (*spyod-pa*) and result (*'bras-bu*). 346-8

FIVE DOCTRINES *chos lnga*

In the context in which this appears in *Fundamentals*, p. 128, the precise enumeration has not been identified.

FIVE DOCTRINES (OF THE *SŪTRA OF THE DESCENT TO LANKĀ*) *chos lnga*, Skt. *pañcadharma*

Following Suzuki's *Studies in the Lankāvatāra Sūtra*, pp. 154-63, these are name (*ming*, Skt. *nāma*), causal characteristics (*rgyu-mtshan*, Skt. *nimitta*), thoughts (*rnam-rtog*, Skt. *vikalpa*), the genuine pristine cognition (*yang dag-pa'i ye-shes*, Skt. *samyagjñāna*) and the absolute (*de-bzhin-nyid*, Skt. *tathatā*). 216

FIVE, EIGHT, TEN AND ALL THINGS TO BE RENOUNCED *spang-bya lnga-brgyad-bcu-dang thams-cad*

The five to be renounced for laymen (*dge-bsnyen*, Skt. *upāsaka*) are killing, stealing, falsehood, sexual misconduct and alcohol; the eight to be renounced by observers of the purificatory fast (*bsnyen-gnas*, Skt. *upavāsa*) are those five with the addition of afternoon food, singing and the wearing of ornaments; the ten to be renounced by novices (*dge-tshul*, Skt. *śramaṇera*) are the above eight with the addition of precious gems and high thrones or beds; and all things which are to be renounced by monks (*dge-slong*, Skt. *bhikṣu*) are the two hundred and fifty-three vows described in the *Bhikṣuvibhaṅga*, and in the other transmissions of the Vinaya. 226

FIVE ELEMENTAL PROPERTIES *khams lnga*, Skt. *pañcadhātu*

There are five properties compounding external objects through the five elements, namely, the property of space which embraces the sense organs, the property of cohesion which embraces names, the property of solidity which produces the basis of the body, the property of heat which brings objects to maturity and the property of movement which supports all moving worlds. Refer to Longcenpa, *Treasury of the Supreme Vehicle*, p. 75. Alternatively, this expression may be synonymous with the FIVE ELEMENTS. 20, 125

FIVE ELEMENTS *'byung-ba lnga*

See FIVE (GROSS) ELEMENTS

FIVE EMPOWERMENTS OF AWARENESS *rig-pa'i dbang lnga*

The common empowerments of water, crown, vajra, bell and name, the first two of which are conferred in Kriyātantra and the last three in Ubhayatantra. 354

FIVE EMPOWERMENTS (OF THE *SECRET NUCLEUS*) *(gsang-snying-gi) dbang lnga*

These are also known as the five empowerments of ability (*nus-pa'i dbang lnga*), which are included among the FIFTEEN ORDINARY SACRAMENTS OF EMPOWERMENT, namely, the empowerment of the listener (*nyan-pa'i dbang*) which is that of Ratnasambhava, the empowerment of the meditator (*bsgom-pa'i dbang*) which is that of Akṣobhya, the empowerment of the expositor (*'chad-pa'i dbang*) which is that of Amitābha, the empowerment of enlightened activity (*phrin-las-kyi dbang*) which is that of Amoghasiddhi and the empowerment of the king of indestructible reality (*rdo-rje rgyal-po'i dbang*) which is that of the FIVE ENLIGHTENED FAMILIES. Refer to Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 372-6 (GGFTC, pp. 871-7). 915

FIVE ENLIGHTENED ACTIVITIES *phrin-las lnga*

Pacification of suffering and its causes (*sdug-bsngal rgyu-bcas zhi-ba*), enrichment of excellent provisions (*legs-tshogs rgyas-pa*), overpowering those who require training (*gdul-bya dbang-du mdzad*), wrathfully uprooting those who are difficult to train (*gdul-dka'-rnams drag-pos tshar-bcad-pa*) and spontaneously accomplishing whatever emerges without effort (*rtsol-med-du 'byung-ba lhun-grub*). 283

FIVE ENLIGHTENED ATTRIBUTES *yon-tan lnga*

Pure buddha-fields (*rnam-par dag-pa'i zhing-khams*), immeasurable celestial palaces (*rgya-tshad-bral-ba'i gzhal-yas khang*), radiant and pure rays of light (*gsal-zhing dag-pa'i 'od-zer*), exalted thrones (*khyad-par 'phags-pa'i gdan-khri*) and the rapturous enjoyment of acting as desired (*dgyes-mgur spyod-pa'i longs-spyod*). 283

FIVE ENLIGHTENED/BUDDHA FAMILIES *rigs lnga*, Skt. *pañcakula*

The Tathāgata or Buddha family (*buddha rigs* or *de-bzhin gshegs-pa'i rigs*, Skt. *tathāgatakula*), the Vajra family or family of Indestructible Reality (*rdo-rje'i rigs*, Skt. *vajrakula*), the Jewel family (*rin-chen rigs*, Skt. *ratnakula*), the Lotus family (*padma rigs*, Skt. *padmakula*) and the Action family (*las-kyi*

rigs, Skt. *karmakula*). 11, 21, 33, 273, 343, 346, 355, 357, 447, 453, 561, 563, 623, 660, 672, 691, 746-7

FIVE EXCELLENCES *phun-sum tshogs-pa lnga*

These are the FIVE CERTAINTIES. 22, 137, 280, 703

FIVE FACULTIES *dbang-po lnga*, Skt. *pañcendriya*

Faith (*dad-pa*, Skt. *śraddhā*), perseverance (*brtson-'grus*, Skt. *vīrya*), recollection or mindfulness (*dran-pa*, Skt. *smṛti*), contemplation (*ting-nge-'dzin*, Skt. *samādhi*) and discriminative awareness (*shes-rab*, Skt. *prajñā*); Mvt. (977-81). 236

FIVE FAMILIES *rigs-can lnga*, Skt. *pañcagotra*

The five types of beings are: those who aspire to the vehicle of pious attendants (*nyan-thos-kyi theg-pa mngon-par rtogs-pa'i rigs*, Skt. *śrāvakayānābhisamayagotra*); those who aspire to the vehicle of self-centred buddhas (*rang-rgyal theg-pa mngon-par rtogs-pa'i rigs*, Skt. *pratyekabuddhayānabhisamayagotra*); those who aspire to the vehicle of tathāgatas (*de-bzhin gshegs-pa theg-pa mngon-par rtogs-pa'i rigs*, Skt. *tathāgatayānābhisamayagotra*); the dubious family (*ma-nges-pa'i rigs*, Skt. *aniyatagotra*); and the cut-off family (*rigs-med-pa*, Skt. *agotraka*); Mvt. 1260-5. Refer to sGampopa, *The Jewel Ornament of Liberation*, translated by H.V. Guenther, (Ch. 1). 133

FIVE FIELDS OF THE EMANATIONAL BODY OF NATURAL EXPRESSION *rang-bzhin sprul-pa'i sku'i zhing-khams lnga*

These are listed in *Fundamentals*, p. 128.

FIVE GOLDEN DOCTRINES OF THE SHANGPAS *shangs-pa'i gser-chos lnga*

The root is the *Six Doctrines of Niguma* (*rtsa-ba ni-gu chos-drug*); the trunk is the *Amulet-Box Precept of the Great Seal* (*sdong-po phyag-chen ga'u-ma*); the branches are the *Three Ways of Carrying Realisation on the Path* (*yal-kha lam-khyer rnam-gsum*); the flowers are the *Red and White Khecarī* (*me-tog mkha'-spyod dkar-dmar*); and the fruit is *Deathlessness and Non-Deviation* (*'bras-bu 'chi-med chugs-med*). Refer also to first part of the Bibliography under *Five Golden Doctrines of the Shangpa*. 929

FIVE (GROSS) ELEMENTS *'byung-ba (chen-po) lnga*, Skt. *pañca(mahā)bhūta*

Earth, water, fire, air and space. 13, 56, 104, 264, 640

FIVE IMPURITIES *snyigs-ma lnga*, Skt. *pañcakasāya*

The impurity of life-span, i.e. beings are short-lived (*tshe'i snyigs-ma*, Skt. *ayuḥkaṣāya*), the impurity of view (*lta-ba'i snyigs-ma*, Skt. *dṛṣṭikaṣāya*), the impurity of conflicting emotions (*nyon-mongs-kyi snyigs-ma*, Skt. *kleśakaṣāya*), the impurity of sentient beings (*sems-can-gyi snyigs-ma*, Skt. *sattvakaṣāya*) and the impurity of our present age (*dus-kyi snyigs-ma*, Skt. *kalpakaṣāya*); Mvt. (2335-40). 212

FIVE INEXPIABLE SINS *mtshams-med-pa lnga*, Skt. *pañcānantarīya*

Matricide (*ma gsod-pa*, Skt. *mātṛghāta*), arhaticide (*dgra-bcom-pa gsod-pa*, Skt. *arhadghāta*), patricide (*pha gsod-pa*, Skt. *pitṛghāta*), creating schism in the community (*dge-'dun-gyi dbyen-byas-ba*, Skt. *saṅghabheda*) and maliciously to draw blood from a tathāgata's body (*de-bzhin gshegs-pa'i sku-la*

ngan-sems-kyis khrag 'byin-pa, Skt. *tathāgatasyāntike dustacittarudhirotpādanam*); Mvt. (2323-8). 320, 901, 932

FIVE KINDS OF AWARENESS-HOLDER OF THE GREAT SEAL *phyag-chen rig-'dzin rnam lnga*

The awareness-holder of indestructible reality (*rdo-rje'i rig-'dzin*, Skt. **vajravidyādhara*), the awareness-holder of the doctrinal wheel (*chos-'khor-gyi rig-'dzin*, Skt. **dharmacakravidyādhara*), the awareness-holder of precious gemstones (*rin-chen-gyi rig-'dzin*, Skt. **ratnavidyādhara*), the awareness-holder of the lotus (*padma'i rig-'dzin*, Skt. **padmavidyādhara*) and the awareness-holder of the sword (*ral-gri'i rig-'dzin*, Skt. **khaḍgavidyādhara*). 282

FIVE KINDS OF BUDDHA-MIND *thugs lnga*

These are the FIVE PRISTINE COGNITIONS. 283

FIVE KINDS OF LOGICAL AXIOM *gtan-tshigs lnga*

According to Madhyamaka, these are the vajra fragments (*rdo-rje gzegs-ma*), the negation of production from existence or non-existence (*yod-med skye-'gog*), the refutation of the four limits of production (*mu-bzhi skye-'gog*), the supreme relativity (*rten-'brel chen-po*) and the absence of the singular and the multiple (*gcig-dang du-bral*). Refer also to Longcenpa, *Treasury of Spiritual and Philosophical Systems*, (pp. 118ff). 26

FIVE KINDS OF SEAL *phyag-rgya rigs lnga*, Skt. *pañcamudrā*

The enlightened or buddha-body, speech, mind, attributes and activities which are symbolised respectively by the five seals or hand gestures, namely, the seal of the doctrinal wheel (*chos-kyi 'khor-lo'i phyag-rgya*, Skt. *dharmacakramudrā*), the earth-touching seal (*sa-reg-gi phyag-rgya*, Skt. *bhūmisparśamudrā*), the seal of liberality (*sbyin-pa'i phyag-rgya*, Skt. *dānamudrā*), the seal of concentration (*bsam-gtan-gyi phyag-rgya*, Skt. *dhyānamudrā*) and the seal of fearlessness (*'jigs-med-kyi phyag-rgya*, Skt. *abhayamudrā*). 357

FIVE KINDS OF YELLOW SCROLL *shog-ser rigs lnga*

Those scrolls in which earth treasures or their inventories were concealed are held to be of five kinds, symbolising the FIVE ENLIGHTENED FAMILIES. 746

FIVE KINGLY TREASURE-FINDERS *gter-ston rgyal-po lnga*

These are the following among the emanations of King Trhisong Detsen: Nyang-rel Nyima Özer, Guru Chöwang, Dorje Lingpa, Orgyen Pema Lingpa and Jamyang Khyentse Wangpo. Refer to Jamyang Khyentse, *Mkhyen brtse on the History of the Dharma*, (p. 41). 755, 760, 789, 796, 849

FIVE KNOWLEDGES *shes-bya lnga*

In the context of the prophecy concerning Jamgön Kongtrül (*History*, p. 859), these are either the FIVE DOCTRINES OF THE *SŪTRA OF THE DESCENT TO LANKĀ*, the *Five Great Stores* which he compiled, or the FIVE SCIENCES in general. 859

FIVE LINKING KINGS CALLED *TSEN* *tshigs-la btsan lnga*

Gyel Tore Longtsen, Trhi Tsen-nam, Trhi Drapungtsen, Trhi Thokje

Thoktsen and Lha Thotori Nyentsen, in whose reign the "Awesome Secret" was revealed. 508, n. 535

FIVE MĀRAS TO BE RENOUNCED *bdud-lnga spang-ba*

According to Anuyoga, these are the demon which causes insecurity through divisive thoughts; the demon which is laziness with respect to the equanimity of the real; the demon which is capricious with respect to pleasure and social diversions; the demon of the sharp sword of harsh speech; and the demon which causes disturbances in a wrathful, fierce manner. Refer to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, (p. 192). 367

FIVE MEATS *sha lnga*, Skt. *pañcamaṃsa*

Those of human flesh, elephant, horse, dog and cow (or, in other traditions, lion and peacock), which are considered taboo by mundane beings. 274

FIVE MINOR FAMILIES *rigs-chung lnga*

According to Yogatantra, there are five minor families corresponding to the five major families, namely, the Tathāgata, Vajra, Jewel, Lotus and Activity. 273

FIVE MINOR SCIENCES *rig-pa'i gnas chung-ba lnga*

Astrology (*rtsis*, Skt. *jyotiḥśāstra*), poetics (*snyan-ngag*, Skt. *kāvya*), prosody (*sdeb-sbyor*, Skt. *chandas*), synonymics (*mngon-brjod*, Skt. *abhidhāna*) and drama (*zlos-gar*, Skt. *nāṭya*). 103-7

FIVE MODES OF BUDDHA-SPEECH *gsung lnga*

Uncreated meaning (*skye-med don-gyi gsung*), intentional symbols (*dgongs-pa brda'i gsung*), expressive words (*brjod-pa tshigs-gi gsung*), the speech of indestructible, indivisible reality (*dbyer-med rdo-rje'i gsung*) and the speech of the blessing of awareness (*rig-pa byin-rlabs-kyi gsung*). 282-3

FIVE MUNDANE SUPERNORMAL COGNITIVE POWERS *'jig-rten-pa'i mngon-shes lnga*

See FIVE SUPERNORMAL COGNITIVE POWERS

FIVE NECTARS *bdud-rtsi lnga*, Skt. *pañcāmrta*

Semen, blood, urine, excrement and flesh. As it is said in Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, (p. 166): "One does not abandon white elixir [semen; *dkar-rtsi*], red elixir [blood; *dmar-rtsi*], great fragrance and meat [urine and faeces; *dri-sha-chen*], or the pure vessel and contents [flesh; *dag-pa'i snod-bcud*]." Also referred to as the FIVE SACRAMENTAL SUBSTANCES. 274, 348, 361

FIVE (NOBLE) COMPANIONS *bzang-po sde lnga*, Skt. *pañcakabhadravargīya*

Ājñātakauṇḍinya (*kun-shes kauṇḍinya*), Aśvajit (*rta-thul*), Bāṣpa (*rlangs-pa*), Mahānāma (*ming-chen*) and Bhadrika (*bzang-ldan*). 153, 419, 422, 423, 643

FIVE NOBLE ONES *rigs-can lnga*

The god Yaśasvī Varapāla, the nāga king Takṣaka, the yakṣa Ulkāmukha, the ogre Matyaupāyika and the human awareness-holder Vimalakīrti the Licchavi. 454-5, 458, 948

FIVE OUTER AND INNER AWAKENINGS *phyi-nang-gi mngon-byang lnga*

These are the outer and inner aspects of the FIVE AWAKENINGS. According

to Āryadeva, *Lamp which Subsumes Conduct*, the outer awakenings are the attainment of buddhahood by way of desirelessness through the bodhisattva vehicle and the inner awakenings are the attainment of the body of coalescence where the body of reality, which is inner radiance, is made manifest by four kinds of desire (through the third empowerment of mantras). 115

FIVE PATHS (OF ANUYOGA) *lam lnga*

These correspond to the FIVE PATHS OF THE CAUSAL VEHICLES. They are the yoga of the spiritual warrior who aspires on the path of provisions (*tshogs-lam 'dun-pa sems-dpa'i rnal-'byor*), the yoga which reveals the great awareness (or family) of the path of connection (*sbyor-lam rigs-chen 'byed-pa'i rnal-'byor*), the yoga which confers the great liberating inspiration of the path of insight (*mthong-lam dbugs-chen 'byin-pa'i rnal-'byor*), the yoga which obtains the great prophetic declaration of the path of meditation (*sgom-lam lung-chen thob-pa'i rnal-'byor*) and the yoga which perfects the great expressive power of the final path (*mthar-lam rtsal-chen rdzogs-pa'i rnal-'byor*). 34, 288, 369

FIVE PATHS (OF THE CAUSAL VEHICLES) *lam lnga*, Skt. *pañcamārga*

The path of provisions (*tshogs-lam*, Skt. *sambhāramārga*), the path of connection (*sbyor-lam*, Skt. *prayogamārga*), the path of insight (*mthong-lam*, Skt. *darśanamārga*), the path of meditation (*bsgom-lam*, Skt. *bhāvanāmārga*) and the path of no-more-learning (*mi-slob-pa'i lam*, Skt. *aśaikṣamārga*). 30, 142, 155, 159, 174, 230, 237, 634

FIVE PATHS (OF MAHĀYOGA) *lam lnga*

Great emptiness (*stong-pa chen-po*), great compassion (*snying-rje chen-po*), the single seal (*phyag-rgya gcig-pa*), the elaborate seal (*phyag-rgya spros-bcas*) and the attainment of the maṇḍala clusters (*tshom-bu tshogs-sgrub*). 278-81

FIVE POISONS *dug lnga*

The FIVE CONFLICTING EMOTIONS. 253, 332, 767, 924

FIVE POWERS *stobs lnga*, Skt. *pañcabala*

Faith (*dad-pa'i stobs*, Skt. *śraddhābala*), perseverance (*brtson-'grus-kyi stobs*, Skt. *vīryabala*), recollection or mindfulness (*dran-pa'i stobs*, Skt. *smṛtibala*), contemplation (*ting-'dzin-gyi stobs*, Skt. *samādhibala*) and discriminative awareness (*shes-rab-kyi stobs*, Skt. *prajñābala*); Mvt. 983-7. These are intensifications of the FIVE FACULTIES. 236

FIVE PRECIOUS SUBSTANCES *rin-chen lnga*

Gold, silver, turquoise, coral and pearl; or gold, silver, copper, iron and lead. 838

FIVE PRISTINE COGNITIONS *ye-shes lnga*, Skt. *pañcajñāna*

The pristine cognition of the expanse of reality (*chos-dbyings-kyi ye-shes*, Skt. *dharmadhātujñāna*), the mirror-like pristine cognition (*me-long-gi ye-shes*, Skt. *ādarśajñāna*), the pristine cognition of discernment (*so-sor-rtog-pa'i ye-shes*, Skt. *pratyavekṣaṇajñāna*), the pristine cognition of sameness (*mnyam-nyid-kyi ye-shes*, Skt. *samatājñāna*) and the pristine cognition of accomplishment (*bya-ba grub-pa'i ye-shes*, Skt. *kṛtyānuṣṭhānajñāna*). Also referred to as the FIVE KINDS OF BUDDHA-MIND. 22-3, 117, 125, 128, 142, 273, 288, 338, 342, 352, 357, 594

FIVE PROPENSITIES OF THE SUBJECT-OBJECT DICHOTOMY *bag-chags lnga*, Skt. **pañcavāsanā*

Those of the mundane body (*lus*), speech (*ngag*), mind (*yid*), social class (*rigs*) and duties (*bya-ba*). 357

FIVE PURE ABODES (OF THE FORM REALMS) *gtsang-gnas lnga*, Skt. *pañcaśud-dhanivāsa*

Avṛha (*mi-che-ba*), Atapa (*mi-gdung-ba*), Sudṛśa (*gya-nom snang-ba*), Sudar-śana (*shin-tu mthong*) and Akaniṣṭha (*'og-min*). 15, 62

FIVE PURE INCARNATIONS OF THE ROYAL PRINCESS PEMASEL *lha-lcam padma gsal-gyi dag-pa'i skye-ba lnga*

Pemasel, Pema Lendreltsel, Pangangpa Rincen Dorje, Longcenpa and Pema Lingpa. According to the *Scholar's Feast of Doctrinal History*, p. 213, Pema Lendreltsel was the secret name of Pangangpa Rincen Dorje. 796

FIVE SACRAMENTAL SUBSTANCES *dam-rdzas lnga*

These are the FIVE NECTARS. 348

FIVE SCIENCES *rig-pa lnga*, Skt. *pañcavidyā*

These are the FOUR COMMON SCIENCES with the addition of the inner science of Buddhism (*nang-don rig-pa*, Skt. *adhyātmavidyā*). 98, 108, 860

FIVE SENSES *sgo lnga*, Skt. **pañcadvāra*

Seeing, hearing, smelling, tasting and touching. 156, 158, 340, 356

FIVE SENSE ORGANS *dbang-po lnga*, Skt. *pañcendriya*

The FOUR SENSE ORGANS, with the addition of the body (*lus-kyi dbang-po*, Skt. *kāyendriya*). 56, 463

FIVE SENSUAL RAPTURES *'dod-pa'i longs-spyod lnga*

The raptures of seeing, hearing, smelling, tasting and touching. 258

FIVE SENSORY PERCEPTIONS *sgo lnga'i shes-pa*, Skt. *pañcadvārajñāna*

The consciousnesses corresponding to the FIVE SENSES. 55

FIVE SEQUENCES OF DRAMATIC JUNCTURE *mtsham-sbyor-gi yan-lag lnga*, Skt. *pañcasaṃdhyaṅga*

According to Bharata, *Dramatical Treatise*, Ch. 19, pp. 37-67, these are the introduction (*mukha*), progression (*pratimukha*), development (*garbha*), plot-crisis (*vimarśa*) and conclusion (*nirvahaṇa*). 107

FIVE SOPHISTIC SCHOOLS OF THE EXTREMIST MASTERS *rtog-ge sde lnga*

These are the Sāṃkhya (*grangs-can-pa*), Aiśvara (*dbang-phyug-pa*), Vaiṣṇava (*khyab-'jug-pa*), Jaina (*rgyal-ba-pa*) and Nihilists (*chad-pa'i lta-ba*). 64

FIVE SPECIAL CONSIDERATIONS *gzigs-pa lnga*

Those which Śākyamuni made before taking birth in Jambudvīpa, namely, the special considerations of continent, family, father, mother and time. 416

FIVE SUPERNORMAL COGNITIVE POWERS *mngon-shes lnga*, Skt. *pañcābhijñā*

These are clairvoyance (*lha'i mig-gi mngon-shes*, Skt. *divyacakṣurabhijñā*); clairaudience (*lha'i rna-ba'i mngon-shes*, Skt. *divyaśrotrābhijñā*); knowledge

of the minds of others (*pha-rol-gyi sems shes-pa'i mngon-shes*, Skt. *paracittābhijñā*); miraculous abilities (*rdzu-'phrul-gyi bya-ba shes-pa'i mngon-shes*, Skt. *ṛddhyabhijñā*); and knowledge of past lives (*sngon-gyi gnas rjes-su dran-pa'i mngon-shes*, Skt. *pūrvanivāsānusmṛtyabhijñā*). 61, 259, 515

FIVE TEACHERS *ston-pa lnga*

These are Vairocana, the king of form; Akṣobhya, the king of consciousness; Ratnasambhava, the king of feelings; Amitābha, the king of perception; and Amoghasiddhi, the king of habitual tendencies. Refer to the *Tantra of the Secret Nucleus*, Ch. 1. Also known as the FIVE CONQUERORS, they preside over the FIVE ENLIGHTENED FAMILIES. 128

FIVE VALLEYS *lung lnga*

Zabulung in Shang is in the centre of Tibet, Jongpalung in Kongpo is in the east, Siptenlung in Mön is in the south, Phakrilung in Gö is in the west and Dronalung in Kyi is in the north. 518

FIVE VEHICLES *theg-pa lnga*

The vehicles of gods and humans (*lha-mi'i theg-pa*), pious attendants (*nyan-thos-kyi theg-pa*), self-centred buddhas (*rang-sangs-rgyas-kyi theg-pa*), bodhisattvas (*byang-chub sems-dpa'i theg-pa*) and of the result (*'bras-bu'i theg-pa*). 17, 81-2, 133

FIVE WHEELS OF INEXHAUSTIBLE ORNAMENT *mi-zad rgyan-gyi 'khor-lo lnga*

Buddha-body, speech, mind, enlightened attributes and activities. 866

FIVE YOGAS (OF ANUYOGA) *rnal-'byor lnga*

The meditative practices associated with the FIVE PATHS OF ANUYOGA. 288, 369

FIVE YOGAS (OF MAHĀYOGA) *rnal-'byor lnga*

These comprise one yoga of the creation stage belonging to the path of provisions (*tshogs-lam*) and four yogas of the perfection stage belonging to the phases of the path of connection (*sbyor-lam*). See Mipham Rinpoche, *spyi-don 'od-gsal snying-po*, pp. 54-5. The four correspond to the experiences of warmth (*drod*), climax (*rtse-mo*), receptivity (*bzod-pa*) and supreme phenomenon (*chos-mchog*), which characterise the path of connection. 363

SIX

SIX ACTIVITIES *bya-ba drug*

According to Kriyātantra, these are the time for entering (*'jug-pa'i dus*), food (*zas*), attire (*gos*), ritual cleansing (*gtsang-sbra*), visualisation supports (*dmigs-rten*) and mantras for recitation (*bzlas-brjod sngags*). 351

SIX ADORNMENTS OF JAMBUDVĪPA *'dzam-bu-gling mdzes-pa'i rgyan drug*

Nāgārjuna, Asaṅga, Dignāga, Āryadeva, Vasubandhu and Dharmakīrti. 440-1

SIX AGGREGATES OF CONSCIOUSNESS *rnam-shes tshogs drug*, Skt. *ṣaḍvijñānakāya*

The consciousness of the eye (*mig-gi rnam-shes*, Skt. *cakṣurvijñāna*), the consciousness of the ear (*rna-ba'i rnam-shes*, Skt. *śrotravijñāna*), the consciousness of the nose (*sna'i rnam-shes*, Skt. *ghrāṇavijñāna*), the consciousness of the

tongue (*lce'i rnam-shes*, Skt. *jihvāvijñāna*), the consciousness of the body (*lus-kyi rnam-shes*, Skt. *kāyavijñāna*) and the consciousness of the intellect (*yid-kyi rnam-shes*, Skt. *manovijñāna*). 162, 166.

SIX CATEGORIES *tshig-don drug*, Skt. *ṣaṭpadārtha*

According to the Vaiśeṣika, these are substance (*rdzas*, Skt. *dravya*), attribute (*yon-tan*, Skt. *guṇa*), action (*las*, Skt. *karman*), universal (*spyi*, Skt. *sāmānya*), particular (*bye-brag*, Skt. *viśesa*) and inherence (*'du-ba*, Skt. *samavāya*). See also Longcenpa, *Wish-fulfilling Treasury*, (pp. 400-27). 65

SIX CENTRES FORMING THE UPPER DOOR OF THE BODY *rang-lus steng-sgo 'khor-lo drug*

These energy points situated within the meditator's own body are: the crown centre (*gtsug-tor nam-mkha'i 'khor-lo*), forehead centre (*spyi-bo bde-chen-gi 'khor-lo*), throat centre (*mgrin-pa longs-spyod-kyi 'khor-lo*), heart centre (*snying-ka chos-kyi 'khor-lo*), navel centre (*lte-ba sprul-pa'i 'khor-lo*) and secret centre (*gsang-chen bde-skyong-gi 'khor-lo*). 368

SIX CLASSES OF LIVING BEINGS/CREATURES *'gro-ba rigs drug*, Skt. *ṣaḍgati*

Gods (*lha*, Skt. *deva*), antigods (*lha-ma-yin*, Skt. *asura*), human beings (*mi*, Skt. *manusya*), tormented spirits (*yi-dvags*, Skt. *preta*), animals (*dud-'gro*, Skt. *tiryak*) and denizens of hell (*dmyal-ba*, Skt. *naraka*). 14-15, 21, 99, 166, 250, 312, 341, 357

SIX CLASSES OF TANTRA *rgyud-sde drug*

Kriyā, Caryā or Ubhaya, Yoga, Mahāyoga, Anuyoga and Atiyoga. 96

SIX CONFLICTING EMOTIONS *nyon-mongs-pa drug*, Skt. *ṣaṭkleśa*

Delusion (*gti-mug*, Skt. *moha*), desire (*'dod-chags*, Skt. *rāga*), hatred (*zhe-sdang*, Skt. *dvesa*), pride (*nga-rgyal*, Skt. *abhimāna*), envy (*phrag-dog*, Skt. *īrsyā*) and the ignorance (Skt. *avidyā*) on which basis there is subjective grasping of bewildering thoughts (*ma-rig-pa zhes-pa-ni gzhi 'khrul-rtog-gi cha 'dzin-pa*). 12, 55

SIX DOCTRINES *chos drug*, Skt. *ṣaḍdharma*

Inner heat (*gtum-mo*), the apparitional body (*sgyu-lus*), dream (*rmi-lam*), inner radiance (*'od-gsal*), transference of consciousness (*'pho-ba*) and the intermediate state (*bar-do*). 547, 549, 569, 577-8, 674, 689, 930

SIX EARTHLY KINGS CALLED *LEK sa-yi legs drug*

Esho Lek, Desho Lek, Thisho Lek, Gongru Lek, Drongzher Lek and Isho Lek. 507-8, n. 535

SIX EMPOWERMENTS (OF YOGATANTRA) *dbang drug*

These are the FIVE EMPOWERMENTS OF AWARENESS with the addition of the irreversible empowerment of the vase (*phyir mi-ldog-pa bum-pa'i dbang*), also known as the empowerment of the master of indestructible reality (*rdo-rje slob-dpon-gyi dbang*). 354

SIX ENLIGHTENED FAMILIES (OF FATHER TANTRA) *(pha-rgyud) rigs drug*

Aksobhya (*mi-bskyod-pa*), Vairocana (*rnam-snang*), Ratnasambhava (*rin-'byung*), Amitābha (*'od-dpag-med*), Amoghasiddhi (*don-grub*) and Vajradhara (*rdo-rje 'chang*). 274

SIX ENLIGHTENED FAMILIES (OF KRIYĀTANTRA) *rigs drug*, Skt. *saṭkula*

The Tathāgata (*de-bzhin gshegs-pa'i rigs*, Skt. *tathāgatakula*), Lotus (*padma'i rigs*, Skt. *padmakula*), Indestructible Reality (*rdo-rje'i rigs*, Skt. *vajrakula*), Wealth (*nor-bu'i rigs*, Skt. *maṇikula*), Enrichment (*rgyas-pa'i rigs*, Skt. *pauṣṭikakula*) and Mundane (*'jig-rten-gyi rigs*, Skt. *laukikakula*) families. 271

SIX ENLIGHTENED FAMILIES (OF MOTHER TANTRA) *(ma-rgyud) rigs drug*

Vajrasattva (*rdo-rje sems-dpa'*), Vairocana (*rnam-snang*), Vajrāditya (*rdo-rje nyi-ma*), Padmanarteśvara (*padma gar-dbang*), Aśvottama (*rta-mchog*) and Heruka (*he-ru-ka*). 274

SIX ESSENTIALS *gnad drug*

According to All-Surpassing Realisation, these are the THREE SUPPORTIVE ESSENTIALS OF THE BODY and the THREE ESSENTIALS WHICH GUIDE THE EYES TOWARDS THE EXPANSE. 371

SIX GREAT COUNTRIES WHERE THE TRUE DOCTRINE WAS PROPAGATED *dam-pa'i chos dar-ba'i yul-chen-po drug*

India, China, Tibet, Khotan, Shambhala and Kailash. 507

SIX LAMPS *sgron-ma drug*

Certain teaching cycles of All-Surpassing Realisation emphasise that there are six lamps rather than the basic FOUR LAMPS enumerated in *Fundamentals*, pp. 338-9. They are described as follows: the lamp of naturally present discriminative awareness is the basis of the arising (of apparitional reality) (*shes-rab rang-byung-gi sgron-mas 'char-ba'i gzhi byas-so*); the lamp of the far-sighted watery eyes senses that arising apparition (*rgyang-zhags chu'i sgron-mas 'char-byed-kyi sgo-byas-so*); the lamp of the pure expanse of awareness is the ornament of that arising apparition (*rig-pa dbyings-kyi sgron-mas shar-ba'i rgyan byas-so*); the lamp of emptiness which is the seminal point is the characteristic of that arising apparition (*thig-le stong-pa'i sgron-mas shar-ba'i mtshan-nyid byas-so*); the lamp of the flesh, i.e. the heart (*citta sha'i sgron-ma*); and the lamp of the soft white channels which connect the heart to the eyes (*dkar-'jam rtsa'i sgron-ma*). As explained by Khetsun Zangpo Rinpoche, the last two lamps are inherently related to the lamp of the far-sighted watery eyes. 907

SIX-LIMBED YOGA (OF THE KĀLACAKRA) *sbyor drug*, Skt. *saḍaṅgayoga*

Composure (*sor-sdud*), concentration (*bsam-gtan*), breath-control (*srog-'dzin*), apprehension of the complete deity (*sku ril-bur 'dzin-pa*), subsequent recollection of this (*rjes-su dran-pa*) and contemplation (*ting-nge-'dzin*). 301, 546, 577-8, 674, 853

SIX LIMITS *mtha' drug*

These are the parameters for the appraisal of the scriptures or texts of secret mantra. They comprise those which employ the language of (hidden) intention (*dgongs-pa'i skad*), those which do not (*de-bzhin-min*), those which are literal (*sgra ji-bzhin-pa*), those which are not (*de-bzhin-min*), those of provisional meaning (*drang-ba'i don*, Skt. *neyārtha*) and those of definitive meaning (*nges-don*, Skt. *nītārtha*). 35, 290-2

SIX LINEAGES *brgyud drug/drug-ldan brgyud*

The intentional lineage of the conquerors (*rgyal-ba'i dgongs-pa'i brgyud-pa*), the symbolic lineage of awareness-holders (*rig-'dzin brda'i brgyud-pa*), the aural lineage of mundane individuals (*gang-zag-snyan-khung-gi brgyud-pa*), the lineage empowered by enlightened aspiration (*smon-lam dbang-bskur-ba'i brgyud-pa*), the lineage of prophetically declared spiritual succession (*bka'-babs lung-bstan-gyi brgyud-pa*) and the lineage of the ḍākinīs' seal of entrustment (*mkha'-'gro gtad-rgya'i brgyud-pa*). 404, 745, 862

SIX MODES OF THE DEITY *lha drug*

According to Kriyātantra, these are the deity of emptiness (*stong-pa'i lha*), the deity of seed-syllables (*yi-ge'i lha*), the deity of sound (*sgra'i lha*), the deity of form (*gzugs-kyi lha*), the deity of seals (*phyag-rgya'i lha*) and the deity of symbols (*mtshan-ma'i lha*). 270, 350-1

SIX PAṆḌITAS OF THE GATES *mkhas-pa sgo drug*, Skt. *ṣaddvārapaṇḍita*

The six paṇḍitas installed at Nālandā during the reign of King Canaka of the Pāla dynasty were: Ratnākaraśānti at the eastern gate; Prajñākaramati at the southern gate (according to Tāranātha, *History of Buddhism in India*) or the western gate (according to *Blue Annals*); Vagīśvarakīrti at the western gate (according to Tāranātha) or the southern gate (according to *Blue Annals*); Nāropā at the northern gate (succeeded by Bodhibhadra); while Ratnavajra and Jñānaśrīmitra occupied the centre of the teaching maṇḍala at Nālandā. 442

SIX PURE ESSENCES *dvangs-ma drug*

Those of the FIVE ELEMENTS and the mind in their refined states. Their relationship to the buddha-body, speech and mind is explained under the THREE IMPERISHABLE INDESTRUCTIBLE REALITIES. 264

SIX REALMS OF EXISTENCE *'jig-rten-gyi khams drug*

The realms of the SIX CLASSES OF LIVING BEINGS. 585

SIX SAGES EMBODYING AWARENESS *rig-pa'i skyes-bu thub-pa drug*

Śakra among the gods, Vemacitra among the antigods, Śākyamuni among humans, Jvālamukha among tormented spirits, Siṃha among animals and Yama among the hells. 129-30, 414

SIX SENSE ORGANS *dbang-po drug*, Skt. *ṣaḍindriya*

The FIVE SENSE ORGANS with the addition of the sense organ of the intellect (*yid-kyi dbang-po*, Skt. *mana' indriya*). 55-6

SIX SPECIES OF KĀMA DIVINITIES *'dod-lha rigs-drug*

These are the realms of the Four Great Kings (*rgyal-chen bzhi'i ris*, Skt. *Caturmahārājakāyika*), the Heaven of Thirty-three Gods (*sum-cu rtsa-gsum-pa*, Skt. *Trayatriṃśa*), the Strifeless (*'thab-bral*, Skt. *Yāma*), the Joyful (*dga'-ldan*, Skt. *Tuṣita*), the Delighting in Emanation (*'phrul-dga'*, Skt. *Nirmāṇarati*) and the Mastery over Transformations (*gzhan-'phrul dbang-byed*, Skt. *Paranirmitavaśavartin*). 14, 60

SIX SUPERIORITIES OF THE ANCIENT TRANSLATIONS *snga-'gyur che-ba drug*

According to Rongzompa (cited in *History*, pp. 889-90), the ancient transla-

tions are superior through their benefactors (the THREE ANCESTRAL RELIGIOUS KINGS), their locations (Samye, etc.), their translators (Vairocana, etc.), their scholars (Padmasambhava, etc.), their large offerings and their very doctrines. 375

SIX SUPERNORMAL COGNITIVE POWERS *mngon-shes drug*, Skt. *ṣaḍabhijñā*

These are the FIVE SUPERNORMAL COGNITIVE POWERS with the addition of the supernormal power over the cessation of corruption (*zag-pa zad-pa'i mngon-shes*, Skt. *āsravakṣayābhijñā*). 21, 132, 415

SIX-SYLLABLE MANTRA *yi-ge drug-pa*, Skt. *ṣaḍakṣara*

The mantra of Avalokiteśvara, OṂ MA NI PAD ME HŪṂ, each syllable of which purifies one of the SIX CLASSES OF LIVING BEINGS. 508, 545, 569, 841

SIX TRANSCENDENTAL PERFECTIONS *pha-rol-tu phyin-pa drug*, Skt. *ṣaṭpāramitā*

Liberality (*sbyin-pa*, Skt. *dāna*), moral discipline (*tshul-khrims*, Skt. *śīla*), patience (*bzod-pa*, Skt. *kṣānti*), perseverance (*brtson-'grus*, Skt. *vīrya*), concentration (*bsam-gtan*, Skt. *dhyāna*) and discriminative awareness (*shes-rab*, Skt. *prajñā*). 36, 235-6, 255, 260, 300, 302, 306, 308, 320, 656

SIX VEHICLES OF DEFINITIVE ATTAINMENT *nges-pa thob-pa theg-pa drug*

The vehicles of the bodhisattvas, Kriyātantra, Ubhayatantra, Yogatantra, Mahāyoga and Anuyoga. 295

SIX WORLDS *'jig-rten drug*

Those of the four directions, zenith and nadir. 414

SEVEN

SEVEN ASPECTS OF SPIRITUAL WEALTH (OF THE ULTIMATE TRUTH) *don-dam bden-pa dkor bdun*

These are the ultimate truth of the expanse (*dbyings don-dam*), the ultimate truth of pristine cognition (*ye-shes don-dam*) and the fivefold ultimate truth of the result, i.e. the great mystery of the buddha-body, speech, mind, attributes and activities (*'bras-bu don-dam*). 248-9

SEVEN ASPECTS OF SUBLIME WEALTH *'phags-pa'i nor bdun*

Faith (*dad-pa*), moral discipline (*tshul-khrims*), generosity (*gtong-ba*), study (*thos-pa*), conscience (*ngo-tsha shes-pa*), shame (*khrel-yod-pa*) and discriminative awareness (*shes-rab*). 568, 575

SEVEN BRANCHES OF ENLIGHTENMENT *byang-chub yan-lag bdun*, Skt. *saptabodhyaṅga*

These are recollection or mindfulness (*dran-pa yang-dag byang-chub-kyi yan-lag*, Skt. *smṛtisambodhyaṅga*), doctrinal analysis (*chos rab-tu rnam-par 'byed-pa*, Skt. *dharmapravicaya*), perseverance (*brtson-'grus*, Skt. *vīrya*), delight (*dga'-ba*, Skt. *prīti*), mental and physical refinement (*shin-tu sbyangs-pa*, Skt. *praśrabdhi*), contemplation (*ting-'dzin*, Skt. *samādhi*) and equanimity (*btang-snyoms*, Skt. *upekṣā*); Mvt. (988-95). 236

SEVEN BRANCHES OF UNION *kha-sbyor bdun*, Skt. *saptasampuṭa*

Non-substantiality (*rang-bzhin med*), union with awareness in the form of

the consort (*rig-ma*), supreme bliss (*bde-chen*), the body of perfect rapture (*longs-spyod rdzogs-pa'i sku*), no cessation of the experience (*'gog-pa med*), total compassion (*snying-rje yongs*) and no interruption of the experience (*rgyun mi-chad*). Refer to Khyentse Rinpoche's definition cited in Nālandā Translation Committee, *The Rain of Wisdom*, (pp. 341-2). 266

SEVEN CATEGORIES OF THE MENTAL CLASS *sems-phyogs bdun*

These are enumerated in *Fundamentals*, (pp. 323-5). 37

SEVEN CYCLES OF THE GREAT PERFECTION WHICH ARE NATURALLY PRESENT *rdzogs-chen skor-bdun rang-chas*

According to Khetsun Zangpo Rinpoche, these are probably to be identified with the seven precious cycles (*nor-bu skor-bdun*), namely, inner heat (*gtum-mo*), dream yoga (*rmi-lam*), illusory body (*sgyu-lus*), transference of consciousness (*'pho-ba*), intermediate state (*bar-do*), inner radiance (*'od-gsal*) and light rays (*'od-zer*). Alternatively the expression may refer to the SEVEN CATEGORIES OF THE MENTAL CLASS. 545

SEVEN DISTINCTIONS OF ENLIGHTENED ATTRIBUTES *yon-tan-gyi khyad-par bdun*

According to the *Buddhasamāyoga*, awareness-holders abide in contemplation (*ting-nge-'dzin-la gnas-pa*), possess the five supernormal cognitive powers (*mngon-shes lnga-dang ldan-pa*), act on behalf of beings in various fields (*zhing sna-tshogs-su 'gro-ba'i don spyod-pa*), lack desire and envy (*'dod-cing 'chums-pa med-pa*), enjoy limitless desires as supreme bliss (*'dod-pa mtha'-yas-pa-la bde-ba chen-por longs-spyod-pa*), transcend the span of life (*tshe-tshad-las brgal-ba*) and abide in the mental body (*yid-kyi lus-su gnas-pa*). 259

SEVEN DIVINE DOCTRINES (OF ATIŚA) *lha-chos bdun*

The THREE PIṬAKA and the teaching cycles connected with Śākyamuni, Avalokiteśvara, Tārā and Acala. 853

SEVENFOLD SERVICE *yan-lag bdun-pa*, Skt. *saptāṅga*

Prostration, offering, confession and repentance, sympathetic joy, prayer that the wheel of the doctrine be turned, prayer that buddhas and bodhisattvas remain active in the world, and dedication of merit. 865

SEVEN GENERATIONS OF BUDDHAS *sangs-rgyas rabs bdun*

Vipaśyin (*rnam-gzigs*), Śikhin (*gtsug-tor-can*), Viśvabhuk (*kun-skyobs*), Krakucchanda (*log-pa dang-sel*), Kakutsunda (*'khor-ba 'jig*), Kanakamuni (*gser-thub*) and Kāśyapa (*'od-srung*); Mvt. (87-93). 136, 591, 624

SEVEN HARMONIOUS TONES *glu-dbyangs-kyi nges-pa bdun*, Skt. *saptasvara*

Corresponding to the musical scale, these are the crane-like middle tone (*bar-ma-pa*, Skt. *madhyama*), the ox-like sage tone (*drang-srong-ba*, Skt. *ṛṣabha*), the goat-like third tone (*sa-'dzin-pa*, Skt. *gandhāra*), the peacock-like sixth tone (*drug-ldan*, Skt. *ṣadja*), the cuckoo-like fifth tone (*lnga-ba*, Skt. *pañcama*), the horse-like clear tone (*blo-gsal*, Skt. *dhaivata*) and the elephant-ine base tone (*'khor-nyan*, Skt. *niṣāda*); Mvt. (5027-34). 98, 107

SEVEN HEAVENLY KINGS CALLED *TRHI gnam-gyi khri bdun*

Nyatrhi Tsenpo, Mutrhi Tsenpo, Dingtrhi Tsenpo, Sotrhi Tsenpo, Mertrhi Tsenpo, Daktrhi Tsenpo and Siptrhi Tsenpo. All are said to have been

immortal beings who ascended to the heavens on sky-cords having fulfilled the purpose of their reigns. 507, n. 535

SEVEN KINDS OF AWARENESS-HOLDER *rig-'dzin rnam-pa bdun*

Those who possess the SEVEN DISTINCTIONS OF ENLIGHTENED ATTRIBUTES. 31, 259-60

SEVEN MEN WHO WERE TESTED *sad-mi mi bdun*

These were the first monks of Tibet: Ba Trhizi (*sba khri-gzigs*), ordained as Śrīghoṣa (*dpal-dbyangs*); Ba Selnang (*sba gsal-snang*), ordained as Jñānendra (*ye-shes dbang-po*); Ba Trhizher (*sba khri-bzher/-gzhir*); Pagor (*spa-gor*) Vairocana, or Vairocanarakṣita; Ma Rincen-chok (*rma rin-chen-mchog*); Gyelwa Choyang (*rgyal-ba mchog-dbyangs*); and Khön Lüiwangpo Sungwa (*'khon klu'i dbang-po srung-ba*), or Nāgendrarakṣita. Alternate listings often include Tsang Lekdrup (*rtsang legs-grub*) or Lasum Gyelwei Cangcup (*la-sum rgyal-ba'i byang-chub*). 511, 515, 575, 950

SEVEN MENMO SISTERS *sman-mo mched bdun*

The precise enumeration is unidentified. They were subdued by Padmasambhava at Silma in Tsang. Refer to R. de Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, (pp. 198-202). 581

SEVEN PARTICULAR ATTRIBUTES OF NATURAL EXPRESSION (OF THE BODY OF PERFECT RAPTURE) *rang-bzhin bdun*

The natural expression which is fully mature in the nature of just what is (*de-bzhin-nyid-du nar-son-pa'i rang-bzhin*); the natural expression which is the spontaneous presence of enlightened attributes without their being sought (*yon-tan ma-btsal-bar lhun-gyis grub-pa'i rang-bzhin*); the natural expression which is pristine cognition without extremes or centre (*ye-shes mtha'-dbus dang bral-ba'i rang-bzhin*); the natural expression whose true essence cannot be pointed out (*rang-gi ngo-bo bstan-du med-pa'i rang-bzhin*); the natural expression which remains free from the range of objective qualification, even having disclosed sameness (*mnyam-nyid mngon-du mdzad-kyang spyod-yul dang bral-ba'i rang-bzhin*); the natural expression which is liberated from concepts of one and many (*gcig-dang du-ma-las grol-ba'i rang-bzhin*); and the natural expression which is without conjunction and disjunction throughout the three times (*dus-gsum 'du-bral med-pa'i rang-bzhin*). 20, 124, 251

SEVEN PATRIARCHS *bstan-pa'i gtad-rabs bdun*

Mahākāśyapa, Ānanda, Śāṇavāsika, Upagupta, Dhītika, Kṛṣṇa and Sudarśana. Their life stories are given in *History*, pp. 432-9.

SEVEN POWERS OF INTENTION *dgongs-pa'i rtsal bdun*

These powers of intention associated with King Ja are directed towards: excellent gold plates as a writing material (*gser-gyi byang-bu 'bri gzhi phun-sum-tshogs-pa-la dgongs-pa*), excellent molten beryl as the substance in which one writes (*bai-ḍūrya'i zhun-ma rgyu phun-sum-tshogs-pa-la dgongs-pa*), excellent treasure chests of various precious gems (*rin-chen sna-tshogs-kyi sgrom-bu snod-la dgongs-pa*), celestial abodes which cannot be destroyed by the four elements (*nam-mkha' 'byung-bzhis mi-'jig-pa gnas-la dgongs-pa*), the special treasure guardians who possess the eye of pristine cognition (*ye-shes spyan-*

ldan rnams gter-srung khyad-par-can-la dgongs-pa), the keenest faculties possessed by King Ja (*chos-bdag rgyal-po dza dbang-po yang-rab-la dgongs-pa*) and towards the spread and propagation of (the doctrine by) ordinary and sublime beings, bodhisattvas and other such lineage-holders (*skye-'phags byang-sems sogs brgyud-'dzin dar-rgyas-la dgongs-pa*). 455

SEVEN PRECIOUS STONES *rin-po-che sna bdun*

Gold, silver, turquoise, coral, pearl, emerald, and sapphire. 435

SEVEN PRECIOUS THINGS *rin-chen bdun*, Skt. *saptaratna*

The wheel, gem, queen, minister, elephant, general and horse. 912

SEVEN SISTERS OF DORJE YUDRÖNMA *rdo-rje gYu-sgron-ma dkar-mo mched bdun*

Unidentified. Refer to Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 190-2, where Dorje Yudrönma is described as an important member of the TWELVE GODDESSES OF THE EARTH. 584

SEVEN SUCCESSIONS OF THE TRANSMITTED PRECEPTS *bka'-babs bdun*

Those which descended to Chogyur Lingpa and Jamyang Khyentse Wangpo, namely, the transmitted precepts (*bka'*), earth treasures (*sa-gter*), reconcealed treasures (*yang-gter*), intentional treasures (*dgongs-gter*), recollected treasures (*rjes-su dran-pa'i gter*), pure visions (*dag-snang*) and aural transmissions (*snyan-brgyud*). 751-2, 844-7, 854, 855-8

SEVEN TOPICS OF INDESTRUCTIBLE REALITY *rdo-rje'i gnas bdun*, Skt. *sapta vajrapadāni*

According to the *Supreme Continuum of the Greater Vehicle*, these are the buddha (*sangs-rgyas*), doctrine (*chos*, Skt. *dharma*), community (*tshogs*, Skt. *gaṇa*, i.e. *saṃgha*) and seed of enlightenment (*khams*, Skt. *dhātu*) which form the subject-matter of the first chapter, pertaining to the nucleus of the tathāgata (*Tathāgatādhikāra*); enlightenment (*byang-chub*, Skt. *bodhi*) which is the topic of the second (*Bodhyadhikāra*); the enlightened attributes (*yon-tan*, Skt. *guna*) which are the topic of the third (*Guṇādhikāra*); and the enlightened activities (*phrin-las*, Skt. *kṛtyakriyā*) which are the topic of the fourth (*Tathāgatakṛtyakriyādhikāra*). 95

SEVEN TRIAL MONKS *sad-mi mi bdun*

See SEVEN MEN WHO WERE TESTED

SEVEN WONDERFUL EPISODES (IN THE LIFE OF ŚĀNTIDEVA) *ngo-mtshar-gyi gtam bdun*

According to Tāranātha, *History of Buddhism in India*, p. 220, these refer to his vision of the meditational deity, his bringing of prosperity to Nālandā, his silencing others in debate and converting heretics, beggars, the king, and extremists. 441

EIGHT

EIGHT AGGREGATES OF CONSCIOUSNESS *rnam-shes tshogs brgyad*, Skt. *aṣṭa-vijñānakāya*

The SIX AGGREGATES OF CONSCIOUSNESS with the addition of the consciousness of the ground-of-all (*kun-gzhi'i rnam-shes*, Skt. *ālayavijñāna*) and

the consciousness of the intellect endowed with conflicting emotions (*nyon-mongs-pa-can-gyi yid-kyi rnam-shes*, Skt. *kliṣṭamanovijñāna*) from which the other six arise. 162, 202, 216, 221, 297, 309, 333-4, 341

EIGHT ARISINGS OF ENLIGHTENED ACTIVITY *phrin-las shar-ba brgyad*

According to Locen Dharmaśrī, *gsang-bdag zhal-lung*, p. 109, these concern the peaceful and wrathful deities (*zhi-khro gnyis*), the assembled offerings of mother and offspring (*tshogs ma-bu gnyis*), empowerment and its integration (*dbang bsre-ba gnyis*), cremation and burnt offerings (*ro-sreg-dang sbyin-sreg gnyis*). 673

EIGHT AWARENESS-HOLDERS *rig-'dzin brgyad*

See EIGHT (GREAT) AWARENESS-HOLDERS

EIGHT CATEGORIES OF DIALECTICAL SOPHISTRY *rtog-ge'i tshig-don brgyad*

Direct perception (*mngon-sum*), inference (*rjes-dpag*), proof (*sgrub-ngag*) and refutation (*thal-'gyur*), each of which is either valid (*yang-dag*) or invalid (*ltar-snang*), making eight categories. 101

EIGHT CHARNEL GROUNDS *dur-khrod brgyad*

The Most Fierce (*gtum-drag*), Dense Thicket (*tshang-tshing 'khrigs-pa*), Dense Blaze (*'bar 'khrigs-pa*), Endowed with Skeletons (*keng-rus-can*), Cool Forest, (*bsil-bu tshal*, Skt. *Śītavana*), Black Darkness (*mun-pa nag-po*), Resonant with "Kilikili" (*ki-li ki-lir sgra-sgrog-pa*) and Wild Cries of "Ha-ha" (*ha-ha rgod-pa*). 626, 791

EIGHT CLASSES OF MEANS FOR ATTAINMENT *sgrub-sde brgyad*

According to Mahāyoga, these are the classes of Yamāntaka, Hayagrīva, Śrīheruka, Vajrāmṛta, Vajrakīla, Mātaraḥ, Mundane Praise and Malign Mantra. 283, 361-2, 475-83, 521, 534, 805, 828

EIGHT CLOSEST SONS *nye-sras brgyad*

The bodhisattvas Mañjuśrī, Vajrapāṇi, Avalokiteśvara, Kṣitigarbha, Sarvanivāraṇaviṣkambhin, Ākāśagarbha, Maitreya and Samantabhadra. 624, 864

EIGHT CONVEYANCES *shing-rta brgyad*

See EIGHT (GREAT) CONVEYANCES, OR LINEAGES OF ATTAINMENT

EIGHT COMMON ACCOMPLISHMENTS *thun-mong-gi dngos-grub brgyad*, Skt. *aṣṭasādhāraṇasiddhi*

Medicinal pills (*ril-bu*), eye-salve (*mig-sman*), swift feet (*rkang-mgyogs*), penetration of matter (*sa-'og*), accomplishment of the enchanted sword (*ral-gri'i dngos-grub*), sky-faring (*mkha'-la phur*), invisibility (*mi-snang-ba*) and immortality along with the suppression of disease (*shi-ba med-dang nad-'joms*). Also referred to as the EIGHT GREAT ACTIVITIES. 247, 480

EIGHT DIMENSIONS OF RADIANCE AND CONSTANCY (OF THE SEED-SYLLABLES) (*yig-'bru'i*) *gsal-brtan-gyi tshad brgyad*

The four of radiance are luminosity (*gsal-le*), pristine purity (*sing-nge*), intensity (*lhag-ge*) and brilliance (*lhang-nge-ba*). The four of constancy are immovability (*mi-gYo*), unchangeability (*mi-'gyur*), manifest unchangeability (*mngon-

par mi-'gyur) and ability to transform into anything (*cir-yang bsgyur-du btub-pa*). Refer to Jamgön Kongtrul, *lam-rim ye-shes snying-po'i 'grel-pa*, (p. 90a). 279

EIGHT DIVISIONS (OF THE CONDUCT OF SELF-RESTRAINT ON THE PATH OF LIBERATION) *(grol-lam bag-yod-kyi spyod-pa) brgyad*

According to Mahāyoga, these are the conduct of faithful perseverance (*dad-brtson-gyi spyod-pa*), the conduct which is in harmony with discriminative awareness (*shes-rab-dang mthun-pa'i spyod-pa*), the conduct which is in harmony with compassion (*snying-rje-dang mthun-pa'i spyod-pa*), the conduct which is one-sided (*phyogs-gcig-pa'i spyod-pa*), the conduct which is elaborate (*spros-bcas-kyi spyod-pa*), the conduct which concerns the provisions (*tshogs-kyi spyod-pa*), the conduct which concerns miraculous abilities (*rdzu-'phrul-gyi spyod-pa*) and the conduct which is immediate (*cig-car-ba'i spyod-pa*). 281

EIGHT EMANATIONS (OF THE GURU) *(gu-ru) mtshan brgyad*

These are Padmasambhava's eight manifestations: Padmākara, Padmasambhava, Loden Chokse, Śākya Senge, Senge Dradrok, Pema Gyelpo, Dorje Trolö and Nyima Özer. Refer also to the Index of Personal Names under *Guru Rinpoche*. Pl. 5; 520, 858, 893

EIGHT EXTREMES *mtha' brgyad*, Skt. **aṣṭānta*

Creation (*skye-ba*), cessation (*'gog-pa*), nihilism (*chad-pa*), eternalism (*rtag-pa*), coming (*'ong-ba*), going (*'gro-ba*), diversity (*tha-dad*) and identity (*don-gcig*). 233

EIGHT FEARS *'jigs-pa brgyad*

See EIGHT (GREAT) FEARS

EIGHTFOLD GROUP OF THE MONPA, MOUNTED ON TIGERS *stag-zhon mon-pa sde brgyad*

These are the eight groups of protectors in the retinue of the Tiger-riding Mahākāla (*mgon-po stag-zhon*). The precise enumeration has not been identified. Often associated with the southern regions around Bhutan which are traditionally known as Mön. 628

EIGHTFOLD GROUPS OF SPIRITS *sde brgyad*

According to Nupcen Sangye Yeshe, *sde-brgyad gser-skyems*, there are six series of eightfold groups of spirits as follows:

(1) the outer eightfold group (*phyi-yi sde-brgyad*) consisting of *lha-yi dbang-po brgya-byin, lha-min dbang-po thags-bzang-ris, mi'am-ci ljon-rta-mgo-can, gnod-sbyin gang-ba bzang-po, mkha'-lding gser-mig 'khyil-ba, srin-po lang-ka mgrin-bcu, chos-skyong Mahākāla* and *dri-za zur-phud lnga-pa*;

(2) the inner eightfold group (*nang-gi sde-brgyad*) consisting of *yab-gcig bdud-rje nag-po, btsan-rgyal yam-shud dmar-po, yul-lha phya-sangs klu-sras, srog-bdag rgyal-po snying-'byin, chos-skyong gnod-sbyin dmar-po, lha-mo 'jigs-pa'i glog-'byin, dge-bsnyen rdo-rje legs-pa* and *dkar-mo nyi-zla thos-phreng*;

(3) the secret eightfold group (*gsang-ba'i sde-brgyad*) consisting of *bdud-po kha-thun raksa, gshin-rje gshed-po dmar-nag, klu-bdud Nāgarāja, gnod-sbyin shan-pa gri-thogs, ma-mo srid-pa khroms-'debs, btsan-po yam-shud srog-len, bdud-po re-te 'go-yag* and *srog-bdag dung-gi thor-tshugs*;

(4) the supreme eightfold group (*mchog-gi sde-brgyad*) consisting of *gza'-mchog rgyal-po Rāhula, dkar-mchog khram-shing kha-thor, bdud-mchog Manurakṣa, btsan-mchog gri-btsan 'thum-po, ma-mchog lce-spyang mdung-'dzin, klu-mchog klu-rgyal dung-skyong, mgon-mchog nag-po lte-dkar* and *rgyal-mchog li-byin hara*;

(5) the emanational eightfold group (*sprul-pa'i sde-brgyad*) consisting of *dpung-gYas dgra-lhar sprul-pa, dpung-gYon ma-mor sprul-pa, chu-so bdud-du sprul-pa, mgo-bo srin-por sprul-pa, mjug-ma dmu-ru sprul-pa, lag-gYas gshin-rjes sprul-pa, lag-gYon klu-btsan sprul-pa* and *mig-dang snying-dang mtshan-ma gsum gza'-bdud nyid-du sprul-pa*;

(6) the eightfold group of phenomenal existence (*snang-srid sde-brgyad*) consisting of *sa-bdag hal-khyi nag-po, klu-bdud gdol-ba nag-po, sa-yi lha-mo brtan-ma, phyogs-skyong rgyal-chen sde-bzhi, mgon-po bdun-cu-rtsa-lnga, yul-'di'i gzhi-bdag thams-cad, pho-lha dgra-lha srog-lha* and *mo-lha mo-sman.* 535

EIGHTFOLD PATH *('phags-)lam (yan-lag) brgyad*, Skt. *aṣṭāṅgamārga*

Correct view (*yang-dag-pa'i lta-ba*, Skt. *samyagdṛṣṭi*), correct thought (*yang-dag-pa'i rtog-pa*, Skt. *samyaksaṃkalpa*), correct speech (*yang-dag-pa'i ngag*, Skt. *samyagvāk*), correct limits to activity (*yang-dag-pa'i las-kyi mtha'*, Skt. *samyakkarmānta*), correct livelihood (*yang-dag-pa'i 'tsho-ba*, Skt. *samyagājīva*), correct effort (*yang-dag-pa'i rtsol-ba*, Skt. *samyagvyāyāma*), correct recollection or mindfulness (*yang-dag-pa'i dran-pa*, Skt. *samyaksmṛti*) and correct contemplation (*yang-dag-pa'i ting-nge-'dzin*, Skt. *samyaksamādhi*); Mvt. (996-1004). 236

EIGHT GAURĪ *gau-rī brgyad*

These are listed under the NINE-DEITY MANDALA OF YANGDAK. 623, 639

EIGHT GREAT ACCOMPLISHED MASTERS *grub-pa'i slob-dpon chen-po brgyad*

Vimalamitra, Hūṃkara, Mañjuśrīmitra, Nāgārjuna, Padmasambhava, Dhanasaṃskṛta, Rambuguhya-Devacandra and Śāntigarbha. Also referred to as the EIGHT GREAT AWARENESS-HOLDERS, their stories are given in *History*, pp. 475-83.

EIGHT GREAT ACTIVITIES *las-chen brgyad*

These are the EIGHT COMMON ACCOMPLISHMENTS. 259

EIGHT (GREAT) AWARENESS-HOLDERS *rig-'dzin (chen-po) brgyad*

The EIGHT GREAT ACCOMPLISHED MASTERS. 470, 757, 791

EIGHT (GREAT) CONVEYANCES, OR LINEAGES OF ATTAINMENT *sgrub-brgyud shing-rta (chen-po) brgyad*

The Nyingmapa, Kadampa, Path and Fruit, Marpa Kagyüpa, Shangpa Kagyüpa, Kālacakra, Pacification and Object of Cutting, and the Oḍḍiyāna Tradition of Service and Attainment. 852-3, 861

EIGHT (GREAT) FEARS *'jigs-pa (chen-po) brgyad*

The fears of fire, water, earth, air, elephants, snakes, thieves and kings. 538, 624

EIGHT GREAT GRAMMATICAL SŪTRAS *sgra-mdo chen-po brgyad*

Those of Indra, Candra, Kāśakṛtsna, Āpiśali, Śākaṭāyana, Pāṇini, Amara,

and Jinendra. Refer to Vopadeva's *Dhātupāṭha*, Intro. (śl. 2). 99

EIGHT GREAT TREASURES (OF BRILLIANCE) *(spobs-pa'i) gter chen-po brgyad*

According to the *Sūtra of Extensive Play*, these are the treasure of recollection which overcomes forgetfulness *(dran-pa'i gter)*, the treasure of intellect which develops the mind *(blo-gros-kyi gter)*, the treasure of realisation which completely grasps the meaning of all sūtras *(rtogs-pa'i gter)*, the treasure of the retention of all that one has heard *(gzungs-kyi gter)*, the treasure of brilliance which delights all sentient beings with excellent exegeses *(spobs-pa'i gter)*, the treasure of doctrine which well preserves the sacred teachings *(chos-kyi gter)*, the treasure of enlightenment which never breaks its relationship with the THREE PRECIOUS JEWELS *(byang-sems-kyi gter)*, and the treasure of accomplishment which is receptive to the uncreated reality of emptiness *(sgrub-pa'i gter)*. 666, 705, 871

EIGHT KINDS OF INDIVIDUAL (AMONG PIOUS ATTENDANTS) *gang-zag brgyad*

These are the FOUR PAIRS OF SACRED BEINGS. 227

EIGHT KINDS OF PRECIOUS GEMS *rin-po-che sna-brgyad*

The caskets discovered by the EIGHT GREAT ACCOMPLISHED MASTERS were made of gold, silver, iron, copper, turquoise, *bse*-stone, agate and *gzi*-stone. 482-3

EIGHT LIBERTIES *dal-ba brgyad*, Skt. *aṣṭakṣaṇa*

Freedom from birth in the hells, among tormented spirits, among animals, as savages, extremists, or long-living gods, birth in a land where there is no doctrine, or as a dumb imbecile. 573

EIGHT MIDDLE KINGS CALLED *DE bar-gyi lde brgyad*

Zanam Zinde, Detrhül Namzhungtsen, Senöl Namde, Senöl Pode, Denölnam, Denölpo, De Gyelpo and Detrin Tsen. 508, n. 535

EIGHT MINOR SUBSECTS OF THE KAGYÜ SCHOOL *bka'-brgyud chung brgyad*

These are the traditions following Phakmotrupa, namely, the Drigungpa which was founded by Drigung Kyopa Jiktensumgön (1143-1217); the Taklungpa founded by Taklung Thangpa Trashipel (1142-1210); the Trhopupa founded by Campapel (1173-1228); the Ling-re founded by Lingje Repa (1128-88); the Martshang founded by Marpa Druptop Sherap Senge; the Yelpa founded by Yeshe Tsekpa; the Gyazang founded by Zarwa Kelden Yeshe; and the Shukseb founded by Kyergom Chenpo 395, 853, 952

EIGHT OFFERING GODDESSES *mchod-pa'i lha-mo brgyad*

Lāsyā, Gītā, Nartī (or Naivedyā), Mālā, Dhūpī, Puṣpā, Ālokā and Gandhā. 624

EIGHT PILLARS WHO SUPPORTED THE LINEAGES OF THE MEANS FOR ATTAINMENT *sgrub-brgyud 'degs-pa'i ka-chen brgyad*

Pagor Vairocana, Dromtön, Khyungpo Neljor, Drokmi Lotsāwa, Marpa Lotsāwa, Phadampa Sangye, Kyijo Lotsāwa and Orgyenpa. n. 1173

EIGHT QUALITIES OF PURE WATER *yan-lag brgyad-dang ldan-pa'i chu*

Coolness, sweetness, lightness, softness, clearness, soothing quality, pleas-

antness and wholesomeness. 418

EIGHT RESULTS *'bras-bu brgyad*, Skt. *aṣṭaphala*

In this enumeration pious attendants are distinguished by their entrance into (*zhugs-pa*) and establishment in (*gnas*) the FOUR RESULTS, making a total of eight. 227

EIGHT SIMILIES OF ILLUSION *sgyu-ma'i dpe brgyad*, Skt. *aṣṭamāyopamā*

Dream (*rmi-lam*, Skt. *svapna*), illusion (*sgyu-ma*, Skt. *māyā*), optical illusion (*mig-yor*, Skt. *pratibhāsa*), mirage (*smig-rgyu*, Skt. *marīci*), reflection of the moon in water (*chu-zla*, Skt. *udakacandra*), echo (*brag-cha*, Skt. *pratiśrutkā*), castle in the sky (*dri-za'i grong-khyer*, Skt. *gandharvanagara*) and emanation or phantom (*sprul-pa*, Skt. *nirmita*). These traditional examples are given a detailed interpretation from the Nyingma perspective in Longcenpa, *sgyu-ma ngal-gso*, translated in H.V. Guenther, *Kindly Bent to Ease Us*, (Vol. 3). 236

EIGHT STŪPAS *mchod-rten brgyad*, Skt. *aṣṭastūpa*

Those holding the original remains of Śākyamuni Buddha, which were retained by the Mallas of Kuśinagara, Ajātaśatru of Magadha, the Licchavis of Vaiśālī, the Śākyas of Kapilavastu, the Bulakas of Calakalpā, the Krauḍyas of Rāmagrāma, the Brahmans of Viṣṇudvīpa and the Mallas of Pāpā. See also HBI (pp. 24-5). 427

EIGHT SUBJECTS OF SCRUTINY *brtag-pa brgyad*

The scrutiny of precious gems (*rin-chen*), land (*gzhi*), garments (*gos*), trees (*ljon-shing*), horses (*rta*), elephants (*glang*), men (*pho*) and women (*mo*). Refer to Longcenpa, *Treasury of Spiritual and Philosophical Systems*, (p. 40). 97, 99

EIGHT TOPICS (OF THE *ORNAMENT OF EMERGENT REALISATION*) *(mngon-rtogs rgyan-gi) dngos brgyad*

Understanding all forms (*rnam-mkhyen*, Skt. *sarvākārajñāna*), understanding of the path (*lam-shes-nyid*, Skt. *mārgajñatā*), understanding of everything (*thams-cad shes-pa-nyid*, Skt. *sarvajñatā*), the manifestly perfect realisation of all forms (*rnam-kun mngon-rdzogs rtogs-pa*, Skt. *sarvākārābhisambodha*), reaching the climax of existence (*rtse-mor phyin-pa*, Skt. *murdhābhisamaya*), culminating realisation (*mthar-gyis-pa*, Skt. *anupurvābhisamaya*), the instantaneous perfect enlightenment (*skad-cig-ma gcig-gis mngon-par rdzogs-par byang-chub-pa'i sbyor-ba*, Skt. *ekaksaṇābhisamaya*) and the buddha-body of reality (*chos-sku*, Skt. *dharmakāya*). 94-5

EIGHT TRANSMITTED PRECEPTS *bka' brgyad*

The deities associated with the EIGHT CLASSES OF MEANS FOR ATTAINMENT. Pl. 4; 521, 591, 606, 805, 828

EIGHT VIRTUES (OF WOMANKIND) *yon-tan brgyad*

According to Longdöl Lama, *The Collected Works of Longdöl Lama*, p. 1456, these are: not to be under the sway of desires when one does not even have a spouse, not to be jealous when thinking of others, not to chatter, to speak the truth, to have sympathy, to have few wrong views, to have suitable intelligence and to have most illustrious sons. 418

EIGHT VOWS OF THE *PRĀTIMOKṢA* *so-thar sdom brgyad*, Skt. **aṣṭaprātimokṣa-saṃvara*

Those of laymen and laywomen (*dge-bsnyen* and *dge-bsnyen-ma*, Skt. *upāsaka* and *upāsikā*), male and female practitioners of the purificatory fast (*bsnyen-gnas*, Skt. *upavāsa* and *upavāsī*), male and female novices (*dge-tshul* and *dge-tshul-ma*, Skt. *śrāmaṇera* and *śrāmaṇerikā*) and monks and nuns (*dge-slong* and *dge-slong-ma*, Skt. *bhikṣu* and *bhikṣuṇī*). Canonical sources, however, usually speak of seven such vows, grouping the second pair together as one. 158, 226

EIGHT VOWS (OF THE PURIFICATORY FAST) *(gso-sbyong) yan-lag brgyad(-pa'i khrims)*, Skt. *aṣṭāṅgaśīla*

Abstinence from murder, theft, deceit and sexual misconduct are the four basic vows; while abstinence from alcohol, dancing and decoration, high expensive seats or beds and food in the afternoon are the four branches. 58, 226, 513

EIGHT WORLDLY CONCERNS *'jigs-rten chos brgyad*, Skt. *aṣṭa lokadharmāḥ*

Profit, loss, pleasure, pain, fame, defamation, praise and blame. 723, 852

EIGHT WRATHFUL GODDESSES *khros-ma brgyad*

These are the EIGHT GAURĪ in the maṇḍala of Yangdak Heruka, listed under the NINE-DEITY MANDALA OF YANGDAK. 628

NINE

NINE BASIC CONDITIONS (OF THE PITAKA) *rgyu dgu*, Skt. *navakāraṇa*

These are defined in *Fundamentals*, pp. 78-9.

NINE BRANCHES OF THE SCRIPTURES *gsung-rab yan-lag dgu*, Skt. **navāṅga-pravacana*

The sūtras (*mdo-sde*), aphorisms in prose and verse (*dbyangs-bsnyad*, Skt. *geya*), prophetic declarations (*lung-bstan*, Skt. *vyākaraṇa*), verses (*tshig-bcad*, Skt. *gāthā*), meaningful or purposeful expressions (*ched-brjod*, Skt. *udāna*), legends or frame-stories (*gleng-gzhi*, Skt. *nidāna*), extensive teachings (*shin-tu rgyas-pa*, Skt. *vaipulya*), tales of past lives (*skyes-rabs*, Skt. *jātaka*) and marvellous events (*rmad-du byung*, Skt. *adbhutadharma*). 76

NINE CATEGORIES (OF JAINISM) *shes-bya tshig-gi don dgu*, Skt. *navapadārtha*

Animate substance (*srog*, Skt. *jīva*), inanimate substance (*zag-pa*, Skt. *ajīva*), commitments (*sdom-pa*, Skt. *saṃvara*), rejuvination, i.e. purgation of past deeds (*nges-par rga-ba*, Skt. *nirjara*), bondage (*'ching*, Skt. *bandha*), deeds (*las*, Skt. *karmāsrava*), evil (*sdig-pa*, Skt. *pāpa*), virtue (*bsod-nams*, Skt. *puṇya*) and liberation (*thar-pa*, Skt. *mokṣa*). 16, 66

NINE-DEITY MAṆḌALA OF YANGDAK *yang-dag lha dgu*

These are Yangdak Śrīheruka surrounded by the EIGHT GAURĪ, namely, the blue Gaurī in the east, the yellow Caurī in the south, the red Pramohā in the west, the black Vetālī in the north, the orange Pukkasī in the south-east, the dark-yellow Ghasmarī in the south-west, the dark-blue Śmaśānī in the north-west and the pale-yellow Caṇḍālī in the north-east. They are also

known as *Nine-Lamp Yangdak* (*yang-dag mar-me dgu*). The same deities appear in many other wrathful maṇḍalas, e.g. the *Secret Nucleus* and *Hevajra*, but in the latter, Pramohā and Śmaśānī are represented by Ḍombī and Śavarī, respectively. 621, 669

NINE DRAMATIC AIRS *gar-gyi cha-byed dgu*, Skt. *navanāṭyarasa*
The playful air of grace (*sgeg-pa*, Skt. *śṛṅgāra*), the heroic (*dpa'-bo*, Skt. *vīra*), the ugly (*mi-sdug-pa*, Skt. *bībhatsa*), the fierce (*drag-shul*, Skt. *raudra*), the laughing (*gad*, Skt. *hāsya*), the terrifying (*'jigs-su rung-ba*, Skt. *bhayānaka*), the compassionate (*snying-rje*, Skt. *karuṇa*), the awesome (*rngoms-pa*, Skt. *adbhuta*) and the peaceful (*zhi-ba*, Skt. *śānta*). 98, 630, n. 751

NINE ENUMERATIONS (OF ANUYOGA COMMITMENTS) *rnam-grangs dgu*
These are listed according to the *General Sūtra which Gathers All Intentions*, Ch. 66, in *Fundamentals*, p. 367.

NINE KINDS OF TREATISE *bstan-bcos rnam dgu*
According to the *Yogācāra Level*, these are the meaningless (*don-med*), the erroneous (*don-log*), the meaningful (*don-ldan*), the hypocritical or deceitful (*ngan-gYo*), the merciless (*brtse-bral*), those which cause renunciation of suffering (*sdug-bsngal spong*), those devoted to worldly study (*thos*), to polemics (*rtsod*) and to attainment (*sgrub-pa*). 89

NINE MASANG BROTHERS *ma-sang dpun dgu*
This is the seventh group of spirits who took possession of Tibet in archaic times. Their names are Nyenya Pangkye (*gnyan-gYa' spang-skyes*), Karting Namtsho (*gar-ting nam-tsho*), Lenglen Lamtsangkye (*gleng-lan lam-tsang-skyes*), Rutho Karkye (*ru-tho gar-skyes*), Shedo Kartingne (*she-do kar-ting-nas*), Me Pemakye (*me padma skyes*), Sange Trhülpoche (*gsang-ge 'phrul-po-che*), Trangwa Trangmagur (*drang-ba drang-ma-mgur*) and Kötong Namtsha (*bkod-stong nam-tsha*). 949

NINE SEQUENCES OF THE VEHICLE *theg-pa'i rim-pa dgu*
See NINE VEHICLES

NINE SIMILIES (FOR THE PRESENCE OF THE NUCLEUS OF THE TATHĀGATA IN BEINGS) *dpe dgu*, Skt. *navodāharaṇāni*
According to the *Supreme Continuum of the Greater Vehicle*,(pp. 59-60, vv. 96-7) the nucleus of the tathāgata is present: "Like (a statue of) the buddha in a soiled lotus (*buddhaḥ kupadme*), like honey in beehives (*madhu makṣikāsu*), like kernels in husks (*tuṣeṣu sārāṇi*), like gold in alluvium (*aśucau suvarṇam*), treasure in the earth (*nidhīḥ kṣitau*), the stages beginning with the sprout in a tiny seed (*alpaphale 'ṅkurādi*), a conqueror's body in sodden clothes (*praklinnavastreṣu jinātmabhāvaḥ*), royalty in the womb of a common woman (*jaghanyanārījaṭhare nṛpatvam*) and a precious image in clods of earth (*bhaven mṛtsu ca ratnabimbam*)." 197

NINE SUCCESSIVE VEHICLES *theg-pa'i rim-pa dgu*
See NINE VEHICLES

NINE TOPICS (OF CHINESE DIVINATION) (*'byung-rtsis-kyi*) *don rnam-pa dgu*
Elemental bases (*khams*), years (*lo*), numbers (*sme-ba*), trigrams (*spar-kha*),

months (*zla-ba*), days (*nyi-ma*), two-hour periods (*dus-tshod*), planets (*gza'*) and stars (*skar-ma*). 104

NINE VEHICLES *theg-pa('i rim-pa) dgu*

Those of the pious attendants (*nyan-thos-kyi theg-pa*, Skt. *śrāvakayāna*), self-centred buddhas (*rang-rgyal-ba'i theg-pa*, Skt. *pratyekabuddhayāna*), bodhisattvas (*byang-chub sems-dpa'i theg-pa*, Skt. *bodhisattvayāna*), Kriyātantra (*bya-ba'i rgyud-kyi theg-pa*), Ubhayatantra (*upa'i rgyud-kyi theg-pa*) or Caryātantra (*spyod-pa'i rgyud-kyi theg-pa*), Yogatantra (*rnal-'byor-gyi rgyud-kyi theg-pa*), Mahāyoga (*rnal-'byor chen-po'i theg-pa*), Anuyoga (*rjes-su rnal-'byor-gyi theg-pa*) and Atiyoga, the Great Perfection (*rdzogs-pa chen-po shin-tu rnal-'byor-gyi theg-pa*). 12, 13, 17, 28, 30, 34, 35, 40, 41, 81, 86, 364-5, 625, 638-9, 861

TEN

TEN ASPECTS (OF THE EXCELLENT TEACHINGS) *(legs-gsung-gi) rnam-pa bcu*

According to the *Rational Exposition*, these are the nature of their genuine source (*yang-dag-par bslang-ba-nyid*), their scope (*dbang-du mdzad-pa-nyid*), their approach (*'jug-pa-nyid*), sound teaching (*rab-tu bstan-pa-nyid*), classification (*rab-tu dbye-ba-nyid*), support (*rten-nyid*), causing comprehension (*go-bar mdzad-pa-nyid*), title (*gdags-pa-nyid*), time (*dus-nyid*) and complete grasp of enlightened attributes (*yon-tan yongs-su 'dzin-pa-nyid*). 74

TEN CATEGORIES OF THE (OUTER AND INNER) MANTRAS *sngags (phyi-nang-)gi de-nyid bcu*, Skt. *daśatattva*

As stated in A. Wayman and F. Lessing, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*, pp. 272-3, the outer ten are the maṇḍala, contemplation, seal, stance, seated posture, recitation, burnt offerings, offerings, rites of enlightened activity and concluding acts (*slar-sdud*); while the ten inner categories are the two reversals through creative visualisation and sealing (*phyir-zlog-pa gnyis*), the second and third empowerments, wrathful rites which break the resolve of hostile forces, *torma* offerings, recitation of verses of indestructible reality, wrathful subjugation by means of the kīla, consecration and attainment of the maṇḍala. 303, 304

TEN CATEGORIES OF (THE SUBJECT-MATTER OF) TANTRA *rgyud-don-gyi dngos-po bye-brag-tu phye-nas bcu* or *rgyud-kyi de-nyid bcu*

A view of the real (*de-kho-na-nyid lta-ba*), determinate conduct (*la-dor-ba spyod-pa*), maṇḍala array (*bkod-pa dkyil-'khor*), successive gradation of empowerment (*rim-par bgrod-pa dbang*), commitment which is not to be transgressed (*mi-'da'-ba dam-tshig*), enlightened activity which is displayed (*rol-pa phrin-las*), fulfilment of aspiration (*don-du gnyer-ba sgrub-pa*), offerings which bring the goal to fruition (*gnas-su stobs-pa mchod-pa*), unwavering contemplation (*mi-gYo-ba ting-nge-'dzin*) and mantra recitation (*zlos-pa sngags*), accompanied by the seal which binds the practitioner to realisation (*'ching-ba phyag-rgya*). 266, 347, 358

TEN CHAPTERS (OF THE *INTRODUCTION TO THE CONDUCT OF A BODHISATTVA*) *(spyod-'jug-gi) le'u bcu*, Skt. *(Bodhicaryāvatārasya) daśa paricchedāḥ*

The beneficial attributes of enlightened mind (*byang-sems-kyi phan-yon bshad-*

pa, Skt. *bodhicittānuśaṃsā*), repentance of sins (*sdig-pa bshags-pa*, Skt. *pāpadeśanā*), seizing the enlightened mind (*byang-sems yongs-bzung*, Skt. *bodhicittaparigraha*), vigilance with respect to enlightened mind (*bag-yod bstan-pa*, Skt. *bodhicittāpramāda*), the guarding of awareness (*shes-bzhin bsrung-ba*, Skt. *samprajanyarakṣaṇa*), the transcendental perfection of patience (*bzod-pa bstan-pa*, Skt. *kṣāntipāramitā*), the transcendental perfection of perseverance (*brtson-'grus bstan-pa*, Skt. *vīryapāramitā*), the transcendental perfection of concentration (*bsam-gtan bstan-pa*, Skt. *dhyānapāramitā*), the transcendental perfection of discriminative awareness (*shes-rab bstan-pa*, Skt. *prajñāpāramitā*) and the dedication of merit (*bsngo-ba*, Skt. *pariṇāmanā*). 94

TEN DIRECTIONS *phyogs bcu*, Skt. *daśadik*

East, south-east, south, south-west, west, north-west, north, north-east, zenith and nadir. 307, 412, 414, 419, 453, 624, 713, 915, 916

TEN DIVINE VIRTUES *lha-chos dge-ba bcu*

These are the TEN VIRTUES. 512

TEN ENDOWMENTS *'byor-ba bcu*

The five which concern oneself are a human birth, in a land where the doctrine prevails, with pure sense faculties, having committed no extremely negative action and having faith. The five which concern others are that the Buddha has appeared, that he has taught the doctrine, that this continues to exist, that it has followers and that they lovingly act on behalf of others. 573

TEN GREAT PILLARS WHO SUPPORTED THE EXEGETICAL LINEAGES *bshad-brgyud 'degs-pa'i ka-chen bcu*

Thönmi Sambhoṭa, Vairocana, Kawa Peltsek, Chokro Lui Gyeltsen, Zhang Yeshede, Rincen Zangpo, Dromtön Gyelwa Jungne, Ngok Lotsāwa Loden Sherap, Sakya Paṇḍita and Gö Khukpa Lhetse. These ten complement the EIGHT PILLARS WHO SUPPORTED THE LINEAGES OF THE MEANS FOR ATTAINMENT. 851

TEN HIGHER LEVELS OF THE DESIRE REALM *'dod-khams-kyi mtho-ris gnas bcu*

The human beings of the FOUR CONTINENTS and the SIX SPECIES OF KĀMA DIVINITIES. 14, 60

TEN KINDS OF VITAL ENERGY *rlung bcu*, Skt. *daśavāyu*

These are the five basic energies (*rtsa-ba rlung lnga*) of breath (*srog-'dzin*, Skt. *prāṇa*), excretion/reproduction (*thur-sel*, Skt. *apāna*), speech (*rgyen-rgyu*, Skt. *udāna*), digestion (*mnyam-rgyu*, Skt. *samāna*) and metabolism/circulation/muscular movement (*khyab-byed*, Skt. *vyāna*). Then the five ancillary energies (*yan-lag-gi rlung lnga*) are those of the nāgas (*klu'i rlung*, Skt. *nāga*), connecting with the eyes; of the tortoise (*ru-sbal-gi rlung*, Skt. *kūrma*), connecting with the heart; of Brahmā (*tshang-pa'i rlung*, Skt. *brahmā/kṛkila*), connecting with the nose; of Devadatta (*lhas-sbyin-gyi-rlung*, Skt. *devadatta*), connecting with the tongue; and of the King of Wealth (*nor-lha rgyal-gi rlung*, Skt. *dhanañjaya*), connecting with the whole body. 292

TEN LEVELS (OF ANUYOGA) *sa bcu*

These correspond to the TEN LEVELS OF BODHISATTVAS. They are the

levels of Indefinite Transformation (*'gyur-ba ma-nges-pa*), Basis of Reliance (*brten-pa gzhi'i sa*), Important Purification (*gal-chen sbyong-ba'i sa*), Continuity of Training (*bslab-pa rgyun-gyi sa*), Supporting Merit (*bsod-nams rten-gyi sa*), Superior Progress through Reliance (*brten-pas khyad-par-du 'gro-ba'i sa*), the level which Gives Birth to the Result with respect to the Aftermath of Inner Radiance on the Path of Insight (*mthong-lam 'od-gsal-las langs-pa'i rjes-la dmigs-pa 'bras-bu skye-ba'i sa*), Unchanging Abidance (*gnas-pa mi-'gyur-ba'i sa*), Expanding Reality (*bdal-ba chos-nyid*) and Riding on Perfection (*rdzogs-pa ci-chibs-kyi sa*). 34, 287-8

TEN LEVELS (OF BODHISATTVAS) *sa bcu*, Skt. *daśabhūmi*

The Joyful (*rab-tu dga'-ba*, Skt. *Pramuditā*), the Immaculate (*dri-ma med-pa*, Skt. *Vimalā*), the Illuminating (*'od-byed*, Skt. *Prabhākarī*), the Flaming (*'od-'phro-ba*, Skt. *Arciṣmatī*), the Hard to Conquer (*sbyang dka'-ba*, Skt. *Sudurjayā*), the Manifest (*mngon-du byed-pa*, Skt. *Abhimukhī*), the Far-Reaching (*ring-du song-ba*, Skt. *Duraṅgamā*), the Unmoving (*mi-gYo-ba*, Skt. *Acalā*), the Excellent Intelligence (*legs-pa'i blo-gros*, Skt. *Sādhumatī*) and the Cloud of Doctrine (*chos-kyi sprin-pa*, Skt. *Dharmameghā*). 30, 142, 174, 237, 281-2, 341, 416, 574, 746

TEN MEANINGS OF THE WORD *DHARMA* *chos-kyi don bcu*

The knowable (*shes-bya*), the path (*lam*), nirvāṇa (*mya-ngan-las 'das*), objects of mind (*yid-kyi yul*), merit (*bsod-nams*), life-span (*tshe*), the scriptures (*gsung-rab*), emergent objects (*'byung-'gyur*), regulations (*nges-pa*), and religious traditions (*chos-lugs*). 51-3

TEN MODES OF DOCTRINAL CONDUCT *chos-spyod bcu*, Skt. *daśadhā dharmacaritam*

According to the *Analysis of the Middle and Extremes*, Ch. 5, vv. 9-10, these are writing, worship, charity, listening, retention, reading, exegesis, daily recitation, thought and meditation. 60, 862

TEN NON-VIRTUES *mi dge-ba bcu*, Skt. *daśākuśala*

Murder (*srog-gcod-pa*, Skt. *prāṇātighāta*), theft (*ma-byin-par len-pa*, Skt. *adattādāna*), sexual misconduct (*'dod-pas log-par gYem-pa*, Skt. *kāmamithyācāra*), falsehood (*rdzun-du smra-ba*, Skt. *mṛṣāvāda*), slander (*phra-ma*, Skt. *paiśunya*), irresponsible chatter (*ngag-bkyal-ba*, Skt. *abaddhapralāpa*), verbal abuse (*tshig-rtsub-mo*, Skt. *pāruṣya*), covetousness (*brnab-sems*, Skt. *abhidhyā*), vindictiveness (*gnod-sems*, Skt. *vyāpāda*) and holding wrong views (*log-lta*, Skt. *mithyādṛṣṭi*). 13, 58, 60-1, 64

TEN PLANETS *gza' bcu*, Skt. *daśagraha*

The Sun (*nyi-ma*, Skt. *āditya*), Moon (*zla-ba*, Skt. *candra*), Mars (*mig-dmar*, Skt. *aṅgāraka*), Mercury (*lhag-pa*, Skt. *budha*), Jupiter (*phur-bu*, Skt. *bṛhaspati*), Venus (*pa-sangs*, Skt. *śukra*), Saturn (*spen-ba*, Skt. *śanaiścara*), the ascending and descending nodes of the Moon (*sgra-can*, Skt. *rāhu* and *mjug-ring*, Skt. *ketu*) and the comet Encke (*du-ba mjug-ring*). 104, 351

TEN POWERS *dbang bcu*, Skt. *daśavaśitā*

The power or dominion over life (*tshe*, Skt. *āyuḥ*), deeds (*las*, Skt. *karman*), necessities (*yo-byad*, Skt. *pariṣkāra*), devotion (*mos-pa*, Skt. *adhimukti*), prayer or aspiration (*smon-lam*, Skt. *praṇidhāna*), miraculous abilities (*rdzu-

'phrul, Skt. *ṛddhi*), birth (*skye-ba*, Skt. *upapatti*), doctrine (*chos*, Skt. *dharma*), mind (*sems*, Skt. *citta*) and pristine cognition (*ye-shes*, Skt. *jñāna*); Mvt. (771-80). 405

TEN POWERS (OF BODHISATTVAS) *stobs bcu*, Skt. *daśabala*

These powers developed by bodhisattvas are reflection (*bsam-pa'i stobs*, Skt. *āśayabala*), superior aspiration (*lhag-bsam*, Skt. *adhyāśaya*), application (*sbyor-ba*, Skt. *prayoga*), discriminative awareness (*shes-rab*, Skt. *prajñā*), prayer or aspiration (*smon-lam*, Skt. *pranidhāna*), vehicle (*theg-pa*, Skt. *yāna*), conduct (*spyod-pa*, Skt. *caryā*), transformation (*rnam-par 'phrul-pa*, Skt. *vikurvana*), enlightenment (*byang-chub*, Skt. *bodhi*) and turning the doctrinal wheel (*chos-kyi 'khor-lo bskor-ba*, Skt. *dharmacakrapravartana*); Mvt. (760-9). 435

TEN POWERS (OF A BUDDHA) *yon-tan stobs bcu*, Skt. *daśatathāgatabala*

The power of knowing the positive and negative contingencies of things (*gnas-dang gnas ma-yin-pa mkhyen-pa'i stobs*, Skt. *sthānāsthānajñānabala*), the power of knowing the maturation of deeds (*las-kyi rnam-smin mkhyen-pa'i stobs*, Skt. *karmavipākajñānabala*), the power of knowing diverse volitions (*mos-pa sna-tshogs mkhyen-pa'i stobs*, Skt. *nānādhimuktijñānabala*), the power of knowing diverse sensory bases (*khams sna-tshogs mkhyen-pa'i stobs*, Skt. *nānadhātujñānabala*), the power of knowing those who are of supreme acumen and those who are not (*dbang-po mchog-dang mchog ma-yin-pa mkhyen-pa'i stobs*, Skt. *indriyavarāvarajñānabala*), the power of knowing the paths going everywhere (*thams-cad-du 'gro-ba'i lam mkhyen-pa'i stobs*, Skt. *sarvatragāmanīpratipajjñānabala*), the power of knowing concentration, liberation, contemplation, absorption, conflicting emotion, purification and acquisition (*bsam-gtan-dang rnam-thar-dang ting-'dzin-dang snyoms-'jug-dang kun-nas nyon-mongs-pa-dang rnam-par byang-ba-dang ldan-pa thams-cad mkhyen-pa'i stobs*, Skt. *sarvadhyānavimoksasamādhisamāpattisaṃkleśavyavadānavyutthānajñānabala*), the power of recollecting past abodes (*sngon-gyi gnas rjes-su dran-pa mkhyen-pa'i stobs*, Skt. *pūrvanivāsānusmṛtijñānabala*), the power of knowing the transference of consciousness at death and birth (*'chi-'pho-ba dang skye-ba mkhyen-pa'i stobs*, Skt. *cyutyutpattijñānabala*) and the power of knowing the cessation of corruption (*zag-pa zad-pa mkhyen-pa'i stobs*, Skt. *āsravakṣayajñānabala*); Mvt. (119-29). 22, 171, 266

TEN SCIENCES *rig-pa'i gnas bcu*, Skt. *daśavidyā*

The arts, grammar, medicine, logic, inner science (i.e. religious theory and practice), astrology, poetics, prosody, synonymics and drama. 821, 850, 860

TEN SIGNS OF INNER RADIANCE *'od-gsal rtags bcu*

These are enumerated in Longcenpa, *Dispelling Darkness in the Ten Directions*, p. 344, as smoke (*du-ba*), mirage (*smig-rgyu*), clouds (*sprin*), fire-flies (*me-khyer*), sunlight (*nyi-ma*), moonlight (*zla-ba*), the blazing of gemstones (*rin-po-che 'bar-ba*), eclipse (*sgra-gcan*), starlight (*skar-ma*) and rays of light (*'od-zer*). 301

TEN TRANSCENDENTAL PERFECTIONS *pha-rol-tu phyin-pa bcu*, Skt. *daśapāramitā*

The SIX TRANSCENDENTAL PERFECTIONS with the addition of skilful means (*thabs*, Skt. *upāya*), prayer or aspiration (*smon-lam*, Skt. *praṇidhāna*),

power (*stobs*, Skt. *bala*) and pristine cognition (*ye-shes*, Skt. *jñāna*); Mvt. (913-23). 236, 901-2

TEN TRANSGRESSIONS *rung-ba ma-yin-pa'i gzhi bcu*, Skt. *daśaniṣiddha*

As stated in the *Minor Transmissions* (*bka'-'gyur*, Vol. *Da*, pp. 646-63), the following ten transgressions were the issue of the second council at Vaiśālī: exclamations of "alas" (*hu-lu hu-lu*), celebrating the arhats (*yi-rangs*), the deliberate practice of agriculture (*kun-spyod*), sipping medicine from a pot of ale (*snod*), the misuse of the sacred stored salt (*lan-tsha*), eating while on the road (*lam*), desecration of offerings with two fingers (*sor-gnyis*), stirring curd and milk together as an afternoon beverage (*dkrug*), using a new mat without an old patch (*gding*) and begging for gold or silver (*gser*). Other sources include Tāranātha, Bu-ston, Hsüan Tsang, as well as Sinhalese works such as the *Cullavagga*, *Mahāvaṃsa* and *Dīpavaṃsa*. 429

TEN VIRTUES *dge-ba bcu*, Skt. *daśakuśala*

The renunciation of the TEN NON-VIRTUES and the practice of their opposites; Mvt. 1687-98. They are also referred to as the TEN DIVINE VIRTUES. 56, 59, 60, 61, 513

ELEVEN

ELEVEN COMMITMENTS (OF KRIYĀTANTRA) *dam-tshig bcu-gcig*

Not to abandon the THREE PRECIOUS JEWELS (*dkon mchog-gsum*), the enlightened mind (*byang-chub-sems*), the mantras (*sngags*), the seals (*phyag-rgya*), the vajra and bell (*rdo-rje dril-bu*), the deity and guru (*lha dang bla-ma*); and not to sleep on a throne (*khri-la mi-nyal-ba*), not to eat meat (*sha mi-za*), not to drink ale (*chang mi-btung*) and not to eat garlic (*sgog-pa*) or radishes (*la-phug bza' mi-bya*). 350, 355

ELEVEN LEVELS (OF A BUDDHA) *sa bcu-gcig*

According to the causal vehicles, a buddha attains eleven levels, namely, the TEN LEVELS OF BODHISATTVAS with the addition of the level of Universal Light (*kun-tu-'od*, Skt. *Samantaprabhā*). 237

TWELVE

TWELVE ACTIVITY FIELDS *skye-mched bcu-gnyis*, Skt. *dvādaśāyatana*

The activity field of the eye (*mig-gi skye-mched*, Skt. *cakṣurāyatana*), of form (*gzugs-kyi skye-mched*, Skt. *rūpāyatana*), of the ear (*rna-ba'i skye-mched*, Skt. *śrotrāyatana*), of sound (*sgra'i skye-mched*, Skt. *śabdāyatana*), of the nose (*sna'i skye-mched*, Skt. *ghrāṇāyatana*), of smell (*dri'i skye-mched*, Skt. *gandhāyatana*), of the tongue (*lce'i skye-mched*, Skt. *jihvāyatana*), of taste (*ro'i skye-mched*, Skt. *rasāyatana*), of the body (*lus-kyi skye-mched*, Skt. *kāyāyatana*), of touch (*reg-bya'i skye-mched*, Skt. *spraṣṭavyāyatana*), of the intellect (*yid-kyi skye-mched*, Skt. *manaāyatana*) and of mental objects (*chos-kyi skye-mched*, Skt. *dharmāyatana*); Mvt. (2027-39). 13, 55-6

TWELVE ANTIDOTES/EMPTINESSES REVERSING DEPENDENT ORIGINATION *lugs-ldog stong-pa bcu-gnyis*

The antidote for the TWELVE MODES OF DEPENDENT ORIGINATION

namely, the realisation of the emptiness of each. 230

TWELVE ASCETIC VIRTUES *sbyangs-pa'i yon-tan bcu-gnyis*, Skt. *dvāda-śadhūtaguna*

Wearing clothing found in a dust-heap (*phyag-dar khrod-pa*, Skt. *pāṃ-śukūlika*), owning only three robes (*chos-gos gsum-pa*, Skt. *traicīvarika*), wearing felt or woollen clothes (*phyings-pa-can*, Skt. *nāmantika*), begging for food (*bsod-snyoms-pa*, Skt. *paiṇḍapātika*), eating one's meal at a single sitting (*stan-gcig-pa*, Skt. *aikāsanika*), restricting the quantity of food (*zas-phyis mi-len-pa*, Skt. *khalu paścād bhaktika*), staying in isolation (*dgon-pa-ba*, Skt. *āranyaka*), sitting under trees (*shing-drung-pa*, Skt. *vṛkṣamūlika*), sitting in exposed places (*bla-gab med-pa*, Skt. *ābhyavakāśika*), sitting in charnel grounds (*dur-khrod-pa*, Skt. *śmāśānika*), sitting even during sleep (*cog-bu-pa*, Skt. *naiṣadika*) and staying wherever one happens to be (*gzhi ji-bzhin-pa*, Skt. *yathā samstarika*); Mvt. (1127-39). 227

TWELVE BRANCHES OF THE SCRIPTURES *gsung-rab yan-lag bcu-gnyis*, Skt. **dvādaśāṅgapravacana*

The NINE BRANCHES OF THE SCRIPTURES with the addition of the narratives (*rtogs-pa brjod-pa*, Skt. *avadāna*), fables (*de-lta-bu byung-ba*, Skt. *itivṛttaka*) and established instructions (*gtan-phab*, Skt. *upadeśa*). 17, 76

TWELVE DEEDS (OF THE SUPREME EMANATIONAL BODY) *mdzad-pa bcu-gnyis*

Remaining in Tuṣita, descent and entry into the womb, taking birth, proficiency in the arts, enjoyment of consorts, renouncing the world, practising asceticism, reaching the point of enlightenment, vanquishing Māra's host, attaining perfect enlightenment, turning the doctrinal wheel and passing into the final nirvāṇa. Various enumerations of the twelve are given. Cf. Longcenpa, *Treasury of the Supreme Vehicle* (p. 271). 21, 129, 137, 415-16, 624

TWELVE DIFFERENT INTENTIONS (OF BUDDHA-MIND) *dgongs-pa mi-'dra-ba bcu-gnyis*

The four outer contemplations – the progress of a spiritual warrior (*dpa'-bar-'gro-ba*), the precious crown (*rin-po-che'i tog*), emanation (*rnam-par rol-pa*) and the basket of plenty (*za-ma-tog*); the four inner contemplations – penetrating all objects (*yul-kun-la 'jug-pa*), manifestation (*mngon-par snang-ba*), the crown-jewel (*gtsug-gi nor-bu*) and arraying the summit of the victory banner (*rgyal-mtshan rtse-moyongs-su bkod-pa*); and the four secret contemplations – purity of the movement of subtle energies (*'gyu-ba dag-pa*), profound appearance (*zab-mo snang-ba*), jewel lamp (*rin-chen sgron-me*) and excellence (*legs-pa*). Refer to Longcenpa, *Treasury of the Supreme Vehicle*, (p. 28). 137

TWELVE DIFFERENT REALMS (OF THE EMANATIONAL BODY) *gnas-ris bcu-gnyis*

These are enumerated in *Fundamentals*, pp. 134-7.

TWELVE DIFFERENT DOCTRINAL WHEELS OF BUDDHA-SPEECH *gsung chos-kyi 'khor-lo mi-'dra-ba bcu-gnyis*

These are equivalent to the TWELVE BRANCHES OF THE SCRIPTURES. As enumerated in Longcenpa, *Treasury of the Supreme Vehicle*, pp. 28ff., they comprise the four outer wheels of the sūtras, aphorisms in prose and verse,

prophetic declarations and verse; the four inner wheels of extensive teachings, tales of past lives, legends and parables; and the four secret wheels of meaningful expressions, narratives, established instructions and marvellous events. 137

TWELVE EXCELLENT DIVISIONS OF THE UNSURPASSED TANTRA *rgyud-kyi rab-tu dbye-ba bcu-gnyis*

The SIX ENLIGHTENED FAMILIES OF FATHER TANTRA and the SIX ENLIGHTENED FAMILIES OF MOTHER TANTRA. 274

TWELVE GODDESSES OF THE EARTH *brtan-ma bcu-gnyis*

The TWELVE MĀTARAḤ. Various enumerations are given in Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, (pp. 181-98). 481, 513, 537, 715

TWELVE MASTERS WHO WERE RENOWNED AT VIKRAMAŚĪLA *rnam-gnon tshul-gyis bsngags-pa'i slob-dpon bcu-gnyis*

These were Jñānapāda, Dīpaṃkarabhadra, Laṅkājayabhadra, Śrīdhara, Bhavabhadra, Bhavyakīrti, Līlāvajra, Durjayacandra, Samayavajra, Tathāgatarakṣita, Bodhibhadra and Kamalarakṣita. 442

TWELVE MĀTARAḤ *ma-mo bcu-gnyis*

See TWELVE GODDESSES OF THE EARTH

TWELVE MINOR KINGDOMS *rgyal-phran bcu-gnyis*

When living beings first settled in Tibet, the country was divided into twelve kingdoms, namely, *mchims-yul gru-shul* ruled by *mchims-rje gu-yod*; *zhang-zhung* ruled by the king *lig-snya shur*; *myang-do phyong-dkar* ruled by *gtsang-rje thod-dkar*; *gnubs-yul gling-dgu* ruled by the king *gnubs-rje dmigs-pa*; *nyang-ro sham-bod* ruled by the king *rngam-rje 'brom*; *gyi-ri ljongs-sdon* ruled by the king *gyi-rje rman-po*; *ngam-shod khra-snar* ruled by the king *zing-rje khri-'phrang gsum*; *'ol-phu spang-mkhar* ruled by the king *zing-rje thon-greng*; *srin-rong la-mo-gong* ruled by the king *brang-rje gong-nam*; *kong-yul bre-sna* ruled by the king *kong-rje dar-po tug-dang*; *nyang-yul rnams-gsum* ruled by *nyang-btsun glang-rgyal*; and *dvags-yul gru-bzhi* which was ruled by the king *dvags-rje mang-po rgyal*. 507, 949

TWELVE MODES OF DEPENDENT ORIGINATION *rten-cing 'brel-bar 'byung-ba'i tshul bcu-gnyis*, Skt. *dvādaśāṅgapratītyasamutpāda*

These are ignorance (*ma-rig-pa*, Skt. *avidyā*), habitual tendencies (*'du-byed*, Skt. *saṃskāra*), consciousness (*rnam-shes*, Skt. *vijñāna*), name and form (*ming-dang gzugs*, Skt. *nāmarūpa*), the six activity fields of the eye, ear, nose, tongue, body and intellect (*skye-mched drug*, Skt. *ṣaḍāyatana*), contact (*reg-pa*, Skt. *sparśa*), feeling (*tshor-ba*, Skt. *vedanā*), craving (*sred-pa*, Skt. *tṛṣṇa*), the FIVE COMPONENTS (*nye-bar len-pa'i phung-po lnga*, Skt. *upādānaskandha*), rebirth (*srid-pa*, Skt. *bhava*), birth (*skye-ba*, Skt. *jāti*) and old age and death (*rga-shi*, Skt. *jarāmarana*); Mvt. (2241-58). 25, 159, 228

TWELVE ORDINARY (FORM) REALMS *so-skye'i gnas bcu-gnyis*

Refer to the chart on pp. 14-15, for their enumeration in accordance with Mvt. 3085-100, and for their correspondence to the FOUR MEDITATIVE CONCENTRATIONS. 62

TWELVE TEACHERS OF THE EMANATIONAL BODY *sprul-pa'i sku ston-pa bcu-gnyis*
These are enumerated in *Fundamentals*, (pp. 134-8). 22

THIRTEEN

THIRTEEN COMMITMENTS (OF YOGATANTRA) *dam-tshig bcu-gsum*
These are equivalent to the ELEVEN COMMITMENTS OF KRIYĀTANTRA with the addition of the commitments not to drink water in a locality inhabited by violators of commitments (*lung-gcig chu-la mi-btung*) and not to converse with such violators (*nyams-dang kha mi-bsre-ba bsrung*). 355

THIRTEEN GENERATIONS OF THE GURUS OF KATOK *kaḥ-thog bla-rabs bcu-gsum*
According to Jamyang Khyentse Wangpo, *gsung-rtsom gces-sgrig*, pp. 22-3, the thirteen generations of lamas who established Katok are the successive regents of Katokpa Tampa Deshek, namely, Tsangtönpa Dorje Gyeltsen, Campabum, Ce-nga Mangpuwa Sonam Bumpa, Uwöpa Yeshebum, Cangcup Pelwa, Sonam Zangpo, Künga Bumpa, Lodrö Bumpa, Lodrö Senge, Cangcup Lodrö, Cangcup Senge, Cangcup Gyeltsen and Khedrup Yeshe Gyeltsen. This enumeration omits Katokpa Wangcuk Pelwa after Künga Bumpa. Another list given in Gönpo Wangyal, *chos-kyi rnam-grangs*, p. 378, counts Katokpa Tampa Deshek as the first of the thirteen, and instead omits Cangcup Senge and Khedrup Yeshe Gyeltsen, as follows: Katok Tampa Deshek, Tsangtönpa, Campabum, Sonam Bumpa, Uwöpa Yeshebumpa, Cangcup Pelwa, Sonam Zangpo, Künga Bumpa, Wangcuk Pelwa, Lodrö Bumpa, Lodrö Senge, Cangcup Lodrö and Cangcup Gyeltsen. 688-99

THIRTEEN HUNTING GODS *mgur-lha bcu-gsum*
These are *thang-lha yar-zhur*, *yar-lha sham-po*, *gtsang-lha byol-yug*, *srog-lha gangs-tar*, *rgyogs-chen sdong-ra*, *dog-lha byang-rtse*, *lcogs-lha mtshal-rtse*, *gangs-dkar gYu-rtse*, *sum-ri gnyen-po*, *'dzum-chen stong-phron*, *dbyi-chen rab-rngo*, *'bri-chen sdong-du* and *bod-kyi ba-ru*. 513

THIRTEEN INCARNATIONS OF GYELSE LHARJE *rgyal-sras lha-rje'i yang-srid bcu-gsum*
Gyelse Lharje Chokdrup Gyelpo was the son of Prince Mutik Tsepo and the immediate reincarnation of King Trhisong Detsen. According to Jamgön Kongtrül, *Great Biography of Khyentse Rinpoche*, fols. 6b-7a, his incarnations were: Sangye Lama; Gya Lotsā Dorje Zangpo; Nyima Senge; Kusa Menpa Pemakyap, alias Khutsa Da-ö; Doben Gyamtso-ö and, simultaneously, Zur Pakshi Śākya-ö; Tragom Chöki Dorje and, simultaneously, Khyung-nak Śākya-dar; Yarje Orgyen Lingpa; Töl Ngakcang Letro Lingpa; Nesar Khyentsei Wangcuk and, simultaneously, Ngari Paṇcen; Ebecok Karwang Letro Lingpa; Puwo Razhi Tertön Pema Rikdzin, alias Pema Tshewang-tsel; Orgyen Chöje Lingpa Dewei Dorje-tsel; and Khyentse Rinpoche, i.e. Pema Ösel Do-nga Lingpa. 751

THIRTEEN PARTICULAR COMMITMENTS (OF KRIYĀTANTRA) *bye-brag-gi dam-tshig bcu-gsum*
These are equivalent to the THIRTEEN COMMITMENTS OF YOGATANTRA. 350

FOURTEEN

FOURTEEN BASIC VIOLATIONS OF THE COMMITMENTS *bsrung-bya'i dam-tshig rtsa-ltung bcu-bzhi*, Skt. *caturdaśamūlāpatti*

To disparage the master; to transgress the three levels of vows; to be hostile to vajra brothers and sisters; to forsake loving kindness on behalf of sentient beings; to abandon the enlightened mind; to disparage one's own doctrine or that of others; to divulge secrets to the immature; to abuse the FIVE COMPONENTS which are primordially pure; to be prejudiced about phenomena which are in any case intrinsically pure; to lack compassion for evil beings, especially those who harm the doctrine; to apply conceptualisation to ineffable nature; to belittle those who have faith; to violate the commitments that have been undertaken; and to disparage women, the source of discriminative awareness. The source is Aśvaghoṣa's *Mūlāpattisamgraha*, as quoted by Lessing and Wayman, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*, (p. 328). 361

FOURTEEN PARTICULAR COMMITMENTS (OF YOGATANTRA) *dam-tshig bcu-bzhi*

These are identical to the preceding entry. 355

FIFTEEN

FIFTEEN ORDINARY SACRAMENTS (OF EMPOWERMENT) *sgrub-rdzas thun-mong bco-lnga*

The fifteen ordinary sacraments and the THREE PROFOUND EMPOWERMENTS together form the eighteen empowerments of Mahāyoga. Of these the former include ten outer empowerments of beneficence (*phyi-phan-pa'i dbang-bcu*) and five inner empowerments of ability (*nang nus-pa'i dbang-lnga*), while the latter includes the THREE PROFOUND EMPOWERMENTS that are secret (*gsang-ba zab-mo'i dbang-gsum*). The ten empowerments of beneficence are those of crown ornament, diadem, rosary, armour, victory-banner, seals, parasol, vase, food and drink, and the five essences. For their significance, see Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 376-9 (GGFTC, pp. 878-9). The five empowerments of ability are listed under the FIVE EMPOWERMENTS OF THE *SECRET NUCLEUS*. 701

SIXTEEN

SIXTEEN ASPECTS (OF THE FOUR DRAMATIC MANNERS) *tshul bzhi'i yan-lag bco-drug*, Skt. *soḍaśavṛttyaṅga*

As enumerated in A. B. Keith, *Sanskrit Drama*, pp. 298-300, these are: dialogue (*bhāratī*) which includes elucidation (*prarocanā*, Tib. *rab-tu snang-ba*), prelude (*āmukha*), one-act drama (*vīthī*) and comedy (*prahasana*); grandure (*sātvatī*) which includes haughty provocation (*utthāpaka*), change (*parivartaka*), dialogue with or without threats (*samlāpa*) and the end of an alliance (*sāṅghātya*); grace (*kaiśikī*) which includes amorous play (*narman*), the partial expression of love combined with other emotions such as fear (*narmasphoṭa*), the disguise of a lover (*narmagarbha*) and ecstatic union with a lover which has troublesome consequences (*narmasphūrja*); and conflict or

horror (*ārabhaṭī*) which includes the sudden change of characters (*saṃkṣip-taka*), or of mood (*avapāta*), the intrusion of the supernatural (*vastūtthāpana*) and tumultuous situations (*sampheṭa*). 107

SIXTEEN ASPECTS OF THE FOUR TRUTHS *bden-bzhi'i rnam-pa bcu-drug*

These are the SIXTEEN MINOR TRUTHS. 24

SIXTEEN DELIGHTS *dga'-ba bcu-drug*

Delight (*dga-'ba*), supreme delight (*dga'-mchog*), absence of delight (*dga-'bral*) and co-emergent delight (*lhan-cig skyes-pa'i dga'-ba*), each of which has four aspects through its conjunction with the same four, making sixteen in all. Cf. Longcenpa, *Dispelling Darkness in the Ten Directions*, pp. 386-96 (GGFTC, pp. 900-14). 125

SIXTEEN ELDERS *gnas-brtan bcu-drug*, Skt. *ṣoḍaśa sthavirāḥ*

These were Panthaka (*lam-pa*) in Trayatriṃśa; Abhedya (*mi-phyed-pa*) in the Himalayas; Kanaka (*gser-can*) in the western continent of Godānīya; Bakkula (*bakkula*) in the northern continent of Uttarakuru; Bhāradvāja in the eastern continent of Videha; Mahākālika (*dus-ldan chen-po*) in Tāmradvīpa; Vajrīputra (*rdo-rje-mo'i bu*) in Siṃhaladvīpa; Rāhula (*sgra-gcan 'dzin*) in Priyaṅgudvīpa; Śrībhadra (*dpal-bzang*) in Yamunādvīpa; Gopaka (*sbed-byed*) on Mount Bihula; Nāgasena (*klu-sde*) on Mount Urumuṇḍa; Vanavāsin (*nags-gnas*) on Mount Saptaparṇa; Kṣudrapanthaka (*lam-phran*) on Mount Gṛdhrakūṭa; Kanakavatsa (*gser-gyi be'u*) in Kashmir; Aṅgiraja (*yan-lag 'byung*) on Mount Kailash; and Ajita (*ma-pham-pa*) on the Crystal Slope of Sage Mountain. 432, 438, 590

SIXTEEN GREAT CITIES OF JAMBUDVĪPA *'dzam-bu'i gling-gi grong-khyer chen-po bcu-drug*

These are the spheres of activity of the SIXTEEN ELDERS. An alternative listing refers to the sixteen great countries of India: Aṅga, Magadha, Kāśī, Kosala, Vṛji, Malla, Ceḍi, Vatsa, Kuru, Pañcāla, Matsya, Śūrasena, Aśmaka, Avanti, Gandhāra and Kamboja. 438

SIXTEEN LEVELS *sa bcu-drug*

The ELEVEN LEVELS OF A BUDDHA, to which are added the following: (12) Unattached Lotus Endowed (*ma-chags padma-can-gyi sa*); (13) Great Cloud Mass of Rotating Syllables (*yi-ge 'khor-lo tshogs-chen-gyi sa*); (14) Great Contemplation (*ting-nge-'dzin chen-po*); (15) Holder of Indestructible Reality (*rdo-rje-'dzin-gyi sa*); (16) Unsurpassed Pristine Cognition (*ye-shes bla-ma'i sa*). 84

SIXTEEN MINOR TRUTHS *bden-chung bcu-drug*, Skt. *ṣoḍaśākāravisāritacatur-āryasatya*

Suffering (*sdug-bsngal*, Skt. *duḥkha*), impermanence (*mi-rtag-pa*, Skt. *anitya*), emptiness (*stong-pa*, Skt. *śūnyata*), selflessness (*bdag-med-pa*, Skt. *anā-tmaka*); the origin of suffering (*kun-'byung-ba*, Skt. *samudaya*), production (*rab-tu skye-ba*, Skt. *prabhava*), causal basis (*rgyu*, Skt. *hetu*), condition (*rkyen*, Skt. *pratyaya*); cessation (*'gog-pa*, Skt. *nirodha*), quiescence (*zhi-ba*, Skt. *śānta*), excellence (*gya-nom-pa*, Skt. *praṇīta*), disillusionment with saṃsāra (*nges-par 'byung-ba*, Skt. *niḥsarana*); path (*lam*, Skt. *mārga*), reason (*rigs-pa*,

Skt. *nyāya*), attainment (*sgrub-pa*, Skt. *pratipatti*) and the act of becoming disillusioned with saṃsāra (*nges-par 'byin-ba*, Skt. *nairyāṇika*); Mvt. 1189-209. Also referred to as the SIXTEEN ASPECTS OF THE FOUR TRUTHS. 226

SIXTEEN MOMENTS OF PRISTINE COGNITION *ye-shes bcu-drug*, Skt. *ṣoḍaśacittakṣaṇa*

The perception of the doctrine of the truth of suffering (*sdug-bsngal-la chos-shes-pa*, Skt. *duḥkhadharmajñāna*), receptiveness to the perception of the doctrine of suffering (*sdug-bsngal-la chos shes-pa'i bzod-pa*, Skt. *duḥkhadharmajñānakṣānti*), the after-effect of the perception of the doctrine of the truth of suffering (*sdug-bsngal-la rjes-su rtogs-pa'i shes-pa*, Skt. *duḥkhānvayajñāna*) and receptiveness to the after-effect of the perception of the doctrine of the truth of suffering (*sdug-bsngal-la rjes-su rtogs-pa'i shes-pa'i bzod-pa*, Skt. *duhkhānvayajñānakṣānti*). These four moments are then applied in the same order to the truth of the origin of suffering, to the truth of its cessation and to the truth of the path, making sixteen moments in all; Mvt. (1216-32). 226-7, 230

SIXTEEN ORNAMENTS OF ENIGMATIC INNUENDO *gab-tshig-gi rgyan bcu-drug*, Skt. *ṣoḍaśaprahelikā*

According to Daṇḍin's *Mirror of Poetics*, Ch. III, vv. 96-124, and D. K. Gupta, *A Critical Study of Daṇḍin and his Works*, pp. 230-9, these are as follows: meaning concealed by a concentration of words, the real meaning lost in the apparent, the use of semantically connected words at a great distance from each other, contrived meaning, harmonious or derivative meaning, coarse meaning, enumeration, assumed meaning, abbreviation, hidden meaning, confusing use of synonyms, vexing or foolish use of words, stealthy meaning, obscurity in a single respect (i.e. of the container), obscurity in both respects (i.e. of the container and content) and a combination of various forms of the above. 105

SIXTEEN PURE HUMAN LAWS *mi-chos gtsang-ma bcu-drug*

Refer to the quotation in *Fundamentals*, (pp. 59-60). 512

SEVENTEEN

SEVENTEEN FORM REALMS *lha-gzugs-khams gnas-ris bcu-bdun*

The TWELVE ORDINARY FORM REALMS and the FIVE PURE ABODES OF THE FORM REALMS. 13, 15, 61

EIGHTEEN

EIGHTEEN APPENDAGES OF MUSIC *rol-mo'i bye-brag bco-brgyad*

The dancer, dance, large drum, kettledrum, tambour, large kettledrum, gong, lute, one-sided kettledrum, bell-metal cymbals, bell, three-string lute, mukuṇḍa drum, cymbals, chorus, tabor, instrumentation and flute; Mvt. (5007-26). 98

EIGHTEEN DISTINCT ATTRIBUTES OF THE BUDDHAS *sangs-rgyas-kyi chos ma-'dres-pa bco-brgyad*, Skt. *aṣṭadaśāveṇikabuddhadharma*

(1) The tathāgatas are without bewilderment (*'khrul-pa med-pa*, Skt. *nāsti*

skhalitam); (2) they are not noisy (*ca-co med-pa*, Skt. *nāsti ravitam*); (3) they are without false memories (*bsnyel-ba med-pa*, Skt. *nāsti muṣitasmṛtitā*); (4) they are without unabsorbed minds (*sems mnyam-par ma-gzhag-pa med-pa*, Skt. *nāsty asamāhitacitta*); (5) they are without various perceptions (*tha-dad-pa'i 'du-shes med-pa*, Skt. *nāsti nānātvasaṃjñā*); (6) they are without equanimity which does not make distinctions (*so-sor ma-rtogs-pa'i btang-snyoms med-pa*, Skt. *nāsty apratisaṃkhyāyopekṣā*); (7) they do not degenerate in their devotion (*'dun-pa nyams-pa med-pa*, Skt. *nāsti cchandasya hāniḥ*); (8) they do not degenerate in their perseverance (*brtson-'grus nyams-pa med-pa*, Skt. *nāsti vīryasya hāniḥ*); (9) they do not degenerate in their recollection (*dran-pa nyams-pa med-pa*, Skt. *nāsti smṛtihāniḥ*); (10) they do not degenerate in their contemplation (*ting-'dzin nyams-pa med-pa*, Skt. *nāsti samādhihāniḥ*); (11) they do not degenerate in their discriminative awareness (*shes-rab nyams-pa med-pa*, Skt. *nāsti prajñāhāniḥ*); (12) they do not degenerate in their liberation (*rnam-grol nyams-pa med-pa*, Skt. *nāsti vimuktihāniḥ*); (13) all the activities of their bodies are preceded by pristine cognition and are followed by pristine cognition (*lus-kyi las thams-cad ye-shes-kyi sngon-du 'gro-shing ye-shes-kyi rjes-su 'brang-ba*, Skt. *sarvakāyakarmajñānapūrvagamaṃ jñānānuparivarti*); (14) all the activities of their speech are preceded by pristine cognition and are followed by pristine cognition (*ngag-gi las thams-cad ye-shes-kyi sngon-du 'gro-shing ye-shes-kyi rjes-su 'brang-ba*, Skt. *sarvavākkarmajñānapūrvagamaṃ jñānānuparivarti*); (15) all the activities of their minds are preceded by pristine cognition and are followed by pristine cognition (*yid-kyi las thams-cad ye-shes-kyi sngon-du 'gro-shing ye-shes-kyi rjes-su 'brang-ba*, Skt. *sarvamanaḥkarma jñānapūrvagamaṃ jñānānuparivarti*); (16) they enter into the perception of the pristine cognition which is unobstructed and unimpeded in respect of the past (*'das-pa'i dus-la ma-chags ma-thogs-pa'i ye-shes gzigs-par 'jug-go*, Skt. *atīte 'dhvany asangam apratihataṃ jñānadarśanaṃ pravartate*); (17) they enter into the perception of the pristine cognition which is unobstructed and unimpeded in respect of the future (*ma-'ongs-pa'i dus-la ma-chags ma-thogs-pa'i ye-shes gzigs-par 'jug-go*, Skt. *anāgate 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate*); and (18) they enter into the perception of the pristine cognition which is unobstructed and unimpeded in respect of the present (*da-ltar-gyi dus-la ma-chags ma-thogs-pa'i ye-shes gzigs-par 'jug-go*, Skt. *pratyutpanne 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate*); Mvt. (135-53). 22, 140

EIGHTEEN PSYCHOPHYSICAL BASES *khams bco-brgyad*, Skt. *aṣṭadaśadhātu*

The sensory bases of the eye, form and the consciousness of the eye; those of the ear, sound and the consciousness of the ear; those of the nose, smell and the consciousness of the nose; those of the tongue, taste and the consciousness of the tongue; those of the body, touch and the consciousness of the body; and those of the intellect, phenomena and the consciousness of the intellect; Mvt. (2040-58). 13, 55, 513

EIGHTEEN SCHOOLS *sde-pa bco-brgyad*, Skt. *aṣṭadaśanikāya*

These are: the Āryasarvāstivāda who subdivided into the Kāśyapīya, Mahiśāsaka, Dharmaguptaka, Bahuśrūtīya, Tāmraśāṭīya, Vibhajyavāda and Mūlasarvāstivādin; the Āryasaṃmitīya who subdivided into the Kaurukullika, Avantaka and Vātsīputrīya; the Āryamahāsaṃghika who subdivided

into the Pūrvaśaila, Uttaraśaila, Haimavata, Lokottaravāda and Prajñaptivāda; and the Āryasthavira sect who subdivided into the Mahāvihāravādin, Jetavanīya and Abhayagirivāsin. Refer to *Blue Annals*, pp. 27-33. There are, however, many conflicting accounts, on which see HBI (Ch. VI). 429

EIGHTEEN SECRET LIBERATORS *gsang-ba'i sgrol-ging bco-brgyad*

As listed in Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 278-9, these comprise nine male spirits (*pho-dgu*), namely, *vajra ging-ka-ra*, *rdo-rje gnod-sbyin*, *rdo-rje srin-po*, *rdo-rje 'byung-po*, *rdo-rje spyang-khyi*, *rdo-rje gshin-rje*, *rdo-rje ro-langs*, *rdo-rje 'chi-bdag* and *rdo-rje dus-'tshams*; and nine female spirits (*mo-dgu*), namely, *khams-gsum dbugs sdud-ma*, *dbang-sdud lcags-kyus 'dren-ma*, *khams-gsum rgyas-'debs-ma*, *gzugs-med rlung-ltar 'du-ma*, *gar-gyi glog-ltar 'du-ma*, *rbod-ltong lam-ltar byad-ma*, *rna-nyan phra-ma zer-ma*, *khams-gsum snying-gsod-ma* and *tshogs-kyi phyag-tshangs chen-mo*. 620

NINETEEN

NINETEEN-DEITY MAṆḌALA OF MAÑJUVAJRA *'jam-dpal rdo-rje lha bcu-dgu*

As listed in Ngor Thartse Khenpo Sonam Gyatso et al., *Tibetan Maṇḍalas: The Ngor Collection*, 44:3, the dieties are: Mañjuśrīvajra (Guhyasamāja), Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi, Locanā, Māmakī, Pāṇḍaravāsinī, Tārā, *gzugs rdo-rje-ma*, *sgra rdo-rje-ma*, *dri rdo-rje-ma*, *ro rdo-rje-ma*, *reg-bya rdo-rje-ma*, *chos-dbyings rdo-rje-ma*, *gshin-rje gshed*, *shes-rab mthar-byed*, *padma mthar-byed* and *bgegs mthar-byed*. 496, n. 525

NINETEEN ROOT DOWNFALLS *rtsa-ltung bcu-dgu*, Skt. **ekonaviṃśatimūlāpatti*

There are five root downfalls certain for kings, five for councillors, eight for ordinary persons and one which is common to all. These are enumerated as follows in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, p. 200: The five certain for kings are to steal the wealth of the THREE PRECIOUS JEWELS, to punish disciplined monks, to direct a renunciate away from his or her training, to commit the five inexpiable sins and to hold wrong views. The five certain for councillors are to subjugate towns, the countryside, citadels, cities and provinces. The eight certain for ordinary persons are to teach emptiness to those of unrefined intelligence, to oppose those who enter into the greater vehicle, to join the greater vehicle having rejected the *prātimokṣa* vows, to uphold or cause one to uphold the vehicles of pious attendants and self-centred buddhas, to praise oneself and depreciate others, to speak of one's own receptivity as profound, to misappropriate the wealth of the Precious Jewels and to cause others to abandon the riches of tranquillity. That which is common to all is to abandon the enlightened attitude of aspiration. The foremost canonical source is the *Sūtra of Ākāśagarbha*, as summarised in Śāntideva's *Compendium of Lessons*, (Ch. 4). 235

TWENTY

TWENTY COMMITMENTS CONCERNING ATTAINMENT *sgrub-pa'i nyi-shu*

These Anuyoga commitments are listed by Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 185-6, as follows: one should not injure the body

of or disobey the commands of one's vajra master; one should not enjoy one's teacher's consort; one should not squander the feast offerings of the faithful; one should neither defile the wealth of the precious jewels and the learned, nor drink ale to the point of intoxication; one should not enjoy the female consort of a vajra brother; one should not adhere to a consort who lacks the appropriate signs; one should not adhere to sacramental substances which lack the appropriate signs; one should not depreciate the attributes of the learned; one should not teach the secret doctrines to unworthy recipients; one should not abandon a consort who has the appropriate signs or a student who is a worthy recipient; one should separate neither the genuine bliss and emptiness, nor the symbolic male and female deities; one should not quarrel at home even with one's siblings or spouse; one should not enjoy that which has been enjoyed and left over by others; one should not covet the teacher's seat; one should not break one's natural retreat; one should not abandon contemplation out of indolence; one should not interrupt recitation and rituals with the words of men; one should not transgress the seals which symbolise empowerment, nor should one forget their symbolism; one should not disturb the maṇḍala of yogins, nor divert the strength of living beings; and one should continuously bear one's master upon the crown of one's head. 367

TWENTY ELEMENTS OF SAMSĀRA *'khor-ba'i chos nyi-shu*

To regard form as self, as a possession of self, as in the self, or as that in which the self is; and analogously for the remaining four components of feeling, perception, habitual tendencies and consciousness. 347

TWENTY MOUNTAIN CAVES OF NGARI *mnga'-ris skor-du gangs-brag nyi-shu*

The twenty snow mountains of Ngari are *thang-lha gangs*, *ma-mkhar gangs*, *ti-se gangs*, *bu-le gangs*, *'o-de gung-rgyal gangs*, *sham-po gangs*, *mkhar-ri gangs*, *lha-rgod gangs*, *pho-ma gangs*, *rdo-rje gangs*, *jo-mo kha-rag gangs*, *ha'o gang-bzang gangs*, *rtse-'dud gangs*, *la-phyi gangs*, *tshe-ring gangs*, *ti-sgro gangs*, *gsal-rje gangs*, *lha-ri gangs*, *tsā-ri gangs* and *nga-la gangs*. Not all of these mountain ranges, however, are in the Ngari province of Tibet. 518

TWENTY ROOT DOWNFALLS *rtsa-ltung nyi-shu*, Skt. **viṃśatimūlāpatti*

According to the *Pagoda of Precious Jewels*, these comprise the NINETEEN ROOT DOWNFALLS, with the addition of the downfall which occurs when the enlightened mind of engagement or entrance is abandoned. 235

TWENTY WAYS (IN WHICH THE BODHISATTVA'S BODY IS ENLIGHTENED) *rnam-pa nyi-shu byang-chub-pa*

According to Nyoshul Khen Rinpoche, this refers to the ten aspects of renunciation and the ten aspects of realisation which pertain to the TEN LEVELS OF BODHISATTVAS. The term may also refer in Madhyamaka to the purification of the fourfold view of self (*bdag-lta bzhi*) which applies to each of the FIVE COMPONENTS of form, feeling, perception, habitual tendencies and consciousness (see TWENTY ELEMENTS OF SAMSĀRA), and in the context of the vehicles of secret mantra, it may refer to the accomplishment of twenty specific exercises pertaining to the experiential cultivation of the energy channels, currents and seminal points within the body. 416

TWENTY-ONE

TWENTY-ONE *GENYEN* *dge-bsnyen nyer-gcig*

According to Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 222-3, these are named after the mountains or valleys which are their residences, namely, *tsha-ri gangs*, *bar-yul gangs*, *la-phyi gangs*, *gnod-sbyin gangs*, *rgyal-gyi mkhan-pa-lung*, *dpal-gyi gra-bu-lung*, *dpal-gyi 'jag-ma-lung*, *skyid-kyi gro-ma-lung*, *spang-phung gangs*, *gsal-ja gangs*, *gYu-lung gangs*, *'brong-rdza gangs*, *bal-yul gangs*, *jo-mo gangs*, *rnye-bo gangs*, *rdza-yul gangs*, *rma-nam gangs*, *shel-bzang gangs*, *rong-btsan gangs*, *sgam-po gangs* and *lho-rong gangs*. Alternatively, in the various recensions of the *Injunctions of Padma*, it is recounted that, at *dam-snying grongs-ngos* in Kham, Padmasambhava subdued Nyencen Thangla with his retinue of twenty-one demons (four *rgyal-po* spirits, four *sde-dpon*, four *dmag-dpon*, four *bdud-po* and five *las-mkhan*) and having bound them to the *dge-gnyen* (Skt. *upāsaka*) vows renamed them as *mchog-rag-rtsal*, the "Protector of Marpori" and the "twenty-one *genyen*". 513

TWENTY-ONE HIGHER REALMS *khams gong-ma nyi-shu-rtsa-gcig*

The SEVENTEEN FORM REALMS together with the FOUR FORMLESS REALMS. 14-15, 61

TWENTY-ONE MANDALA CLUSTERS OF THE *GATHERING OF THE TRANSMITTED PRECEPTS* *bka'-'dus tshom-bu nyer-gcig*

As enumerated in *Ocean of Doctrines, the Gathering of Transmitted Precepts*, these are: Glorious Mahottara Heruka in the centre; Yangdak Heruka, Vajrāvali, Vajrapāṇi and *rdo-rje rtsal-rdzogs* in the east; Vajrakapālamāla, Cakrasaṃvara, Yamāntaka and *ratna rtsal-rdzogs* in the south; Hayagrīva, Hevajra, Guhyasamāja and *padma rtsal-rdzogs* in the west; Chemcok, Kālacakra, *mkha'-klong 'khyil-ba* and *karma rtsal-rdzogs* in the north; *mngon-rdzogs rgyal-po* in the south-east; Vajrakumāra in the south-west; *dregs-'dul* in the north-west; and *stobs-ldan nag-po* in the north-east. 779

TWENTY-THREE

TWENTY-THREE COMMITMENTS RELATING TO DISCIPLINE *brtul-zhugs-kyi nyer-gsum*

These Anuyoga commitments are enumerated in Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, p. 189-92, as follows: (1) In the manner of a fox who has been trapped, and turns away without regard for life itself, having had a limb torn off, the yogin guards the commitments even at the cost of life itself. This is the skilful means which destroys disharmonious aspects and enters into the power of the commitments (*va*). (2) In the manner of the all-knowing horse who knows and swiftly encircles everything in a moment, discriminative awareness is the unimpeded discipline regarding all individual and general characteristics that can be known (*cang-shes*). (3) In the manner of a Gyiling steed which roams anywhere with great expressive power, the respectful body enacts the discipline which perseveres in the dance, mudrās and exercises, and destroys idleness (*gyi-ling*). (4) In the manner of a rutting elephant who, incensed, destroys whatever enemies appear without investigating them, one who knows saṃsāra and nirvāṇa to

be indivisible performs conduct which destroys the four enemies of view and conduct (*glang-chen spyod*). (5) In the manner of a tiger whose aggressive spirit is fierce, overbearing and hostile, the powerful discipline of heroic contemplation which realises the abiding nature performs rites of "liberation" and transference of consciousness for those students who are aggressive (*stag*). (6) In the manner of a great garuḍa who glides effortlessly through the sky and discerns all without special regard, the view is one of effortless conduct through realisation of the indivisibility of the expanse and pristine cognition (*khyung-chen*). (7) In the manner of a bear who terrifies and crushes whatever it focuses upon without hesitation, one who has plumbed the depths of the view and conduct of yoga is disciplined in the rites of sorcery and sexual union without hesitation (*dom*). (8) In the manner of an ocean whose golden depths are unmoved is the discipline of firm unchanging mind which is able (to understand) the profound secret meaning and experiential cultivation (*rgya-mtsho*). (9) In the manner of a dumb mute who neither accepts nor rejects is the discipline which reaches the limit of discriminative awareness, realising selflessness by impartial meditative absorption (*lkug-pa gti-mug-can*). (10) In the manner of unmoving Mount Sumeru is the discipline of skilful means which depends on the unwavering antidote of unchanging loyalty to teacher and friends, and on the sinking into and grasping of contemplation (*ri-rab mi-gYo-ba*). (11) In the manner of the vast and extensive sky which accomodates everything without acceptance and rejection is the discipline which is warm and hospitable to fraternal yogins and the conduct which does not lapse from the vehicle of saṃsāra and nirvāṇa but remains within this view and conduct of supreme identity (*nam-mkha'*). (12) In the manner of a thunderbolt which falls and destroys is the discipline which unimpededly destroys all enemies and obstacles by forceful contemplation (*thog*). (13) In the manner of Vajrapāṇi who destroys all who hold erroneous views, the yogin performs the discipline through which, having meditated on the wrathful deity, one cuts through and destroys these views without hesitation (*lag-na-rdo-rje*). (14) In the manner of a crow who looks out for both enemies and plunder at the same time, is the discipline of skilful means which perseveres simultaneously in constant renunciation and enterprise (*bya-rog*). (15) In the manner of an elephant who plunges into water without regard for being soaked or unsoaked, one who has plumbed the depths of the view and conduct of supreme identity practises without the duality of renunciation and acceptance, and practises the discipline of the four rites of enlightened activity without discriminating among those who require training (*glang-chen*). (16) In the manner of a friendless lion who sits alone is the discipline which sustains the view and meditation by abiding in solitude after renouncing those disharmonious associations of view and conduct (*seng-ge*). (17) In the manner of a duck who easily associates without marriage, so is the discipline which associates without ties and the skilful means which cause sentient beings to reach the happiness of liberation through compassion and loving kindness (*ngang-pa*). (18) In the manner of a magician who constructs illusions, one who meditates and teaches having understood components and activity fields to be the apparitional maṇḍala of the conquerors enacts discipline through skilful means (*sgyu-ma-mkhan*). (19) In the manner of a pig who eats everything without discerning purity and impurity are the discipline

and conduct of sameness, without accepting and rejecting the five sacramental substances (*phag*). (20) In the manner of a jackal who likes to kill without impediment is the discipline of skilful means which "liberates" heretical thoughts through compassion experienced in view and conduct, arrays such consciousness in an uncorrupted (realm), and thus perfects the provisions (*ce-spyang*). (21) In the manner of lightning which illuminates everything swiftly and simultaneously is the discipline which perseveres so that one's own benefit be attained and others' benefit be swiftly attained through experiential cultivation of the path (*glog*). (22) In the manner of a vulture who avoids the taking of life as a moral discipline is the discipline which delights in and sustains commitments associated with supreme identity but appears not to indulge in other vehicles connected with disciplinary conduct (*bya-rgod*). (23) In the manner of a modest king who rules the kingdom and dearly protects his retinue rather than himself, the yogin performs acts of pure delightful discipline, protects living beings by realising all things not on behalf of himself but for others, and overpowers the kingdom by the discipline which strives through skilful means to experience and realise the indivisibility of the expanse and pristine cognition as supreme bliss (*rgyal-po bag-ldan*). 367

TWENTY-FOUR

TWENTY-FOUR LANDS *gyul nyer-bzhi*

According to D. L. Snellgrove, *The Hevajra Tantra*, Vol. 1, p. 70, these are Jālandhara, Oḍḍiyāna, Paurṇagiri, Kāmarūpa, Mālava, Sindhu, Nagara, Munmuni, Kāruṇyapāṭaka, Devīkoṭa, Karmārapāṭaka, Kulatā, Arbuda, Godāvarī, Himādri, Harikela, Lampāka, Kāñci, Saurāṣṭra, Kaliṅga, Kokaṇa, Caritra, Kośala and Vindhyākaumārapaurikā. 889

TWENTY-FIVE

TWENTY-FIVE CATEGORIES (OF THE SĀMKHYA) *shes-bya thams-cad grangs nyi-shu rtsa-lnga*, Skt. *pañcaviṃśatitattva*

The self (*puruṣa*) and the twenty-four aspects of "nature" (*prakṛti*): prime matter (*pradhāna*); intellect (*buddhi* or *mahat*); ego (*ahamkāra*); the five quiddities (*pañcatanmātra*) which are the objects of the FIVE SENSES; the eleven faculties (*ekādaśendriya*) which are the FIVE SENSE ORGANS with the addition of speech, hand, foot, the organs of excretion and generation, and mind; and the FIVE ELEMENTS. 16, 64

TWENTY-FIVE FIELDS/WORLD SYSTEMS (ON VAIROCANA'S HANDS) *(zhing-) khams nyi-shu-rtsa-lnga*

These are structured vertically upon the hands of Buddha Vairocana, corresponding successively to his body, speech, mind, attributes and activities. According to Longcenpa, *Wish-fulfilling Treasury*, pp. 28-31, they are *dpal-'byung 'od-zer rnam-snang* (representing body of body), *padma dpal-gyis brgyan* (body of speech), *rin-chen rgyan snang-bkod* (body of mind), *me-tog sil-ma bkram-pa* (body of attributes), *dge-ba sna-tshogs dag-pa'i zhing* (body of activities); *me-tog shin-tu rgyas-pa* (speech of body), *yang-dag 'byung-ba'i gzi-brjid dbyangs* (speech of speech), *sgra-dbyangs mi-zad sgrogs-po'i zhing* (speech of mind), *rdo-rje rgyal-mtshan* (speech of attributes), *rnam-par snang* (speech of

activities); *snang-ba'i mdog* (mind of body), *rnam-snang dang-ba* (mind of speech), *mi-myed 'jig-rten-gyi khams* (mind of mind), *'od-'phro dri-med* (mind of attributes), *rin-chen brgyan-pa'i zhing* (mind of activities); *rdul-bral* (attributes of body), *dag-par snang* (attributes of speech), *rin-chen 'od-'phro* (attributes of mind), *rab-snang* (attributes of attributes), *snang-byed* (attributes of activity); *'od-byed* (activity of body), *'od-'phro bkod-pa* (activity of speech), *snang-ldan* (activity of mind), *rab-mdzes* (activity of attributes) and *rab-tu dga'-ba* (activity of activity). 123, 130, 409

TWENTY-FIVE GREAT ACCOMPLISHED MASTERS OF CHIMPU *mchims-phu'i grub-chen nyer-lnga*

Otherwise known as *rje-'bangs nyer-lnga* (the "king and his twenty-five subjects"), they are enumerated in *History*, pp. 534-6. The exact enumerations of the fifty-five realised ones of Yangdzong, the one hundred and eight accomplished masters of Yerpa and Chuwori and the thirty mantra adepts of Sheldrak are unknown. Of the twenty-five ḍākinīs, seventeen are enumerated. 537

TWENTY-FIVE GREAT PILGRIMAGE PLACES OF KHAM AND AMDO *mdo-khams gnas-chen nyer-lnga*

A) *skyo-brag seng-ge rdzong* in *rdza-chu* (main pilgrimage place of buddha-body); (1) *spyi-'byams nyi-zla-phug* in *rdza-chu* (body aspect of buddha-body); (2) *glo-thu karma* (speech aspect of buddha-body); (3) *mnyan* in *'bri-klung* (mind aspect of buddha-body); (4) *kha-la rong-sgo* in Nangcen (attribute aspect of buddha-body); (5) *he brag-dkar* (activity aspect of buddha-body);
B) *spu-bo dga'-ba-lung* (main pilgrimage place of buddha-speech); (6) *padma shel-ri* (speech aspect of buddha-speech); (7) *kha-ba dkar-po* in Tshawarong (body aspect of buddha-speech); (8) *na-bun rdzong* in Nangcen (mind aspect of buddha-speech); (9) *ye-rgyal nam-mkha' rdzong* (attribute aspect of buddha-speech); (10) *hor tre-shod* or *lcags-mdud kha-ba lung-ring* (activity aspect of buddha-speech);
C) *dan-ti shel-gyi brag* in *rma-khog* (main pilgrimage place of buddha-mind); (11) *rma-smad rdo-rje'i brag* (mind aspect of buddha-mind); (12) *me-nyag bzhag-ra lha-rtse* (body aspect of buddha-mind); (13) *war-ti'i brag* (speech aspect of buddha-mind); (14) *mkha'-'gro 'bum-rdzong* in lower Nangcen (attribute aspect of buddha-mind); (15) *spo-ne brag-dkar* (activity aspect of buddha-mind);
D) *ru-dam gangs-kyi ra-ba*, otherwise called *khro-ri rdo-rje zil-khrom* (main pilgrimage place of buddha-attributes); (16) *rdzong-shod bde-gshegs 'dus-pa'i pho-brang* in *'dzings* (attribute aspect of buddha-attributes); (17) *rngul-mda' pho-brang* in front of Lhündrup Teng Temple in Derge (body aspect of buddha-attributes); (18) *padma shel-phug* in the lower valley of *rme-shod 'dzom-nang* (speech aspect of buddha-attributes); (19) *tsā-'dra rin-chen brag* (mind aspect of buddha-attributes); (20) *'dzom-thog phu-seng gnam-brag* in *'bri-chu* (activity aspect of buddha-attributes);
E) *kaḥ-thog rdo-rje gdan* (main pilgrimage place of buddha-activity); (21) *brag-ri rdo-rje spungs-pa* (activity aspect of buddha-activity); (22) *gtsang-gshis rdo-rje gro-lod* (speech aspect of buddha-activity); (23) *rngu* (body aspect of buddha-activity); (24) *bkra-shis*, perhaps *kam-po gangs-ra* (mind aspect of

buddha-activity); (25) *hyal-gyi brag* (attribute aspect of buddha-activity). 518, 867

TWENTY-FIVE (GREAT PROFOUND) TREASURES *(zab-pa'i) gter(-chen) nyer-lnga*

According to Dalai Lama V, *Record of Teachings Received*, Vol. 2, pp. 476ff.: "The profound treasures of Orgyen Rinpoche consist of central treasures which penetrate like roots (*dbus-gter 'jug-pa rtsa-ba lta-bu*), southern treasures concentrated like stalks (*lho-gter dril-ba sdong-po lta-bu*), western treasures radiating like flowers (*nub-gter gsal-ba me-tog lta-bu*), northern treasures expanding like branches (*byang-gter rgyas-pa yal-ga lta-bu*) and eastern treasures maturing like fruits (*shar-gter smin-pa 'bras-bu lta-bu*)." Since each category has subdivisions resembling roots, stalks, flowers, branches and fruits there are said to be twenty-five great profound treasures altogether. Refer to Tulku Thondup Rinpoche, *Hidden Teachings of Tibet*, p. 115 and notes. 518, 822

TWENTY-FIVE RESULTANT REALITIES *'bras-chos nyer-lnga*

These are the FIVE BUDDHA-BODIES, the FIVE MODES OF BUDDHA-SPEECH, the FIVE KINDS OF BUDDHA-MIND, the FIVE ENLIGHTENED ATTRIBUTES and the FIVE ENLIGHTENED ACTIVITIES. 34, 35, 267, 282-3, 288-9, 369

TWENTY-FIVE WORLD SYSTEMS *khams nyer-lnga*

See TWENTY-FIVE FIELDS/WORLD SYSTEMS (ON VAIROCANA'S HANDS)

TWENTY-EIGHT

TWENTY-EIGHT COMMITMENTS (OF MAHĀYOGA) *(rnal-'byor chen-po'i) dam-tshig nyi-shu-rtsa-brgyad*

According to the *Miraculous Key of Further Discernment*, these are the three basic commitments of body, speech and mind (*sku-gsung-thugs-kyi rtsa-ba'i dam-tshig gsum*) and the twenty-five ancillary ones, five of which are to be practised (*spyad-par bya-ba*), namely, five kinds of rites of "liberation" and sexual practices; five not to be renounced (*spang-bar mi-bya-ba*), namely, the FIVE CONFLICTING EMOTIONS; five to be adopted (*blang-bar bya-ba*), namely, the FIVE NECTARS; five to be known (*shes-par bya-ba*), namely, the FIVE COMPONENTS, FIVE ELEMENTS, FIVE SENSE OBJECTS, sacraments of meat and propensities in their pure nature; and five to be attained (*bsgrub-par bya-ba*), namely, the buddha-body, speech, mind, attributes and activities. Cf. Līlāvajra, *Clarification of Commitments*, pp. 147-8; and Jamgön Kongtrül, *shes-bya kun-khyab-mdzod*, Vol. 2, (pp. 182-5). 361

TWENTY-EIGHT COMMON COMMITMENTS (OF ANUYOGA) *thun-mongs-gi nyi-shu-rtsa-brgyad*

These are equivalent to the TWENTY-EIGHT COMMITMENTS OF MAHĀYOGA. 367

THIRTIES

THIRTY DESIGNATED ARTS *bzor-btags-pa sum-cu*

These include creative techniques, writing, drawing, arithmetic, wrestling,

hair-styling, deportment, elephant-riding, sword-fencing, javelin-throwing, archery and so forth; Mvt. (4972-5006). 98

THIRTY-TWO MAJOR MARKS *mtshan-bzang so-gnyis*, Skt. *dvātriṃśanmahāpuruṣalakṣaṇa*

According to the *Ornament of Emergent Realisation*, Ch. 8, vv. 13-17, these are palms and soles marked with doctrinal wheels, feet firm like those of a tortoise, webbed fingers and toes, soft and supple hands and feet, a body with seven well-proportioned parts, long toes and fingers, broad arches, a tall and straight body, inconspicuous ankles, body-hairs which curl upwards, antelope-like calves, long and beautiful arms, a supremely contracted sexual organ, a golden complexion and delicate skin, well-grown body hairs which curl distinctly to the right, a hair-ringlet (*ūrṇakeśa*) between the eyebrows, a lion-like chest, well-rounded shoulders, a broad back, a supreme sense of taste, a symmetrical body like a banyan tree, the *uṣṇīṣa* proturberance on the head, a long and beautiful tongue, a Brahmā-like voice, lion-like jaws, teeth which are pure white, equal in size, close-fitting, and forty in number, sapphire blue eyes, and bovine eyelashes; Mvt. 235-67. See also R. Thurman, *The Holy Teaching of Vimalakīrti*, p. 156; and H. Dayal, *The Bodhisattva Doctrine in Sanskrit Buddhist Literature*, (pp. 300-5). 20, 124-5

THIRTY-FIVE ORNAMENTS OF SENSE *don-rgyan sum-cu so-lnga*, Skt. *arthālaṃkāra*

According to Daṇḍin's *Mirror of Poetics*, Ch. 2, and Gupta, *A Critical Study of Daṇḍin and his Works*, these are: natural description (*svabhāvokti*), simile (*upamā*), metaphor (*rūpaka*), poetic association (*dīpaka*), repetition (*āvṛtti*), denial (*ākṣepa*), corroboration (*arthāntaranyāsa*), contrast (*vyatireka*), peculiar causation (*vibhāvanā*), concise suggestion (*samāsokti*), hyperbole (*atiśayokti*), poetic fancy (*utprekṣā*), cause (*hetu*), misrepresentation (*leśa*), subtlety (*sūkṣma*), relative order (*yathāsaṃkhya*), flattery (*preyas*), demeanour (*rasavat*), coincidence (*samāhita*), vigour (*ūrjasvi*), periphrastic speech (*paryāyokta*), exaltation (*udātta*), obfuscation (*apahnuti*), double entendre (*śliṣṭa*), statement of difference (*viśeṣokti*), equal pairing (*tulyayogitā*), incongruity (*virodha*), artful praise (*vyā-jastuti*), damning with faint praise (*aprastutapraśaṃsā*), co-mention (*sahokti*), illustrative simile (*nidarśana*), benediction (*āśis*), barter (*parivṛtti*), description of the past or future as if it were the present (*bhāvika*) and a conjunction of poetic figures (*saṃkirṇa*). 105

THIRTY-SIX ACTIONS OF THE WHEEL OF THE INEXHAUSTIBLE ORNAMENTS OF BUDDHA-BODY, SPEECH AND MIND *sku-gsung-thugs mi-zad-pa rgyan-gyi 'khor-lo'i mdzad-pa sum-cu-rtsa-drug*

These are the TWELVE DEEDS OF THE SUPREME EMANATIONAL BODY, the TWELVE DIFFERENT DOCTRINAL WHEELS OF BUDDHA-SPEECH and the TWELVE DIFFERENT INTENTIONS OF BUDDHA-MIND. 121

THIRTY-SIX CHARACTERISTICS (OF DRAMA) *mtshan-nyid sum-cu-so-drug*

According to Bharata, *Dramatical Treatise*, Ch. 17, these are embellishment (*bhūṣaṇa*), abbreviation (*akṣarasaṃghāta*), fortune/prosperity (*śobhā*), declaration (*udāharana*), cause (*hetu*), doubt (*saṃśaya*), illustration (*dṛṣṭānta*), attainment (*prāpti*), intention (*abhiprāya*), evidence (*nidarśana*), explanation

(*nirūkta*), accomplishment (*siddhi*), distinction (*viśesana*), lack of qualities (*guṇātipāta*), hyperbole (*atiśaya*), equal scrutiny (*tulyatarka*), versification (*padoccaya*), perception (*dṛṣta*), indication (*upadiṣṭa*), ideas (*vicāra*), opposition (*tadviparyāya*), slips of the tongue (*bhraṃśa*), conciliation (*anunaya*), garlands (*mālā*), concord (*dākṣiṇya*), reproach (*garhaṇa*), presumption (*arthāpatti*), proof (*prasiddhi*), question (*pṛcchā*), beauty (*sārūpya*), imagination (*manoratha*), disparagement (*leśa*), agitation (*ksobha*), enumeration of qualities (*guṇakīrtana*), unmentioned accomplishment (*anuktasiddhi*) and words of affection (*priyavacana*). 107

THIRTY-SIX EMPOWERMENTS/CEREMONIES (OF ANUYOGA) *dbang-chog so-drug*

The ten outer empowerments (*phyi-yi dbang bcu*), eleven inner empowerments (*nang-gi dbang bcu-gcig*), thirteen empowerments of attainment (*sgrub-pa'i dbang bcu-gsum*) and two secret empowerments (*gsang-ba'i dbang gnyis*). Refer to Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 748-9; and to the Peking *Kangyur*, Vol. 9, (pp. 276-7). 364-5

THIRTY-SEVEN ASPECTS OF ENLIGHTENMENT *byang-chub-kyi chos sum-cu-rtsa-bdun*, Skt. *saptatriṃśadbodhipaksadharma*

These are the FOUR ESSENTIAL RECOLLECTIONS, the FOUR CORRECT TRAININGS, the FOUR SUPPORTS FOR MIRACULOUS ABILITY, the FIVE FACULTIES, the FIVE POWERS, the SEVEN BRANCHES OF ENLIGHTENMENT and the EIGHTFOLD PATH. 236

FORTIES

FORTY PRINCIPALITIES *sil-ma bzhi-bcu*

As a result of constant warfare between the TWELVE MINOR KINGDOMS, power devolved into the hands of forty principalities ruled by forty minor feudal kings. Apart from *'brog-mo rnam-gsum* ruled by the lord *rgyal-po se-mi ra-khrid*, *gye-mo yul-drug* ruled by the lord *gye-rje mkhar-ba* and *se-mo gru-bzhi* ruled by the lord *gnyags-gru 'brang*, their names and localities are unknown at the present day. Refer to Dudjom Rinpoche, *rgyal-rabs*, (pp. 13-14). 507, 949

FORTY-TWO PEACEFUL DEITIES *zhi-ba'i lha zhe-gnyis*

According to the *Tantra of the Secret Nucleus* and related works, such as the so-called *Tibetan Book of the Dead*, these are Samantabhadra, Samantabhadrī, Vairocana, Akṣobhya, Ratnasambhava, Amitābha, Amoghasiddhi, Ākāśadhātvīśvarī, Buddhalocanā, Māmakī, Paṇḍaravāsinī, Samayatārā, Kṣitigarbha, Vajrapāṇi, Ākāśagarbha, Avalokiteśvara, Lāsyā, Mālyā, Gītā, Nartī, Maitreya, Nivaraṇaviṣkambhin, Samantabhadra, Mañjuśrī, Dhūpā, Puṣpā, Ālokā, Gandhā, Amṛtakuṇḍalin, Hayagrīva, Mahābala, Yamāntaka, Aṅkuśā, Pāśā, Sphoṭā, Ghaṇṭā, Munīndra, Vemacitra, Śākyamuni, Siṃha, Jvālamukha and Yamarāja. 125-6, 623, 644, 691

FORTY-SIX TRANSGRESSIONS *nyes-byas zhe-drug*, Skt. *saṭcatvāriṃśadduskṛta*

Refer to the *Twenty Verses on the Bodhisattva Vow*, translated in M. Tatz, *Difficult Beginnings*. These are also cited in Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, pp. 114-17, where they are explained to include thirty-

four transgressions which contradict the gathering of virtuous doctrines and twelve which contradict activity on behalf of others. The former comprise seven contradicting liberality, nine contradicting moral discipline, four contradicting patience, three contradicting perseverance, three contradicting concentration and eight contradicting discriminative awareness. The latter comprise those transgressions which separate one from general acts of benefit and those which separate one from particular acts of benefit. 95

FIFTIES

FIFTY-ONE MENTAL EVENTS *sems-byung lnga-bcu-rtsa-gcig*, Skt. *ekapañcāśac-caitasika*

The five ever-present ones (*kun-'gro lnga*) of contact, attention, feeling, cognition and motivation; the five which determine objects (*yul so-sor nges-pa lnga*) of adherence, inclination, recollection, contemplation and discriminative awareness; the eleven attendant functions of every positive attitude (*bcu-gcig dge-sems kun-gyi 'khor-du 'byung-ba*) of faith, carefulness, lucidity, equanimity, decency, decorum, detachment, non-hatred, non-delusion, non-violence and perseverance; the six root conflicting emotions (*rtsa-ba'i nyon-mongs-pa drug*) of hatred, desire, arrogance, ignorance, view of mundane aggregates and doubt; and the twenty subsidiary conflicting emotions (*nye-bar nyon-mongs-pa nyi-shu*) of anger, hostility, dissimulation, malice, jealousy, miserliness, deception, dishonesty, spitefulness, pride, contempt, indecorum, dullness, over-exuberance, distrust, laziness, carelessness, forgetfulness, excitability and inattentiveness; and the four variables (*'gyur-ba bzhi*) of drowsiness, regret, ideas and scrutiny. Refer to H.V. Guenther, *Buddhist Philosophy in Theory and Practice*, pp. 63-4, which is based on Mipham Rinpoche, *yid-bzhin mdzod-kyi grub-mtha' bsdus-pa*, (pp. 13ff). 156

FIFTY-EIGHT BLOOD-DRINKERS/WRATHFUL DEITIES *khrag-thung/khro-bo lnga-bcu lnga-brgyad*

According to the *Tantra of the Secret Nucleus* and works such as the so-called *Tibetan Book of the Dead*, these comprise the Buddha, Vajra, Ratna, Padma and Karma Heruka, along with their respective Krodhīśvarī, the EIGHT GAURĪ or Mātaraḥ, the eight Piśācī, the twenty-eight Īśvarī and the four female gatekeepers. 623

SIXTIES

SIXTY DOCTRINES *chos-kyi rnam-grangs drug-cu*

The TWELVE DEEDS OF THE SUPREME EMANATIONAL BODY in the twelve realms, each of which possesses the FIVE EXCELLENCES of place, teacher, retinue, doctrine and time. 137

SIXTY-FOUR CRAFTS *sgyu-rtsal drug-cu rtsa-bzhi*

According to the *Sūtra of Extensive Play*, Ch. 10 (*Lipiśālāsaṃdarśana-parivarto daśamaḥ*), these include such crafts as flower-arranging, hunting and knowledge of the languages of many races including those of spiritual beings. 98, 418

SIXTY-FOUR ENLIGHTENED ATTRIBUTES *yon-tan-gyi chos drug-cu-rtsa-bzhi*, Skt. *catuḥṣaṣṭir guṇāh*

Refer to Ch. 3 (*Guṇādhikāra*) of the *Supreme Continuum of the Greater Vehicle* by Maitreya. These are the TEN POWERS OF A BUDDHA, the FOUR FEARLESSNESSES, the EIGHTEEN DISTINCT ATTRIBUTES OF THE BUDDHAS and the THIRTY-TWO MAJOR MARKS. 95, 203

SEVENTIES

SEVENTY POINTS OF THE *ORNAMENT OF EMERGENT REALISATION* *mngon-rtogs-rgyan-gyi don bdun-cu*

These represent the subdivisions of the EIGHT TOPICS OF THE *ORNAMENT OF EMERGENT REALISATION* Refer to E. Conze, *Abhisamayālaṁkāra*, for detailed discussions. 95

EIGHTIES

EIGHTY MINOR MARKS *dpe-byad brgyad-cu*, Skt. *aśītyānuvyañjana*

These are enumerated in Mvt. 268-349; and refer to Thurman, *The Holy Teaching of Vimalakīrti*, (pp. 156-7). 20, 124-5

EIGHTY-FOUR ACCOMPLISHED MASTERS *grub-thob brgyad-cu rtsa-bzhi*, Skt. *caturaśītisiddha*

Refer to J. Robinson, *Buddha's Lions*, for their enumeration and life stories. 442

NINETIES

NINETY-SIX DOCTRINES (OF A SINGLE EMANATIONAL BODY) *chos dgu-bcu go-drug*

Refer to Jamgön Kongtrul, *shes-bya kun-khyab mdzod*, Vol. 1, (p. 327). 22, 138

HUNDREDS

HUNDRED AUTHENTIC FAMILIES OF BUDDHAS *sangs-rgyas rigs-brgya*

Those of the FORTY-TWO PEACEFUL DEITIES and the FIFTY-EIGHT BLOOD-DRINKERS. 591

HUNDRED TREASURE-FINDERS *gter-ston brgya-rtsa*

Refer to Tulku Thondup Rinpoche, *Hidden Teachings of Tibet*, pp. 189-201, for the traditional enumerations of the treasure-finders. 752

HUNDRED TREASURES WHICH WERE THE MASTER COPIES OF KING TRHISONG *rgyal-po'i bla-gter brgya*

These are not enumerated and are only known from a few colophons. 518

TWO HUNDRED AND FIFTY DISCIPLINES OF THE VINAYA *nyi-brgya lnga-bcu'i 'dul-khrims*

The vows of a fully-ordained monk (*dge-slong*, Skt. *bhikṣu*) which are explained in the *Transmissions of the Vinaya*. Refer also to C. S. Prebish, *Buddhist Monastic Discipline*, which describes these in detail. 230

EIGHT HUNDRED AND THIRTY-ONE ANCILLARY EMPOWERMENTS (OF ANUYOGA) *(anu-yo-ga'i) yan-lag-gi dbang brgyad-brgya so-gcig*

Refer to the discussion in Jamgön Kongtrül, *shes-bya kun-khyab mdzod*, Vol. 2, (p. 748). 364

THOUSANDS

THOUSAND BUDDHAS *sangs-rgyas stong-rtsa gcig*

Also known as the THOUSAND SUPREME EMANATIONAL BODIES, they are enumerated in detail in the *Auspicious Aeon Sūtra*. 136, 431, 624, 938, 944

THOUSAND SUPREME EMANATIONAL BODIES *mchog-gi sprul-sku stong-rtsa*

Refer to the *Sūtra of Inconceivable Secrets* as cited in Obermiller, *History of Buddhism*, Pt. 2, pp. 91ff.; and see the preceeding entry. 409

TWENTY-ONE THOUSAND (DOCTRINAL) COMPONENTS *(chos-kyi) phung-po nyis-khri chig-stong*

Those components of doctrine forming the Mantrapiṭaka of the Awareness-holders. 77-8

TWENTY-ONE THOUSAND PHENOMENA/KINDS (OF DESIRE, HATRED, DELUSION AND THEIR COMBINATION) *dug-gsum-ka cha-mnyam-pa-la nyi-khri chig-stong*

The four groups of conflicting emotions arising from the ramification of dispositions grounded in ignorance. Cf. the discussion in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, (p. 37). 55

EIGHTY-FOUR THOUSAND CONFLICTING EMOTIONS/PHENOMENA *nyon-mong/chos brgyad-khri bzhi-stong*

The amalgam of the four groups of conflicting emotions referred to in the preceeding entry. 55, 133

EIGHTY-FOUR THOUSAND (DOCTRINAL) COMPONENTS *(chos-kyi) phung-po brgyad-khri bzhi-stong*

The antidotes corresponding to the EIGHTY-FOUR THOUSAND CONFLICTING EMOTIONS. Cf. also the *Treasury of Abhidharma*, Ch. 1, (v. 25). 17, 77, 86, 133, 763, 925

EIGHTY-FOUR THOUSAND DOCTRINES OF THE VEHICLES *brgyad-khri bzhi-stong theg-pa'i chos*

The EIGHTY-FOUR THOUSAND DOCTRINAL COMPONENTS. 925.

MILLIONS

SIX MILLION FOUR HUNDRED THOUSAND VERSES (OF THE NATURAL GREAT PERFECTION) *rang-bzhin rdzogs-pa chen-po ślo-ka 'bum-phrag drug-cu rtsa-bzhi*

The traditional enumeration of the volume of texts of the Great Perfection, as represented by the Atiyoga sections of the *Collected Tantras of the Nyingmapa*. 332, 493, 539, 922

Bibliography

Introduction

This bibliography is divided into two parts. The first lists all those works mentioned in the texts of His Holiness Dudjom Rinpoche's *Fundamentals* and *History* according to the English titles given in the translations in Volume One, and provides whatever information the translators have had at their disposal regarding the actual identity of the works in question. The second gives detailed information on the specific texts and editions to which the translators have themselves referred.

The vast literature of Tibetan Buddhism remains mostly unknown to contemporary scholarship, although Tibetan language publishers in South Asia, Tibet and mainland China have reproduced thousands of manuscripts and printed texts during the last thirty years. The student of Tibetan religious history and doctrine is therefore confronted at the outset with the methodological difficulty of establishing the precise relationship between the literature to which reference is made in any given work, and the actual Tibetan literature to which we have real access at the present time. Here, we set forth the tentative results of our researches to date, certain that much emendation and revision will be called for. We have also included general titles for traditions of meditational and ritual practice which, properly speaking, do not belong in a bibliography as they are not the titles of texts. Our regret is that it has not been possible to provide the reader with a Tibetan-English index at this time, however our intention is to make this material available in the future. The remarks which follow explain our treatment of the main classes of literary materials with which we are concerned in Part One.

SŪTRAS AND TREATISES (*ŚĀSTRA*) OF INDIAN ORIGIN

Of the several bodies of literature to which our texts refer, it is the Indian works which, excepting the tantras, are the best known to

contemporary scholarship. Indian sūtras and treatises translated into Tibetan are usually cited by Tibetan authors by means of abbreviated rather than full titles, but this is only occasionally a source of confusion. A more common difficulty is that quotations taken from one text come to be attributed to another when citations are given from memory, as is usually the case in traditional Tibetan scholarship.

In this bibliography, we have generally avoided providing detailed information on the available editions and translations of Indian Buddhist sūtras and treatises, and instead adopted the expedient of referring the reader to recent bibliographies, especially Karl Potter's revised bibliography to the *Encyclopedia of Indian Philosophy* (EIPRB), Peter Pfandt's *Mahāyāna Texts Translated into Western Languages* (MTTWL), and several of the volumes of the new *History of Indian Literature* (HIL), appearing under the general editorship of Jan Gonda. In addition, we give references to the publication of relevant works in important Indological and Buddhological Series, and to some very recent contributions that are not noted in the aforementioned bibliographies.

THE TANTRAS, THEIR COMMENTARIES AND THE LITERATURE DERIVED FROM THEM

The tantras, including both those which are adhered to by all schools of Tibetan Buddhism in common, and those which are peculiar to the Nyingma tradition, present the student of Tibetan literature with a special set of problems; for abbreviated titles are very frequently applied to several tantras and, moreover, are equally applied to the entire system of Vajrayāna practice stemming from the tantras in question. Thus, for instance, *dus-'khor* (*Kālacakra*) may refer not only to the *Kālacakra Tantra* in its various longer and shorter versions, but equally to any of the means for attainment, instruction manuals, empowerment ceremonies, etc., whether composed in India or Tibet, that are related to the theory and practice of the *Kālacakra Tantra*. These remarks apply equally to, for example, *gsang-'dus* (*Guhyasamāja*), *bde-mchog* (*Saṃvara*), *kye-rdor* (*Hevajra*), *phur-pa* (*Vajrakīla*), *bka'-brgyad* (*Eight Transmitted Precepts*), and so forth. It is therefore often not possible to establish the precise connection between any such abbreviated reference to a Vajrayāna system of practice and the known textual corpus associated with that system. Of course, when a fuller title is given, or when a textual passage is actually quoted, the situation is quite different and it may then become possible to establish the precise identification of the text cited. Similarly, comparison with accounts given in parallel source materials may help to establish the likelihood, at least, of a given abbreviated citation's exact identification.

Given these particular difficulties, we have provided, in the cases of the general titles such as those mentioned above, references which will serve to introduce some of the most important sources for the study of the Vajrayāna systems in question, at least so far as concerns the Nyingma tradition and those other schools with which it has historically been most closely associated. Thus, in any such case, the reader will find references to the foremost tantra or tantras of the system, as found in the *Kangyur* (T or P), and/or the *Collected Tantras of the Nyingmapa* (NGB). In addition, she or he will find references to several of the most important collections of Tibetan Vajrayāna materials, in which major redactions of the relevant means for attainment, etc., are given. Scholars undertaking research in this field must exercise care to determine whether or not such references may have any bearing in any given case. Those who wish to determine the general correspondences which hold between a given tantra or group of tantras in the *Kangyur* and the ancillary texts found in the *Tangyur*, are referred to A. Wayman, *The Buddhist Tantras: New Light on Indo-Tibetan Esotericism*, pp. 233-9.

The reader should note that the references we have given to NGB include, in addition to citation by volume, the precise index number which is assigned to each tantra included in NGB in the catalogue of that collection by Prof. Eiichi Kaneko, the *Ko-tantura Zenshū Kaidai Mokuroku*. This work, with Prof. Kaneko's learned introduction surveying the overall structure of Nyingmapa literature, represents the first major systematic contribution to the analysis of the tremendous body of extant Nyingma tantras.

WORKS ATTRIBUTED TO KNOWN TIBETAN AUTHORS, EXCLUDING TREASURES (*gter-ma*)

Here, as everywhere else, texts are usually cited by abbreviated rather than full titles, and these may sometimes refer not to single texts, but to whole groups of related works by a single author. These problems are compounded by the absence of any comprehensive inventory of extant and available Tibetan literature. In general, we have attempted to locate Tibetan works among the Tibetan language publications of the past decades. Inevitably, our occasional failure to locate a given work is not, in the absence of other evidence, proof that the work in question is unavailable. Since the only fully comprehensive collection of South Asian Tibetan language publications is that acquired by the United States Library of Congress under the conditions of Public Law 480, and its successor programmes for the acquisition of books and periodicals, we have provided, along with the standard bibliographical data for such publications, the Library of Congress

Accessions Lists' temporary catalogue numbers. Scholars wishing to locate, in American library collections, texts so listed will find that this will greatly facilitate the search.

Note that when a given text has been published many times, we do not always list all editions. With a very few exceptions we have ignored the numerous Tibetan editions of popular works from the *Kangyur* and *Tangyur*.

TREASURES (*gter-ma*)

It is this genre, of those with which we have been concerned, that is the least known and most troublesome to the bibliographer. The brief titles of treasures, like those of tantras, are used to refer to whole classes of literature rather than to single texts, so that in many cases it is impossible to determine with certainty the specific text to which a given citation applies. Moreover, there are instances in which different cycles revealed by altogether different treasure-finders share precisely the same title, and this, compounded with the fact that many of the treasure-finders are themselves known by a variety of names, further frustrates the effort to establish precise textual identifications. In all such instances, we can do no more than provide references to published editions of the cycle or cycles which appear to be in question, leaving it to future researchers to achieve greater precision.

The treasures that have come down to us can be divided according to the different ways in which they are arranged. Four types of collection are particularly noteworthy in the present context: (i) collections of single cycles, or of several very closely related cycles, which attempt to incorporate all the literature belonging to the cycle or cycles concerned. Examples would be the most complete editions of the *Innermost Spirituality of Longcenpa* (*klong-chen snying-thig*), the *Gathering of the Guru's Intention* (*bla-ma dgongs-'dus*), or the *Four-Part Innermost Spirituality* (*snying-thig ya-bzhi*). (ii) Smaller collections also based upon single cycles, but incorporating only the liturgical texts actually utilised by the tradition, or monastic establishment, responsible for publishing the collection. Examples are the innumerable local redactions of the *Peaceful and Wrathful Deities, the Natural Liberation of Intention* (*zhi-khro dgongs-p arang-grol*), or of the *Consummation of All that is Precious* (*dkon-mchog spyi-'dus*), that are found throughout the Tibetan-speaking regio nsof the Himalayas. (iii) Collections of the "complete" treasures of a single treasure-finder. For examples, see CLTC, JTPD, PLTC and RLTC in the list of Abbreviations for Volume Two. (iv) In a class by itself is the *Store of Precious Treasure* (*rin-chen gter-mdzod*), which anthologises an extraordinary quantity of material, drawn from hundreds of treasure cycles.

In our references to treasure cycles, we generally attempt to provide substantial data on cycles which have appeared in publications representing types (i) and (iii). Smaller liturgical collections of type (ii) are usually omitted. References to the *Store of Precious Treasure* (RTD) have been provided selectively, in accord with the following guidelines: (1) where RTD appears to include a substantial redaction of a given cycle, we have referred to it, though fragments separated from the main body of the cycle as it occurs in RTD may be omitted; (2) where a major cycle is incorporated in RTD only in the form of many small selections scattered throughout, we have indicated that fact without providing precise citations; (3) where a very well known cycle is represented in RTD only by a few small selections, it may be ignored altogether; and (4) very rare cycles occurring in RTD are cited wherever we have been able to establish their identity.

ACKNOWLEDGEMENTS

A number of individuals and institutions generously shared materials with us specifically in connection with the compilation of this bibliography. The following remarks we hope will convey our grateful indebtedness to them.

Dr Helmut Eimer's researches into several of the main areas of Tibetan Buddhist history provide rich stores of documentation. In addition, Dr Eimer kindly called our attention to MTTWL. Dr Eiichi Kaneko's catalogue of the *Collected Tantras of the Nyingmapa* has been mentioned above. Without it, our references to the Nyingma tantras would undoubtably be much poorer. The task of surveying published Pönpo literature was much assisted by Dr Samten G. Karmay, whose *A Catalogue of Bonpo Publications*, is a mine of information on that tradition. Dr Steven D. Goodman provided us at an early stage with his catalogue of the *Four-Part Innermost Spirituality* (NYZ), which has not yet been published, and which has facilitated our work with that great collection. Our references to materials associated with the tradition of Thangtong Gyelpo are primarily due to Dr Janet Gyatso, of the Department of Religion, Amherst College. For much valuable data on Tibetan doxographical literature we thank Dr Katsumi Mimaki, whose *Blo gsal grub mtha'* provides a richly informative study of that genre. Mrs Hannah Robinson, of the former Institute for Advanced Studies of World Religions (IASWR) Library, Stony Brook, New York, kindly made portions of her catalogue of that library's Tibetan holdings available to us. The hard task of locating relevant material in the *Store of Precious Treasure* was much eased for us by Bhikkhuni Sik K. Yeshe Zangmo's *An Index of the Rinchen Gter*

Mdzod Chenmo, kept in the library of Cambridge University. Also, thanks are due to the Interlibrary Loan Office of the Rockefeller Library, Brown University, for procuring for us a great many works not available at Brown, to Mudd Library, Yale University, for rare permission to enter their stacks to consult the PL480 Tibetan collection which is housed there, and to the library of the School of Oriental and African Studies in London.

Finally, something must be said of our gratitude to Mr E. Gene Smith, of the US Library of Congress. Without his more than twenty years of labour on behalf of Tibetan literature, very little of the rich body of material that is now available to us would ever have seen the light of day. For scholars, Gene Smith has opened up a previously uncharted continent, and for those practising within the Tibetan religious tradition, he has insured that the textual resources, on which the survival of the living tradition to a very great extent depends, will be available to be transmitted to a new generation of men and women of the Buddhist community.

Part One
Works Cited by the Author

Note

Titles of texts generally appear in italics in the translations. Those of rites and teachings are mostly unemphasised.

Page numbers for the appearance of each entry in Volume One have been given in italic type within square brackets. Abbreviated and alternative titles have generally been listed individually and cross-referenced to a main entry where more information and a complete listing of page references can be found. Elements commonly omitted in abbreviation are indicated in the main entry by parentheses, and alternative titles are listed before the page numbers.

Works Cited by the Author

Abbreviated Logic Course. *bsdus-tshad.* Refer to n. 1109. The most ancient text of this genre presently available appears to be the *Ra-ba stod-pa'i bsdus-grva*. Pub. Dharamsala: Damchoe Sangpo, 1980. I-Tib 80-901211. [*821*]

Abridged Commentary on the Eighty-Chapter Magical Net. *brgyad-cu-pa'i bsdus-'grel.* Auth. Vimalamitra. NL. [*481*]

Abridged Commentary on the Tantra of the Awakening of the Great Vairocana. *rnam-snang mngon-byang-gi bsdus-'grel.* Skt. *Vairocanābhisambodhitantrapiṇḍārtha*. Auth. Buddhaguhya. T 2662. [*466*]

Abridged Tantra of Kālacakra. *dus-kyi 'khor-lo bsdus-pa.* [*894*] See *Kālacakra Tantra*

Ace Lhamo. *A-lce lha-mo.* Theatrical tradition ascribed to Thang-stong rgyal-po. Refer to n. 1077. [*803*]

Alchemical Transmutation into Gold. *gser-'gyur(-gyi bstan-bcos bsdus-pa).* Skt. *Rasāyanaśāstroddhṛti.* T 4314. Concerning this work, see E. T. Fenner, "*Rasāyana* in the *Tantras*—What is it?" *Wind Horse* 1 (1981), pp. 99-111. [*99*]

Alchemy Cycle. *bcud-len skor.* Disc. Sangs-rgyas gling-pa. Possibly to be identified with the alchemical texts in BMGD Vol. 7. [*786*]

Alchemy of White Siṃhavaktrā. *seng-gdong dkar-mo'i bcud-len*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 48, pp. 331-5. [*858*]

All-Accomplishing King. *kun-byed (rgyal-po).* See *(Tantra of the) All-Accomplishing King*

All-Gathering Awareness. *kun-'dus rig-pa*. See *(Root Tantra of) All-Gathering Awareness*

Amṛta Tantra. *bdud-rtsi'i rgyud.* Possibly to be identified with the *Eight Volumes of Nectar.* But cf. T 401, 435 and 645. [*651*] See also *Nectar the Enlightened Attributes* and *Vajrāmṛta Cycle*

Analysis of the Meaning of Empowerment. *dbang-don rnam-par 'byed-pa*. Unidentified. Quoted in Lo-chen Dharmaśrī, *gsang-bdag zhal-lung.* [*364*]

Analysis of the Middle and Extremes. *dbus-mtha' (rnam-'byed)*. Skt. *Madhyāntavibhāga* or *Madhyāntavibhaṅga*. Auth. Maitreyanātha. T 4021.

B.Budh. 30 (1936). EIPRB 1241-9. MTTWL 112. TSWS 10 (1967). One of the *Five Doctrines of Venerable Maitreya.* [*95, 202*] See also *Eight Dissertations*

Analysis of Phenomena and Reality. *chos dang chos-nyid rnam-'byed.* Skt. *Dharmadharmatāvibhāga* or *Dharmadharmatāvibhaṅga.* Auth. Maitreyanātha. T 4022-3. One of the *Five Doctrines of Venerable Maitreya*. [*95*]

Analysis of the Sugata's Texts. *bde-bar gshegs-pa'i gzhung rnam-par 'byed-pa.* Skt. *Sugatamatavibhaṅgakārikā.* Auth. Jetāri. T 3899. HIL 7.1, p. 100. The Sanskrit text has been recovered and edited by J. Newman on the basis of its inclusion in the commentary on the *Kālacakra Tantra* called *Taintless Light.* [*233*]

Analysis of the Three Vows. *sdom-gsum rab-dbye* or *sa-skya paṇḍita'i rab-dbye.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 24. See Jared Rhoton, trans., *Sakya Paṇḍita's Treatise on the Three Codes.* Albany: SUNY Press, 2002. Also referred to as the *Treatise which Analyses the Three Vows.* [*827, 893, 907, 929, 931*] *Analyses the Three Vows.* [*827, 893, 907, 929, 931*]

Analysis of the Two Truths. *bden-gnyis rnam-'byed.* Skt. *Satyadvayavibhaṅgakārikā.* Auth. Jñānagarbha. T 3881. HIL 7.1, pp. 68-71. Ed. and trans. D. M. Eckel, *Jñānagarbha's Commentary on the Distinction between the Two Truths.* Albany, New York: SUNY Press, 1986. [*233*]

Analytical Commentary on the Tantra of the Secret Nucleus. *gsang-ba snying-po-la 'grel-pa rnam-bshad-kyi 'grel.* Auth. Buddhaguhya. NL. Stated by Lo-chen Dharmaśrī, *gsang-bdag zhal-lung*, p. 107, to be one of the five main Indian commentaries on this tantra. [*466*]

Ancient Annotation. *rnam-mchan rnying-pa.* Refer to n. 430. [*431*]

Annotations on the Parkap Commentary and the Innermost Point. *spar-khab dang thugs-thig-la mchan-bu.* Auth. Mkhas-grub ye-shes rgyal-mtshan. NL. [*697*]

Answers to Queries on Doctrinal History, a Storehouse of Gems. *chos-'byung dris-lan nor-bu'i bang-mdzod.* Auth. gYag-sde 'dul-'dzin Mkhyen-rab rgya-mtsho. Probably this is the *Saṅs rgyas bstan pa'i chos 'byuṅ dris lan nor bu'i phreṅ ba.* Pub. Gangtok, Sikkim: Dzongsar Chhentse Labrang, 1981. I-Tib 81-902988. [*965*]

Answers to the Questions of the Kadampa Spiritual Benefactor Namkabum. *bka'-gdams-pa'i dge-bshes nam-mkha'-'bum-gyi dris-lan.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 96. [*929*]

Answers to the Questions of Nyemo Gomcen. *snyi-mo sgom-chen-gyi dris-lan.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 98. [*203*]

Answers to Questions which Refer to the Sources. *zhus-len* [*sic*] *khung-gdab.* NL. [*654*]

Anthologised Sūtras. *mdo-mang.* T 846-1108 (i.e. *gzungs-'dus*). [*703*]

Anthology of Caraka. *tsa-ra-ka 'bum-sde.* Skt. *Carakasaṃhitā.* Auth. Caraka (but in our text attributed to Ātreya). Skt. edn. with Hindi, Gujarati and English trans. Shree Gulabkunverba, Ayurvedic Society. 6 vols. Jamnagar: Gulabkunverba, 1949. [*65-6*]

Anthology of Vedic Treatises. *rig-byed-kyi bstan-bcos 'bum-sde.* [*65*] See *Four Veda*

Apprehending the Entire Intention, a Commentary on the Guhyasamāja. *'dus-pa-la'ang 'grel-pa dgongs-pa thams-cad nye-bar len-pa.* Skt. *Śrīguhyasamājaṭīkā.* Auth. Vajrahāsya. T 1909. [*466*]

Armour Against Darkness, a Commentary on the Sūtra which Gathers All Intentions. *mdo'i 'grel-chen* (or *mdo-'grel*) *mun-pa'i go-cha.* Auth. Gnubs-chen Sangs-rgyas Ye-shes. NMKMG Vols. 50-1. A commentary based upon it is composed by Kaḥ-thog mkhan-po Nus-ldan, *Dpal spyi mdo dgoṅs pa 'dus pa'i 'grel pa.* Kalimpong: Dupjung Lama, 1983. I-Tib 83-903671. [*612, 673, 674*]

Array of the Path of the Magical Net. *sgyu-'phrul (lam) rnam-bkod* or *lam rnam-bkod.* Skt. *Māyāpathavyavasthāpana.* Auth. Indrabhūti. P 4737. [*346, 360-1, 460, 462, 533, 673, 674, 696*]

Ārya Cycle of Guhyasamāja. *'phags-skor-gyi 'dus-pa.* This is Guhyasamāja according to the tradition of Nāgārjuna, Āryadeva and Candrakīrti. Refer to A. Wayman, *The Buddhist Tantras: New Light on Indo-Tibetan Esotericism.* London. Routledge and Kegan Paul, 1973, Ch. 2. Idem, *Yoga of the Guhyasamājatantra.* Delhi: Motilal Banarsidass, 1980. Also referred to as *Nāgārjuna's Cycle of Teachings on the Guhyasamāja.* [*464, 502-3*]

Ascertainment of the Meaning of the Tantra. *ṭī-kā rgyud-don rnam-nges.* Auth. Sman-lung-pa Shākya-'od. NL. [*686*]

Ascertainment of the Three Vows. *sdom -gsumrnam-(par) nges-(pa'i) bstan-bcos.* Auth. Mnga'-ris Paṇ-chen Padma dbang-rgyal. NMKMG Vol. 37. Xylo. Stengs-po-che Monastery, Nepal. N-Tib 78-914802. Also referred to as the *Treatise which Ascertains the Three Vows.* [*731, 808, 869*]

Ascertainment of Valid Cognition. *tshad-ma rnam-nges.* Skt. *Pramānaviniścaya.* Auth. Dharmakīrti. T 4211. EIPRB 2128-30. MTTWL 170. See also C. Lindtner, "Marginalia to Dharmakīrti's Pramāṇaviniścaya I-II" *Wiener Zeitschrift für die Kunde Südasiens* 28 (1984), pp. 149-75. [*102, 158, 687*]

Aspiration of Good Conduct. *bzang(-po) spyod(-pa'i smon-lam-gyi rgyal-po).* Skt. *Bhadracaryāpranidhānarāja* T 44, 1095 and 4377. Part of the *Sūtra of the Arrayed Bouquet.* MTTWL 25. Skt. and Tib. edn. S. K. Pathak, *Śrīḥ Āryabhadracaripraṇidhānarāja.* Gangtok, Sikkim: Namgyal Institute of Tibetology, 1961. [*119*]

Astrological Treatise entitled Martial Conquest. *gYul-las rnam-rgyal.* Skt. *Yuddhajayanāmatantrarājasvarodaya.* T 4322. HIL 6.4, pp. 77-8. [*104*]

Atharvaveda. *srid-bsrung.* The second of the *Four Veda.* HIL 1.1, Ch. 6. [*65*]

Ati, Citi, Yangti. *ati spyi-ti yang-ti.* Disc. O-rgyan gling-pa. NA. Refer to n. 1029. [*775*]

Atiyoga and Vajrasattva Cycles. *rdor-sems a-ti'i skor.* Disc. Gter-bdag gling-pa. (1) *Atiyoga Cycle. Rdzogs pa chen po A ti zab don sñiṅ po'i chos skor.* Pub. Dehra Dun: D. G. Khochhen Trulku, 1977. I-Tib 77-903287.

(2) *Vajrasattva Cycle: Rdo rje sems dpa' thugs kyi sgrub pa*. Pub. Dehra Dun: D. G. Khochhen Trulku, 1976. I-Tib 77-900724. RTD Vol. 3, pp. 231-566. *[828]*

Attainment of Alchemy on the Basis of the Maṇḍala of the Gathering of the Sugatas of the Eight Transmitted Precepts. *bka'-brgyad bde-gshegs 'dus-pa'i dkyil-'khor-la brten-pa'i ra-sa-ya-na'i sgrub-pa*. NL. *[682]*

Attainment of Elixir (according to) the Attainment of Mind. *thugs-sgrub sman-sgrub*. Disc. Ratna gling-pa. RLTC Vol. 3, pp. 411-32 and 445-91. *[793]*

Attainment of Hayagrīva and Vajravarāhī as Consorts in Coalescent Union. *rta-phag yab-yum zung-'jug-tu sgrub-pa*. Disc. Ratna gling-pa. NL. *[793]*

Attainment of Longevity, the Giver of the Glory of Immortality. *tshe-sgrub 'chi-med dpal-ster*. Disc. Thang-stong rgyal-po. In: *The collected works of Thaṅ-stoṅ-rgyal-po*, Thimphu: Kunzang Tobgey, 1976. I(Bhu)-Tib 77-900723; Vol. 4, pp. 629-51. GTKT Vol. 1, pp. 427-80; Vol. 13, pp. 592-622. *[802, 804]*

Attainment of Longevity, the Hot Sunbeam. *tshe-sgrub tsha-ba dmar-thag*. Disc. Bdud-'dul rdo-rje. RTD Vol. 31, pp. 1-42. *[815]*

Attainment of Longevity, the Innermost Spirituality of Vairocana. *tshe-sgrub bai-ro'i thugs-tig*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 63, pp. 489-524. *[858]*

Attainment of Longevity, Integrating Gems with the Path. *tshe-sgrub nor-bu lam-khyer*. Disc. Padma gling-pa. PLTC Vol. 12, pp. 3-168. *[797]*

Attainment of Longevity, the Thunderbolt Vajra. *tshe-sgrub gnam-lcags rdo-rje*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vol. 2. RTD Vol. 24, pp. 19-39; Vol. 30, pp. 387-506. SSS 14 (1972). I-Tib 75-928501. Pub. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903494. *[811]*

Attainment of Medicinal Pills (from the Flesh of One) Born (as a Brahman) Seven Times. *skye-bdun ril-sgrub*. Disc. Ratna gling-pa. NL. *[793]*

Attainment of Mind, the Dispeller of All Obstacles. *thugs-sgrub bar-chad kun-sel*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 1-9, *passim*. RTD *passim*. Pub. New Delhi: Karma Chhophel, 1973. I-Tib 74-900028. *[844, 845*, 848, 865]

Attainment of Mind, the Expressive Play of Indestructible Wrath. *thugs-sgrub rdo-rje drag-rtsal*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 2. *[846]*

Attainment of Mind, the Gathering of the Sugatas. *thugs-sgrub bde-gshegs 'dus-pa*. Disc. Mchog-gyur bde-chen gling-pa. RTD Vols. 7-8, *passim*. *[844]*

Attainment of Mind, Utterly Secret and Unsurpassed. *thugs-sgrub yang-gsang bla-med*. Disc. Thang-stong rgyal-po. NL. *[802]*

Attainment of Mind, the Wish-fulfilling Gem. *thugs-sgrub yid-bzhin nor-bu*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 9-10. RTD Vol. 15, pp. 141-345. Also referred to as the *Cycle of the Attainment of Mind as the Wish-fulfilling Gem*. *[846, 856]*

Aural Lineage according to the Cycle of the Black Chest. *snyan-brgyud sgro-ba nag-po'i skor.* NL. Roerich in *Blue Annals*, p. 145, takes *sgro-ba nag-po* to be the name of a person rather than an object. [*658*]

Aural Lineage of the Vajra Bridge. *snyan-brgyud rdo-rje zam-pa.* See *Vajra Bridge*

Aural Lineages of Ketsang and of the Narrow Path to the Fortress. *ke-tshang dang rdzong-'phrang snyan-brgyud.* Listed separately as the *Ketsangma* (*Tradition of the Great Perfection*) and *Transmitted Precepts of the Narrow Path to the Fortress.*

Auspicious Aeon Sūtra. *mdo-sde bskal-po bzang-po.* Skt. *Bhadrakalpikasūtra.* T 94. MTTWL 26. [*943*]

Authentic Conduct of a Bodhisattva. *byang-chub sems-dpa'i spyod-pa dam-pa.* Skt. *Āryabodhisattvacaryānirdeśasūtra.* T 184. MTTWL 42. [*322*, *899*]

Autocommentary on the Mind at Rest. *sems-nyid ngal-gso rtsa-'grel* [*595*] See *Great Chariot*

Avalokiteśvara, the Churner of Saṃsāra's Hellish Depths. *spyan-ras-gzigs na-rag dong-sprugs.* Disc. Guru Chos-dbang. RTD Vol. 76, pp. 497-626. [*569*]

Avalokiteśvara according to the Tradition of the King. *spyan-ras-gzigs rgyal-po lugs.* This refers to the empowerments and means for attainment derived from the *Collected Works of the King concerning the Mantra "Oṃ Maṇi Padme Hūṃ".* DZ Vol. 11, pp. 598-617. GDKT Vol. 22, no. 130. RTD Vol. 33, pp. 1-237. [*578*]

(Awakening of Great) Vairocana. *rnam(-par) snang(-mdzad) mngon(-par) byang(-chub-pa).* Skt. *Mahāvairocanābhisaṃbodhitantra.* T 494. MTTWL 124. GDKT Vol. 3, no. 20. [*271*, *272*, *618*]

Basic Root Tantra of Vajrakīla. *phur-pa rtsa-ba sor-bzhag.* Perhaps to be identified with the *Root Fragment of Vajrakīla.* Skt. *Vajrakīlayamūlatantrakhāṇḍa.* T 439. GCKZ Vol. 3. NMKMG Vol. 10. [*651*]

Bean-Sprout Rites (belonging to the Cycle of White Mañjuśrī according to the System of Mati). *makṣa'i las-sbyor.* GTKT Vol. 2, pp. 124-6. [*870*]

Beauteous Flower Garland Ritual Manual. *las-byang me-tog phreng-mdzes.* Disc. Sangs-rgyas gling-pa. BMGD Vol. 1. RTD Vol. 9, pp. 387-416. [*682*, *841*]

Bhairava (Cycle/Tantra). *'jigs-byed.* T 468 and 470. GDKT Vols. 9-10, nos. 54-9. KGNZ Vol. 5, pp. 85-177. Also referred to as the *Vajrabhairava Tantra.* [*283*, *442*, *477*, *675*, *707*, *708*] See also *Yamāntaka (Cycle/Tantra)*, *Yamāri (Cycle/Tantra)* and *Yamāntaka and Yamāri: Introductory Note*

Bhaṭṭārikā according to the Tradition of Ra Lotsāwa. *rje-btsun-ma rva-lugs.* Possibly to be identified with the tradition represented by GDKT Vol. 12, no. 69. [*562*]

Billion Lines on the Transcendental Perfection of Discriminative Awareness. *shes-phyin bye-ba-phrag-brgya-pa.* Skt. **Śatakoṭiprajñāpāramitā.* NA. [*154*]

Billion Verses of the Great Collection of Most Extensive Sūtras according to the Greater Vehicle. *shin-tu rgyas-pa chen-po'i mdo-sde theg-chen-gyi 'dus-pa chen-po bye-ba-phrag-brgya-pa*. Skt. **Mahāvaipulyamahāyānasūtrān-tamahāsaṃgraha*. NA. [*154*]

Binding of the Chapters of the Gathering of the Sugatas. *bde-'dus-kyi sa-gcod tshoms-kyi chings*. NL. [*89*]

Biographical Injunction in Eight Chapters. *rnam-thar thang-yig le'u brgyad-pa*. Disc. Rdo-rje gling-pa. NL. [*789*]

Biographies of the Hundred Treasure-finders. See *Earlier and Later Versions of the Biographies of the Hundred Treasure-finders*

Biography of Chöying Rangdröl. *rnam-thar rgyal-ba-mchog-gi zhal-gsung-ma*. Auth. Dalai Lama V, Ngag-dbang blo-bzang rgya-mtsho. TWB 5597. [*684*]

Biography of Lord Atiśa. *jo-bo'i rnam-thar*. See H. Eimer, *Rnam thar rgyas pa, Materialen zu einer Biographie des Atiśa*. Asiatische Forschungen 67. Wiesbaden: Otto Harrassowitz, 1979. [*891*]

Biography of the Thirteen Stores. *mdzod-khang bcu-gsum-gyi rnam-thar*. Auth. Ratna gling-pa. RLTC Vol. 13, pp. 39-236. [*793*]

Black Deity Vajrakīla. *phur-pa lha-nag*. [*687*, *710*, *712*]

Black Further Innermost Spirituality. *yang-tig nag-po*. Disc. Dung-mtsho ras-pa. Published in 3 vols. Dalhousie: Damchoe Sangpo, 1979. I-Tib 79-906946. RTD Vol. 91, pp. 1-299. SSS 41 (1972). I-Tib 72-908332. [*718*]

Black Hayagrīva. *rta-mgrin nag-po*. Disc. Sangs-rgyas gling-pa. NL. [*786*]

Black Tortoise Divination Chart. *gtad-khram rus-sbal nag-po*. Disc. Sangs-rgyas gling-pa. NL. [*786*]

Black Trilogy. *nag-po skor-gsum*. Disc. Padma gling-pa. PLTC Vol. 11, pp. 445-521. The three black-coloured protective deities whose rites are contained here are *gshin-rje kha-thun nag-po*, *phra-men phag-sha nag-po* and *mu-stegs gu-lang nag-po*. [*797*]

Black Yamāri. *gshin-rje dgra-nag*. Skt. *Kṛṣṇayamāri*. T 469, 473. NGB Vols. 20-2. GDKT Vol. 8, no. 52. NMKMG Vol. 4. Also referred to as the *Black Tantra of Yamāntaka*. [*283*, *477*, *571*, *578*, *614*, *665*, *708*] See also *Yamāri (Cycle/Tantra)* and *Yamāntaka and Yamāri: Introductory Note*

Blossom of Esoteric Instructions. *man-ngag snye-ma*. Skt. *Śrīsampuṭatantrarā-jaṭīkāmnāyamañjarī*. Auth. Abhayakāragupta. T 1198. [*264-5*]

Blue Annals. *deb(-ther) sngon(-po)*. Auth. 'Gos Lo-tsā-ba Gzhon-nu-dpal. Trans. G. N. Roerich, *The Blue Annals*. 2nd edn., Delhi: Motilal Banarsidass, 1976. Pub. Lokesh Chandra, SP 212 (1974). I-Tib 75-900107. Typeset edn., Chengdu: Sichuan Minorities Press, 1984. 2 vols. [*398*, *617*, *921*, *965*]

Blue-robed Vajrapāṇi. *phyag-rdor gos-sngon-can*. Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. [*786*]

Blue-skirted One's Cycle (of Vajrakīla). *gsham-sngon-can-gyi skor*. Refer to n. 704. [*603*, *712*]

Bodhisattva Level. *byang-sa.* Skt. *Bodhisattvabhūmi.* Auth. Asaṅga. T 4037. Part of the *Yogācāra Level.* MTTWL 41. TSWS 7 (1978). See also M. Tatz, *Asaṅga's Chapter on Ethics.* Lewiston, New York: The Edwin Mellen Press, 1986. [*108*, *872*]

Bodhisattva Vows according to Three Traditions. *byang-sdom bka'-srol gsum.* See the Glossary of Enumerations under *three traditions of bodhisattva vow.* The current rites for the conferral of these vows, as transmitted within the Nyingma tradition, are found in: DZ Vol. 2, pp. 387-486. NMKMG Vol. 1. [*729*, *827*]

Body of Consciousness. *rnam-shes tshogs.* Skt. *Vijñānakāya.* Auth. Devaśarman. Only extant in Chinese: Taishō 1539. EIPRB 86. One of the *Seven Sections of the Abhidharma.* See also L. de La Vallée Poussin (trans.) in *Études Asiatiques, Publications de l'École Française d'Extrême-Orient*, Vol. 19 (1925), pp. 343-76. Idem, *L'Abhidharmakośa du Vasubandhu.* Paris: Paul Geuthner, 1923-36, Vol. 1, pp. xxxiii-xxxvi. Fumimaro Watanabe, *Philosophy and its Development in the Nikāyas and Abhidharma.* Delhi: Motilal Banarsidass, 1983, Ch. 11. [*90*]

Body of the Elemental Bases. *khams-kyi tshogs.* Skt. *Dhātukāya.* Auth. Pūrṇa (or, according to other sources, Vasumitra). Only extant in Chinese: Taishō 1540. EIPRB 85. One of the *Seven Sections of the Abhidharma.* See also L. de La Vallée Poussin, *L'Abhidharmakośa du Vasubandhu.* Paris: Paul Geuthner, 1923-36, Vol. 1, pp. xli-xlii. [*90*]

Brahman's Cycle (of the Great Perfection). *(rdzogs-chen) bram-ze'i skor.* NGB Vol. 7. [*651*]

Brief Account of the Truths according to the Madhyamaka. *dbu-ma bden-chung.* Skt. *Satyadvayāvatāra.* Auth. Atiśa. T 3902 and 4467. HIL 7.1, p. 113. MTTWL 210. [*762*]

Brief Teaching of Empowerment. *dbang mdor-bstan.* Skt. *Sekoddeśa.* T 361. GOS 90 (1941). SP 18 (*c.* 1963). SP 69 (1966). [*674*]

Brief Teaching on the Tenets of the View. *lta-'dod mdor-bstan.* Skt. *Pradarśanānumatoddeśaparīkṣā.* Auth. Narendrakīrti. P 4610. [*250*]

Buddhakapāla. *sangs-rgyas thod-pa.* T 424. GDKT Vol. 15, no. 86. KGNZ Vol. 3, pp. 203-92. [*503*, *576*]

Buddhasamāyoga (Tantra). *sangs-rgyas mnyam-sbyor.* T 366-7. NGB Vol. 16, nos. 206-8. GDKT Vol. 10, nos. 61-2. NMKMG Vol. 3. SP 70 (1966). [*258*, *260*, *459*, *461*, *464*, *477*, *533*, *620*, *707*, *827*, *893*]

Buddhasamāyoga Tantra which, Known Alone, Liberates All. *sangs-rgyas mnyam-sbyor-gyi rgyud gcig-shes kun-grol.* Disc. Guru Chos-dbang. Perhaps to be identified with the *Saṅs-rgyas mñam-sbyor lcags-sñug-ma.* 2 vols. Paro: Ugyen Tempai Gyaltsen, 1980. I(Bhu)-Tib 80-901439. [*764*]

Cakrasaṃvara. *'khor-lo sdom-pa* or *bde-mchog.* T 368. GDKT Vols. 11-12, nos. 63-7; Vols. 13-14, nos. 71-80. KGNZ Vol. 3, pp. 3-202. An indigenous Tibetan work representing the Cakrasaṃvara cycle is translated in Kazi Dawa-Samdup, *Shrī Sambhāra, a Buddhist Tantra* in A. Avalon (ed.), *Tantrik Texts*, Vol. 7. London: Luzac and Co., 1919. [*283*, *362*, *467*, *485*, *562*, *568*, *657*, *675*, *827*, *849*, *850*, *895*]

Cakrasaṃvara and Hevajra. *bde-dgyes*. Listed separately.

Cakrasaṃvara according to the Tradition of Ghaṇṭāpāda. *bde-mchog dril-bu-pa.* Skt. *Śrīcakrasaṃvarasādhana.* Auth. (Vajra)ghaṇṭāpāda. T 1432. GDKT Vols. 11-12, no. 65. [576]

Catalogue of the Collected Tantras, a Discourse Resembling a Great Divine Drum. *rgyud-'bum dkar-chag lha'i rnga-bo-che lta-bu'i gtam.* Auth. Kaḥ-thog Paṇḍita 'Gyur-med tshe-dbang mchog-grub. NGB Vols. 35-6. [*41*, *398*, *966*]

Catalogues of the Collected Tantras. *rgyud-'bum-gyi dkar-chag.* Refer to preceding entry, the *Narrative History of the Precious Collected Tantras* and n. 1245. Note also in this context Chos-rgyal 'Phags-pa, *Rgyud-sde'i dkar-chag*, in *Sa-skya bka'-'bum*, Vol. 7, pp. 136.3-138.2.6. [*893*]

Ceremonial Arrangements of the Empowerment for the Sūtra (which Gathers All Intentions). *mdo-dbang-gi chog-khrigs.* Auth. Dro-ston Dpal-ldan-grags. NL. Apparently incorporated into the tradition of the *Empowerment Ceremony (entitled) the River of Honey*. [*700*]

Ceremonial Arrangements of Nyelpa. *gnyal-pa'i chog-khrigs.* Auth. Gnyal-pa Bde-legs. NL. [*701*]

Ceremonial Arrangements for the Sūtra which Gathers All Intentions, the Magical Net, and so forth, (published in ten volumes). *mdo-sgyu sogs-kyi chog-khrigs glegs-bam bcu.* Redacted by Rgyal-sras Gzhan-phan mtha'-yas. NL in this form, but largely preserved in NMKMG. [*737*]

Ceremony for Brandishing the Ritual Kīla of Orgyen. *o-rgyan-gyi las-phur gdengs-chog.* Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. [*786*]

Chapter on Discriminative Awareness from the Introduction to the Conduct of a Bodhisattva. *spyod-'jug shes-rab le'u.* The ninth chapter of the *Introduction to the Conduct of a Bodhisattva.* [*875*]

Chapterless Commentary on the Supplementary Magical Net. *le-lag-gi sa-ma 'grel.* Auth. Rong-zom Chos-kyi bzang-po. NL. [*92*]

Chapter on Light Feet. *sdeb-sbyor yang-pa'i bya-ba.* Probably to be identified with the introductory sections of the *Precious Source of Prosody*. Lo-chen Dharmaśrī's own commentary on this may be found in: LCSB Vol. 3. SK Vol. 8, no. 1. TWPS 80. [*730*]

Chapter entitled the Vision of Vajrasattva. *rdor-sems zhal-mthong-gi le'u.* Chapter seventy-four of the *Eighty-Chapter Magical Net*. [*459-60*]

Charm which Overthrows when Hurled. *thun-phog 'gyel.* Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. [*786*]

Churner of the Depths of Hell. *(na-rag) dong-sprugs.* A rite of Vajrasattva belonging to the Transmitted Precepts of the Nyingma tradition. DZ Vol. 1, pp. 144-58. LCSB Vol. 13. NMKMG Vol. 13. Alternatively, the Avalokiteśvara cycle called the *na-rag dong-sprugs*, discovered by Guru Chos-dbang: RTD Vol. 76, pp. 497-626. [*673*, *674*, *731*]

Churner of Saṃsāra's Depths. *'khor-ba dong-sprugs.* [*136*]

Churner of Saṃsāra's Depths. *'khor-ba dong-sprugs.* Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 10. [*846*]

Clarification of Commitments. *dam-tshig gsal-bkra.* Skt. *Samayavivyakti.* Auth. Līlāvajra (Vilāsavajra). P 4744. [96, *464*]

Clarifying Lamp. *sgron-gsal.* Skt. *Pradīpodyotana.* Auth. Candrakīrti. T 1785. Skt. edn. Pradhan, TSWS Vol. 25 (1985). Also referred to as the *Commentary on the Guhyasamāja Tantra called the Clarifying Lamp.* [*109*, *260-1*, *464*, *502*, *681*, *689*]

Clarifying Lamp of the Five Stages. *rim-lnga gsal-sgron.* Auth. Tsong-kha-pa. Typeset edn.: Varanasi, 1969. I-Tib 79-905623. [*681*]

Clear Distinction. *bye-brag gsal-ba.* Skt. *Vaiśeṣikadarśana/sūtra.* Auth. Kaṇāda (Ulūka). EIPRB 479-532. HIL 6.2, pp. 53-9. [65]

Clear Judgement. *rnam-dpyod gsal-ba.* Skt. *Mīmāṃsādarśana.* Auth. Jaimini (but in our text attributed to Bhṛgu). EIPRB 136-212. [65]

Clear Nucleus Grammar. *brda-sprod snying-po gsal-ba.* Auth. Dpang Lo-tsā-ba Blo-gros brtan-pa. TWPS 78. [*100*]

Clearly Worded Commentary. *tshig-gsal.* Skt. *Mūlamadhyamakavṛttiprasannapadā.* Auth. Candrakīrti. T 3860. B.Budh. 4 (1903-13). BST 10 (1960). EIPRB 451, 645, 647-8, 655-7, 659, 662-5, 747, 2019, 2027, 2084-92. HIL 7.1, pp. 74-81, 126, 129. MTTWL 139. [76, *94*, *577*]

Clearly Worded Commentary and Introduction to the Madhyamaka. *tshig-'jug.* Listed separately.

Clear Word. *tshig-gsal.* Skt. *Prasphuṭapadā.* Auth. Dharmamitra. T 3796. [*128-9*]

Collected Stories of the Great Lineage of Riddles. *lde-brgyud chen-po'i sgrung-'bum.* Refer to n. 1004. [*762*]

Collected Tantras. *rgyud-'bum.* An early edition of the following entry. [*669*, *670*]

Collected Tantras (of the Nyingmapa). *rnying(-ma'i) rgyud(-'bum).* NGB. Note that there appear to be considerable variations among the different editions, of which, besides NGB, two have been published to date: (1) The Mtshams-brag manuscript. Thimphu, Bhutan: National Library, Royal Government of Bhutan, 1982. 46 vols. Bhu-Tib 82-902165. (2) The Rgyud-'bum of Vairocana. 8 vols. SSS 16-23 (1971). I-Tib 70-924557. In addition, the India Office Library, London, houses a manuscript set probably based on the Sde-dge xylo., which is still available in Kham. Also referred to as the *Precious Collected Tantras of the Ancient Translation School.* [*40*, *41*, *577*, *686*, *723-4*, *730*, *734*, *795*, *830*, *851*]

Collected Works of Jikme Lingpa (in nine volumes). *gsung-'bum glegs-bam dgu.* JLSB. [*41*]

Collected Works of the King concerning the Mantra "Oṃ Maṇi Padme Hūṃ." *ma-ṇi bka'-'bum.* Disc. Grub-thob Dngos-grub, Mnga'-bdag Nyang and Ston-pa Shākya-'od. Pub. New Delhi: Trayang and Jamyang Samten, 1975. 2 vols. I-Tib 75-901057. Besides this, numerous smaller editions have appeared. The secondary literature is surveyed in A.-M. Blondeau, "Le 'Découvreur' du *Maṇi bka'-'bum* — était-il Bon-po?" in L. Ligeti (ed.), *Tibetan and Buddhist Studies.* Budapest: Akadémiai

Kiadó, 1984, Vol. 1, pp. 77-123. [*511*] See also *Avalokiteśvara according to the Tradition of the King*

Collected Works of Locen Dharmaśrī (in eighteen volumes). *bka'-'bum pustaka bco-brgyad.* Auth. Lo-chen Dharmaśrī. Pub. in 19 vols. LCSB. [*41*, *732*]

Collected Works of Mipham Rinpoche. *mi-pham rin-po-che'i legs-bshad rgya-mtsho.* MPSB. [*41*, *966*]

Collected Works of Pema Trhinle (in thirteen volumes). *padma phrin-las-kyi bka'-'bum pod bcu-gsum.* No complete edition has yet become available. [*41*]

Collected Works of Terdak Lingpa (in thirteen volumes). *gter-bdag gling-pa'i gsung-'bum po-ti bcu-gsum.* No complete edition has been published to date. The best editions of his writings and treasures to appear so far are those published by D. G. Khochhen Trulku, to which we refer wherever possible throughout this bibliography. [*831*]

Collection of Eulogies. *bstod-tshogs.* Skt. *Stavakāya.* Auth. Nāgārjuna. T 1118-36. EIPRB 633-7. HIL 7.1, pp. 31-2. MTTWL 55. See also F. Tola and C. Dragonetti, "Nāgārjuna's Catuḥstava" JIP 13 (1985), pp. 1-54. [*203*, *207*, *216*, *301*] See also *Eulogy to the Expanse of Reality* and *Eulogy to the Inconceivable Madhyamaka*

Collection of the Greater Vehicle. *(theg-pa chen-po) bsdus-pa.* Skt. *Mahāyānasaṃgraha.* Auth. Asaṅga. T 4048. EIPRB 1250-2. MTTWL 125. [*91*, *202*, *214*]

Collection of Madhyamaka Reasoning. *(dbu-ma) rigs-tshogs.* Skt. *Yuktikāya.* Auth. Nāgārjuna. T 3824-8. HIL 7.1, pp. 4-23. Tib. edn. L. P. Lhalungpa. *Dbuma* [*sic*] *rigs tshogs drug.* Delhi, 1970. The five (or six) collections of reasoning are enumerated in *Fundamentals*, p. 94. *Ratnāvalī* replaces the now unavailable *Vyavahārasiddhi* in this and other Tibetan editions. [*94*, *203*, *206*, *301*]

Collection of Meaningful Expressions. *ched-du brjod-pa'i tshoms.* Skt. *Udānavarga.* Auth. Dharmatrāta. T 326. Tib. edn. H. Beckh. *Udānavarga: eine Sammlung Buddhistischer Spruche in Tibetischer Sprache.* Berlin, 1911. Skt. edn. F. Bernhard. *Udānavarga.* 2 vols. Göttingen: Vandenhoeck & Ruprecht, 1965-8. Trans. G. Sparham, *The Tibetan Dhammapada.* London: Wisdom Publications, 1986. [*58*, *90*, *221*]

Collection of Prosody. *sdeb-sbyor-gyi tshoms.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 15: *sdeb-sbyor sna-tshogs me-tog-gi chun-po.* [*105*]

Collection of Realisation. *rtog-bsdus/-'dus.* Skt. *Sarvakalpasamuccayasarvabuddhasamāyogottaratantra.* T 367. NGB Vol. 16, no. 208. [*122*]

Combined Means for Attainment of the Three Roots called "Perpetual Vision of Accomplishment". *rtsa-gsum dril-sgrub dngos-grub brtan-gzigs.* Disc. Sangs-rgyas bla-ma. NA. [*751*] See also *Twenty-onefold Dialogue concerning the Combined Means for Attainment of the Three Roots*

Commentaries on the Kālacakra Tantra and the Vajracatuḥpīṭha Tantra. *dus-gdan-gyi 'grel-pa.* Listed separately as *Taintless Light* (*the Great Commentary on the Kālacakra*) and *Commentary on the Four Seats.*

Commentaries on the Ornament of Emergent Realisation. *rgyan-'grel-rnams.* T 3787-9, 3791, 3793-6. [*230*]

Commentaries on the Treasury of the Abhidharma. *mdzod-'grel rnams.* T 4090-6, 4421. [*90*, *943*] See also *Treasury of the Abhidharma*

Commentary and Annotations on the Array of the Path of the Magical Net. *lam rnam-bkod-la ṭī-kā-dang mchan-bu.* Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Commentary on the Array of the Path of the Magical Net. *lam rnam-bkod-la ṭī-kā.* Auth. Kha-ba dkar-po-ba Nam-mkha' rgyal-mtshan. NL. [*697*]

Commentary on the Array of the Path of the Magical Net. *lam rnam-bkod-kyi ṭī-kā.* Auth. Rog Shes-rab-'od. NL. [*702*]

Commentary based on the Text of the Parkap Commentary. *'grel-pa spar-khab gzhung-du byas-pa'i ṭī-kā.* Auth. Rdo-rje rgyal-mtshan. NL. [*687*]

Commentary on the Bhairava Tantra. *'jigs-byed rgyud-kyi 'grel-pa.* Auth. Rong-zom Chos-kyi bzang-po. NL. [*707*]

Commentary on the Buddhasamāyoga. *mnyam-sbyor 'grel-pa.* Auth. Hūṃkara. [*533*] See *Elucidation of the Significance of the Four Limbs*

Commentary on the Buddhasamāyoga. *mnyam-sbyor 'grel-pa.* Auth. Kuk-kurāja. See *Six Arrays of Esoteric Meaning*

Commentary on the Buddhasamāyoga. *mnyam-sbyor-gyi 'grel-pa.* Auth. Rong-zom Chos-kyi bzang-po. NL. [*707*]

Commentary on the Clarification of Commitments entitled the Clear Mirror. *dam-tshig gsal-bkra-la 'grel-pa gsal-ba'i me-long.* Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Commentary on the Collection of Meaningful Expressions. *ched-du brjod-pa'i tshoms-kyi 'grel-pa.* Skt. *Udānavargavṛtti.* Auth. Prajñāvarman. T 4100. Tib. edn. M. Balk, *Prajñāvarman's Udānavargavivaraṇa.* Bonn: Indica et Tibetica Verlag, 1984. 2 vols. [*92*]

Commentary on Difficulties entitled Endowed with Pristine Cognition *dka'-'grel ye-shes-ldan.* Skt. *Śrībuddhakapālatantrapañjikā Jñānavatī.* Auth. Saraha. T 1652. [*261*]

Commentary on the Discriminative Awareness Chapter (of the Introduction to the Conduct of a Bodhisattva). *spyod-'jug sher-le'i 'grel-pa* or *sher-ṭīk.* Auth. 'Jam-mgon Mi-pham rgya-mtsho. Refer to n. 1211. Pub. Gangtok: Sherab Gyaltsen, 1979. I-Tib 79-903492. MPSB Vol. 13. [*871*, *875*]

Commentary on Enlightened Mind. *byang-chub sems-'grel.* Skt. *Bodhicittavivaraṇa.* Auth. Nāgārjuna. T 1800-1. HIL 7.1, pp. 104-5. MTTWL 36. Ed. and trans. in C. Lindtner, *Nagarjuniana.* Indiske Studier IV. Copenhagen: Akademisk Verlag, 1982, pp. 180-217. [*234*]

Commentary which Epitomises the Hevajra (Tantra). *don-bsdus-kyi 'grel-pa.* Skt. *Hevajrapiṇḍārthaṭīkā.* Auth. Vajragarbha. T 1180. [*269*] See also *Trilogy of Commentaries by Bodhisattvas*

Commentary on the Eulogy (entitled Taintless Gem Rosary). *bstod-'grel.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 65: *dri-ma med-pa zhes-bya-ba'i rgya-cher 'grel-pa.* [*203*]

Commentary on the Final Meditation. *bsam-gtan phyi-ma'i 'grel-pa*. Skt. *Dhyānottarapaṭalaṭīkā*. Auth. Buddhaguhya. T 2670. [*349*]

Commentary on the Four Hundred Verses. *dbu-ma bzhi-brgya-pa'i 'grel-pa*. Skt. *Bodhisattvayogācāracatuḥśatakaṭīkā*. Auth. Candrakīrti. T 3865. EIPRB 2080. MTTWL 54. [*309*] See also *Four Hundred Verses*.

Commentary on the Four Seats. *gdan(-bzhi) 'grel(-pa)*. Skt. *Catuḥpīṭhatantrarājasmṛtinibandha*. Auth. Bhavabhadra. T 1607. [*104*]

Commentary on the General Sūtra which Gathers All Intentions. *spyi-mdo (dgongs-pa 'dus-pa)'i 'grel-pa*. Auth. Indrabhūti (King Ja). NL. [*485*]

Commentary on the Guhyasamāja Tantra, based on the Guru's Instruction. *'dus-pa-la rgyud-kyi bshad-pa*. Skt. *Śrīguhyasamājatantranidānagurūpadeśanavyākhyāna*. Auth. Līlāvajra (Vilāsavajra). T 1910. [*464*]

Commentary on the Guhyasamāja Tantra called the Clarifying Lamp. *'dus-pa'i rgyud-'grel gsal-sgron*. See *Clarifying Lamp* and *Four Subcommentaries on the Commentary on the Guhyasamāja Tantra called the Clarifying Lamp*

Commentary on the Hundred Thousand Line Transcendental Perfection. *'bum-ṭīk*. Auth. Daṃṣṭrasena. T 3807. Refer to n. 1325. [*944*]

Commentary on the Intention of the Four Glorious Tantras of Medical Science. *dpal-ldan rgyud-bzhi'i dgongs-pa (gYu-thog-pas) bkral-pa*. [*99*] See *Four Glorious Tantras of Medical Science*

Commentary on the Introduction to the Three Bodies. *sku gsum-la 'jug-pa'i sgo'i 'grel-pa*. Skt. *Kāyatrayavṛtti*. Auth. Jñānacandra. T 3891. [*183*]

Commentary on the Kālacakra Tantra (entitled Taintless Light). *dus-'khor rgyud-'grel (dri-med 'od)*. See *Taintless Light* (*the Great Commentary on the Kālacakra*)

Commentary on the Litany of the Names of Mañjuśrī. *'jam-dpal-gyi mtshan yang-dag-par brjod-pa bla-med rgyud-tu bkral-ba'i ṭī-kā* or *'jam-dpal mtshan-brjod-kyi 'grel-pa*. Auth. Līlāvajra (Vilāsavajra). T 2533. [*464*]

Commentary on the Litany of the Names of Mañjuśrī. *Tha-ga-na'i mtshan-brjod-kyi 'grel-pa*. Auth. Thagana. None of the commentaries on the *Litany of the Names of Mañjuśrī* available in the *Tangyur* is attributed to this author. Tibetan authorities sometimes identify it with T 2538 by Smṛtijñānakīrti. [*703*]

Commentary on the Magical Net of Mañjuśrī. *'phags-pa 'jam-dpal-gyi mtshan yang-dag-par brjod-pa'i rgya-cher bshad-pa*. Skt. *Mañjuśrīnāmasaṃgītiṭīkā*. Auth. Mañjuśrīkīrti. T 2534. [*305*]

Commentary on the Nucleus of Indestructible Reality. *rdo-rje snying(-po'i rgyud-kyi) 'grel-(pa)*. Skt. *Vajrahṛdayālaṃkāratantrapañjikā*. Auth. Rab-tu zhi-ba'i bshes-gnyen. T 2515. Alternatively, the text referred to may be the *Commentary which Epitomises the Hevajra Tantra*. [*82, 211*]

Commentary on the Oral Instructions of Sublime Mañjuśrī. *'phags-pa 'jam-dpal dbyangs-kyi zhal-lung-gi 'grel-pa*. Skt. *Sukusumanāmamukhāgamavṛtti*. Auth. Vitapāda. T 1866. [*313*]

Commentary, Outline and Synopsis of the Secret Nucleus. *gsang-ba snying-po-la 'grel-pa sa-bcad bsdus-don*. Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Commentary on the Peaceful and Wrathful Deities (of the Magical Net) and on Vajrakīla according to the Transmitted Precepts. *zhi-khro-dang phur-pa bka'-ma'i 'grel-pa*. Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Commentary of Pāṇini. *pā-ṇi-pa'i 'grel-pa*. Skt. *Pāṇinivyākaraṇasūtra*. Auth. Pāṇini. T 4420. HIL 5.2, Ch. 2. [*99-100*]

Commentary on the Prātimokṣa Sūtra in Fifty Sections. *so-thar-gyi mdo'i 'grel-pa bam-po lnga-bcu-pa*. Skt. *Prātimokṣasūtraṭīkāvinayasamuccaya*. Auth. Vimalamitra. T 4106. [*92*]

Commentary on the Realisation of the Eighty-Chapter Magical Net. *sgyu-'phrul brgyad-cu-pa'i mngon-rtogs 'grel*. Auth. Gnubs-chen Sangs-rgyas ye-shes. NL. [*612*]

Commentary on the Root Tantra of Cakrasaṃvara. *bde-mchog rtsa-rgyud-kyi 'grel-pa*. Skt. *Śrīcakrasaṃvaratantrarājasaṃvarasamuccayanāmavṛtti*. Auth. Indrabhūti. T 1413. [*462*]

Commentary on the Root Tantra entitled Seven Seals. *rtsa-rgyud-la 'grel-pa rgya-bdun-ma*. Auth. Hūṃkara. NL. [*489*]

Commentary of the Seal of Entrustment, a Memorial of the Deities of the Sūtra which Gathers All Intentions. *'dus-pa mdo'i lha-thems gtad-rgya'i 'grel-pa*. Auth. Zur-ham Shākya 'byung-gnas. NL. [*672*]

(Commentary on the Secret Nucleus entitled) Dispelling Darkness in the Ten Directions. *snying-'grel phyogs-bcu mun-sel*. Auth. Klong-chen rab-'byams-pa. Refer to *Trilogy which Dispels Darkness* for publication details. Trans. GGFTC. Another recent study which draws extensively on this work is: H. V. Guenther, *Matrix of Mystery*. Boulder/London: Shambhala, 1985. [*92*, *677*, *681*, *707*]

Commentary on the Secret Nucleus. *gsang-ba snying-po-la ṭīkā rgyas-pa*. Auth. Rta-ston Gzi-brjid. NL. [*660*]

Commentary on the Secret Nucleus. *snying-'grel*. Not precisely identified. It should be noted that the abbreviation *snying-'grel* is also used to refer to Vajragarbha's *Commentary which Epitomises the Hevajra (Tantra)*. [*477-8*]

Commentary on the Secret Nucleus entitled (Illuminating Lamp of the) Fundamental Text. *snying-po'i 'grel-pa (khog-gzhung) gsal-sgron*. Auth. Vimalamitra. P 4739. [*266*] See *Illuminating Lamp of the Fundamental Text*

Commentary on the Secret Nucleus (by Sūryaprabhāsimha). *nyi-'od seng-ge'i 'grel-pa*. Skt. *Śrīguhyagarbhatattvaviniścayavyākhyānaṭīkā*. Auth. Sūryaprabhāsiṃha. P 4719. Pub. Gangtok: Dodrup Sangye, 1976. I-Tib 76-902441. [*40*, *688*, *916*]

Commentary on the Six-limbed Yoga. *sbyor-drug 'grel-pa*. Skt. *Ṣaḍaṅgayogaṭīkā*. Auth. Anupamarakṣita. T 1367. [*674*]

Commentary on the Sublime Seal of Great Realisation. *'phags-pa rtogs-chen phyag-rgya'i 'grel-pa*. NL. Cf. T 4524. [*85*]

Commentary on the Supreme Continuum of the Greater Vehicle. *rgyud bla-ma'i 'grel-pa*. Skt. *Mahāyānottaratantraśāstravyākhyā*. Auth. Asaṅga. T 4025. [*170*, *174*, *175*, *186*] See also *Supreme Continuum of the Greater Vehicle*

Commentary on the Sūtra of the Teaching Delivered by Akṣayamati. *blo-gros mi-zad-pas bstan-pa'i mdo-'grel*. Skt. *Akṣayamatinirdeśasūtravṛtti*. Auth. Vasubandhu. T 3994. [*943*]

Commentary on Tampa Rinpoche's General Exposition of the Vehicles. *dam-pa rin-po-che'i theg-pa spyi-bcing-gi 'grel-pa*. Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Commentary on the Tantra of the Awakening of Great Vairocana. *rnam-snang mngon-byang-gi 'grel-pa*. Skt. *Mahāvairocanābhisaṃbodhitantraṭīkā*. Auth. Buddhaguhya. T 2663. [*269*]

Commentary on the Tantra of the Dialogue with Subāhu. *dpung-bzang-gi rgyud-kyi 'grel-pa*. Skt. *Subāhuparipṛcchānāmatantrapiṇḍārtha*. Auth. Buddhaguhya. T 2671. Cf. T 2672-3. [*260*]

Commentary on the Tantra of the Purification of All Evil Destinies. *ngan-song sbyong-rgyud-kyi 'grel-pa*. Auth. Rong-zom Chos-kyi bzang-po. NL. [*707*]

Commentary on the Tantra of the Secret Nucleus. *gsang-snying 'grel-pa*. Auth. Rong-zom Chos-kyi bzang-po. NMKMG Vol. 25. Pub. Gangtok: Dodrup Sangyay Lama, 1976. I-Tib 76-902140. Also referred to as the *Four Modes and Fifteen Aspects Commentary* and the *Precious Jewel Commentary*. [*707*]

Commentary on Vajrakīla according to the Transmitted Precepts. See *Commentary on the Peaceful and Wrathful Deities (of the Magical Net) and the Commentary on Vajrakīla according to the Transmitted Precepts*

Commentary on the Verification of Co-emergence. *lhan-cig skyes-grub-kyi gzhung-'grel*. Skt. *Sahajasiddhipaddhati*. Auth. Ma Dpal-mo (Śrī). T 2261. [*485*]

Commentary on the Verse Summation of the Transcendental Perfection of Discriminative Awareness. *sdud-pa'i 'grel-pa*. Skt. *Sañcayagāthāpañjikā*. To be identified with either T 3792 by Haribhadra, or T 3798 by Buddhaśrījñāna. [*92*]

Common Savour. *ro-snyoms*. An essential precept of the Great Seal according to the 'Brug-pa bka'-brgyud tradition. The fundamental texts are given in DZ Vol. 7, pp. 59-88. [*549*]

Compendium of the Abhidharma. *mngon-pa kun-las-btus-pa*. Skt. *Abhidharmasamuccaya*. Auth. Asaṅga. T 4049. EIPRB 1212-23. MTTWL 1. [*90*, *91*, *526*, *666*, *762*]

Compendium of the Abhidharma and Treasury of the Abhidharma. *mngon-pa gong-'og rnams*. Listed separately.

Compendium of Lessons. *bslab-btus*. Skt. *Śikṣāsamuccaya*. Auth. Śāntideva. T 3939-40. B.Budh. 1 (1897-1902). BST 11 (1961). EIPRB 3444-50. HIL 7.1, pp. 83-5, 128. MTTWL 211. See also J. Hedinger, *Aspekte der Schulung in der Laufbahn eines Bodhisattva*. Wiesbaden. Otto Harrassowitz, 1984. [*92*, *235*, *577*]

Compendium of the Nucleus of Pristine Cognition. *ye-shes snying-po kun-las btus-pa*. Skt. *Jñānasārasamuccaya*. Auth. Āryadeva. T 3851. HIL 7.1, p. 106. MTTWL 88. See also K. Mimaki, "Le commentaire de Mi pham sur le *Jñānasārasamuccaya*" in *Mélanges offerts au Professeur J. W. de Jong*. Canberra, 1982. [*65*]

Compendium of the Sūtra's Meaning. *mdo'i don bsdu-ba*. Skt. *Guhyārthasūtra-piṇḍārtha*. Auth. Dharmabodhi. P 4751. [*489*]

Compendium of Valid Cognition. *tshad-ma kun(-las) btus(-pa)*. Skt. *Pramāṇa-samuccaya*. And its commentary, *Pramāṇasamuccayavṛtti*. Auth. Dignāga. T 4203-4. EIPRB 519, 846, 1774-93. MTTWL 166. HOS 47 (1968). [*91*, *92*, *101*, *102*, *103*, *564*]

Complete Elucidation of the Hidden Meaning of the Cakrasaṃvara. *bde-mchog sbas-don kun-gsal*. Auth. Tsong-kha-pa. TWB 5316. [*681*]

Components of the Doctrine. *chos-kyi phung-po*. Skt. *Dharmaskandha*. Auth. Śāriputra (according to the Tibetan tradition, but elsewhere attributed to Maudgalyāyana). At present extant only in Chinese: Taishō 1537. EIPRB 13. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paris: Paul Geuthner, 1923-36, Vol. 1, p. xxxvii. One of the *Seven Sections of the Abhidharma*. [*90*]

Condensed Commentary on the Secret Nucleus. *snying-'grel piṇḍārtha*. Skt. *Guhyagarbhapiṇḍārtha*. Auth. Vimalamitra. P 4755. [*92*]

Conquest of Objections. *gnod-'joms*. Auth. Vasubandu. Refer to n. 1325. [*944*]

Consummation of Secrets. *gsang-ba yongs-rdzogs*. See *(Eight Transmitted Precepts, the) Consummation of Secrets*

Cremation Ritual. *ro-sreg-gi las*. Skt. *Māyājālalaghudṛṣṭāntasvāśrayakrama*. Auth. Vimalamitra. P 4747. [*481*]

Crest of Indestructible Reality *rdo-rje gtsug-tor*. Skt. *Vajroṣṇīṣakriyātantra*. See F. Lessing and A. Wayman, *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*. The Hague/Paris: Mouton, 1968, p. 137. The only section of this tantra presently available is T 808, *Dhyānottarapaṭala*. [*305*]

Crossing the Lion's Neck. *seng-ge mjing-bsnol*. NL. [*565*]

Crossing the Peacock's Neck. *rma-bya mjing-bsnol*. NGB Vol. 2, nos. 36-7. [*136*]

Crown Ornament of the Aural Lineage, the Cycles of the Wish-fulfilling Gem. *snyan-brgyud gtsug-rgyan yid-bzhin nor-bu'i skor-rnams*. Disc. Bdud-'dul rdo-rje. NA. [*815*]

Crystal Mirror of the Great All-Seeing Svarodaya. *kun-gzigs dbyangs-'char chen-mo shel-gyi me-long*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Pub. Sataun, HP: Getse Tulku Kunga Lodoy, Kham Kathok Tibetan Society, 1969. I-Tib 77-910110. [*870*]

Crystal Mirror of Philosophical Systems. *thu'u-bkvan-gyi grub-mtha' shel-dkar me-long*. Auth. Thu'u-bkvan Blo-bzang Chos-kyi nyi-ma. Pub. in *Collected Works of Thu'u-bkwan blo-bzaṅ chos-kyi-ñi-ma*, Vol. 2. Delhi: Ngawang Gelek Demo, 1969. I-Tib 73-902408. Typeset edn.: Gansu:

Minorities Press, 1984. For translated selections, see S. C. Das, *Studies in the History and Religion of Tibet*. Delhi: Mañjuśrī, 1971. D. S. Ruegg, "The Jo naṅ pas: A School of Buddhist Ontologists according to the *Grub mtha' śel gyi me loṅ*" *Journal of the American Oriental Society* 83 (1963), pp. 73-91. [*755-6*]

Culmination of the Supreme Path. *lam-mchog mthar-thug*. Auth. Zhang Rinpo-che. DZ Vol. 5, pp. 744-77. [*201-2*]

Cycle of the Attainment of the Glorious Four-faced Protector and of Mahādeva. *dpal-mgon gdong-bzhi-pa dang lha-chen sgrub-skor*. Disc. Bdud-'dul rdo-rje. NA. [*815*]

Cycle of the Attainment of Mind as the Wish-fulfilling Gem. See *Attainment of Mind, the Wish-fulfilling Gem*

Cycle of the Attainment of Nectar-Elixir. *bdud-rtsi sman-sgrub-kyi skor*. Disc. Padma gling-pa. PLTC Vol. 9, pp. 383-539. [*797*]

Cycle of Common Sciences. *thun-mong rig-gnas-kyi skor*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Refers to those works in MPSB which concern the four common sciences and the five minor sciences. [*877*]

Cycle of Dedicatory Prayers and Benedictions. *bsngo-smon shis-brjod-kyi skor*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Refers to the many such works found throughout MPSB. [*877*]

Cycle of Eulogies and Narratives. *bstod-tshogs-dang rtogs-brjod-kyi skor*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Refers to the eulogies, etc. found throughout MPSB. [*877*]

Cycle of Glorious Cakrasaṃvara and the Four-armed Protector of Transmitted Precepts. *dpal bde-mchog bka'-srung phyag-bzhi-pa'i skor*. Disc. Bdud-'dul rdo-rje. NA. [*815*]

Cycle of the Glorious Neuter Lord. *dpal-mgon ma-ning skor*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vols. 6-7. Also pub. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903471. [*811*]

Cycle of the Glorious Tiger-riding Lord. *dpal-mgon stag-zhon skor*. Disc. Dung-'phreng-can, and offered to Bdud-'dul rdo-rje. NA. [*815*]

Cycle of Götsangpa's Guidance *or* Guidance on the Path according to Götsangpa. *rgod-tshang-pa'i khrid-kyi skor* or *rgod-tshang-pa'i lam-khrid*. Auth. Rgod-tshang-pa Mgon-po rdo-rje. This material is found scattered throughout the known works of the author: *The Collected Works of Rgod-tshaṅ-pa Mgon-po-rdo-rje*. 2 vols. Pub. SNGP, 1972. I-Tib 72-906726. 3 vols. Pub. Thimphu: Kunzang Tobgey, 1976. I(Bhu)-Tib 76-902028. 5 vols. Pub. Thimphu: Tango Monastic Community, 1981. Bhu-Tib 81-901041. [*571, 576*]

Cycle of Hevajra. *dgyes-pa rdo-rje'i skor*. See *Hevajra (Cycle/Tantra)*

Cycle of Innermost Spirituality. *snying-thig-gi skor*. See *Four-Part Innermost Spirituality*

Cycle of Instructions on Caṇḍālī, Mother of Life, from the Innermost Spirituality of Immortality. *'chi-med thugs-tig-gi tshe-yum tsaṇḍa-lī'i gdams-skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. Redacted by 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 77, pp. 389-414.

[*858*] See also *Cycle of the Means for the Attainment of Caṇḍālī, Mother of Life* and the *Root Text of Caṇḍālī, Mother of Life*

Cycle of Instructions of Zhang Tshelpa. *zhang tshal-pa'i gdams-skor*. See, e.g., *Źaṅ tshal pa'i bka' thor bu*. SNGP 1972. I-Tib 72-900813. Cf. also *Culmination of the Supreme Path*. [*576*]

Cycle of the Jambhalas of the Five Families. *Dzam-lha rigs-lnga'i skor*. Disc. Rdo-rje gling-pa. NL. [*791*]

Cycle of Krodhakālī. *khros-ma nag-mo'i skor*. Disc. O-rgyan gling-pa. NA. [*775*]

Cycle of the Magical Net of the Three Roots. *rtsa-gsum sgyu-'phrul drva-ba'i skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. Possibly to be identified with RTD Vol. 7, pp. 49-90. [*856*]

Cycle of Mahākāla and Malevolent Mantras. *mgon-po-dang ngan-sngags-kyi skor*. Disc. Nyang-ral Nyi-ma 'od-zer. NL. However, cf. the cycle of the *Four-armed Lord according to the Treasures of Nyang*. [*756*]

Cycle of Meaning, which is Aro's Great System of Guidance. *a-ro'i khrid-mo-che don-skor*. [*571*] See *Seven Sessions of Aro (Yeshe Jungne)*

Cycle of the Means for the Attainment of Caṇḍālī, Mother of Life. *tshe-yum tsaṇḍā-lī'i sgrub-skor*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. [*864*] See *Cycle of Instructions on Caṇḍālī, Mother of Life, from the Innermost Spirituality of Immortality*

Cycle of the Means for the Attainment of the Guru's Four Bodies. *bla-ma sku-bzhi'i sgrub-thabs-kyi skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. NL. However, cf. *Four Cycles of the Means for the Attainment of the Guru*. [*856*]

Cycle of the Means for the Attainment of the Three Roots. *rtsa-gsum sgrub-skor*. Disc. Ratna gling-pa. RLTC Vol. 16. RTD Vol. 5, p. 507 to Vol. 6, p. 121. [*793*]

Cycle of the Meditational Deities of Atiśa. *jo-bo'i yi-dam skor*. To be identified with the *Snar-thang brgya-rtsa*, GDKT Vol. 13. [*577*]

Cycle of Mind in its Natural State. *gnyug-sems skor*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. NNS 57 (1972). I(Sik)-Tib 72-903167. ZGSB Vol. 1. Litho. Varanasi: Tarthang Tulku, 1965. I-Tib-76. [*878*]

Cycle of Minor Rites. *las-phran-gyi skor*. Disc. Padma gling-pa. PLTC Vol. 11, pp. 522-603. [*797*]

Cycle of the Neuter Lord. *mgon-po ma-ning-gi skor*. Disc. O-rgyan gling-pa. NA. [*775*]

Cycle of Profound Doctrines which are Mind Treasures. *zab-chos thugs-gter skor*. Disc. Thang-stong rgyal-po. NL. [*802*]

Cycle of the Sciences of Inner Meaning. *nang-don rig-pa'i skor*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. This refers to the majority of works in MPSB, including philosophical treatises and commentaries, and texts on all aspects of Buddhist practice. [*877*]

Cycle of the Small Son which is a Non-Dual Tantra of the Great Perfection. *rdzogs-chen gnyis-med rgyud bu-chung-gi skor*. Disc. Padma gling-pa. PLTC Vol. 6. [*796*]

Cycle Summarising the Essence of the Great Gathering of Transmitted Precepts. *bka'-'dus chen-mo'i snying-po mdor-bsdus skor*. See *(Ocean of Doctrine, the Great) Gathering of Transmitted Precepts*

Cycle of the Tantra of the Magical Net. *sgyu-'phrul skor-gyi yig-cha*. Auth. Lo-chen Dharmaśrī. LCSB Vols. 6-7, 12. NMKMG Vols. 11-12, 32-4. SSS 36 (1972). I-Tib 72-903163. *[375]*

Cycle of Trhopupa. *khro-phu-pa'i skor*. Transmitted in the lineage of Khrophu lo-tsā-ba Byams-pa-dpal. DZ Vol. 5, pp. 530-7. GDKT Vol. 11. *[577]*

Cycle of the Universal Gathering of the Three Roots. *rtsa-gsum spyi-'dus-kyi skor*. Disc. Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 7, pp. 49-90. *[856]*

Cycle of Yamāntaka. *gshed-skor*. Disc. Rdo-rje gling-pa. NL. *[791]*

Cycle of Yamāntaka, Lord of Life. *gshin-rje tshe-bdag-gi skor*. Disc. O-rgyan gling-pa. NA. *[776]*

Cycle of Zhanglön and Pomra, Protectors of the Transmitted Precepts. *bka'-srung zhang-blon-dang spom-ra'i skor*. Disc. Bdud-'dul rdo-rje. NA. *[815]*

Cycles of the Attainment of Peaceful Mañjuśrī. *'jam-dpal zhi-sgrub-kyi skor-rnams*. Disc. Bdud-'dul rdo-rje. RTD Vol. 25, pp. 425-517. *[815]*

Cycles of the Innermost Spirituality of the Accomplished Master. *grub-thob thugs-tig-gi skor-rnams*. See *Innermost Spirituality of the Accomplished Master*

Cycles of the Luminous Expanse of the Great Perfection. *rdzogs-chen klong-gsal-gyi skor-rnams*. Disc. Padma gling-pa. PLTC Vols. 5 and 17. *[796]*

Cycles of the Means for the Attainment of Amitāyus and Hayagrīva. *tshe-dpag-med-dang rta-mgrin sgrub-skor-gyi shog-ser*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. NL. *[864]*

Cycles of the Wrathful Guru and Protectors of the Teaching. *gu-ru drag-po dang bstan-srung skor*. Disc. O-rgyan gling-pa. NA. *[776]*

Daily Yoga of the Awareness-holder. *rig-'dzin rgyun-gyi rnal-'byor*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 15, pp. 415-22. *[865]*

Decree of Emperor Qubilai Qan. *se-chen-gan-gyi lung*. Refer to n. 812. *[662]*

Definitive Order of the Chronology of the Teaching. *bstan-rtsis-kyi rnam-bzhag*. Auth. Kaḥ-thog Rig-'dzin Tshe-dbang nor-bu. Pub. in *The Collected Works (Gsuṅ 'bum) of Kaḥ-thog Rig-'dzin Tshe-dbaṅ-nor-bu*. Dalhousie, HP: Damchoe Sangpo, 1976. Vol. 4, pp. 103-61. I-Tib 76-905079. See also R. Prats, "Tshe-dbaṅ-nor-bu's Chronological Notes on the Early Transmission of the *Bi ma sñiṅ thig*" in L. Ligeti (ed.), *Tibetan and Buddhist Studies*. Budapest, 1984, Vol. 2, pp. 197-209. *[966]*

Definitive Order of the Tantrapitaka. *bcom-ldan ral-gri'i spyi-rnam*. Auth. Bcom-ldan Rig-pa'i ral-gri. NL. *[827]*

Definitive Order of the Three Vehicles. *theg-pa gsum rnam-par gzhag-pa*. Skt. *Triyānavyavasthāna*. Auth. Ratnākaraśānti. T 3712. *[253]*

Definitive Presentation of the Tantras. *rgyud-kyi rnam-bzhag*. Auth. Zur Byams-pa Seng-ge. NL. [*665*]

Definitive Verification of the Means for the Attainment of the Great Heruka. *khrag-'thung chen-po'i sgrub-thabs yang-dag-par grub-pa*. Skt. *Saṃsiddhimahāśrīherukasādhana*. Auth. Hūṃkara. T 1678. [*477*]

Denkarma Catalogue of the Kangyur. *bka'-'gyur dkar-chag ldan-dkar-ma*. Auth. Ska-ba Dpal-brtsegs and Nam-mkha'i snying-po. T 4364. Ed. M. Lalou, "Les Textes Bouddhiques au Temps du Roi Khri-sroṅ-lde-bcan" *Journal Asiatique* CCXLI-3 (1953), pp. 313-53. [*794*]

Destruction of Bewilderment. *dbu-ma 'khrul-'joms*. Skt. *Madhyamakabhramaghāta*. Auth. Āryadeva. T 3850. HIL 7.1, pp. 54, 112. [*167*]

Detailed Annotations on the Commentary on the Secret Nucleus and the Array of the Path of the Magical Net. *snying-ṭīk-dang lam-rnam-bkod-la mchan-bu*. Auth. Snye-mdo Kun-gzigs. NL. [*702*]

Detailed Ceremony for the Rite of the Tie to the Higher Realms. *gnas-lung-la'ang cho-ga rgyas-pa*. Auth. Sangs-rgyas rin-chen. NL. [*673*]

Detailed Commentary on the Heart Sūtra of Discriminative Awareness. *shes-rab snying-po'i rgya-cher 'grel-pa*. Skt. *Āryaprajñāpāramitāhṛdayaṭīkā*. Auth. Praśastrasena. T 3821. MTTWL 158. See also D. Lopez, *The Heart Sūtra Explained*. Albany, NY: SUNY Press, 1987. [*577*]

Detailed Exegesis of the Eight Transmitted Precepts. *bka'-brgyad rnam-bshad*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Pub. in *Rare Writings of 'Jam-mgon 'Ju Mi-pham rgya-mtsho*. Paro: Lama Dodrup Sangyay, 1977. I(Bhu)-Tib 77-902412. [*875*]

Detailed Exegesis of the Exposition of Valid Cognition. *tshad-ma rnam-'grel-gyi rnam-bshad*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. Litho. Clement Town, UP: Nyingma Lamas College, n.d. [*875*]

Detailed Exposition of the Array of the Path of the Magical Net. *lam rnam-bkod-la rnam-bzhag*. Auth. Sangs-rgyas rin-chen. NL. [*673*]

Detailed Exposition of the Feast Offering. *tshogs-kyi 'khor-lo'i rnam-bshad*. Auth. Mkhas-grub Ye-shes rgyal-mtshan. NL. [*697*]

Determination and Distinction. *la-shan (lta-ba'i sgron-me)*. Auth. Bzhad-pa'i rdo-rje (i.e. Dga'-rab rdo-rje). P 4727. [*350, 351*]

Dhāraṇī of the Wish-fulfilling Gem. *tsindha-ma-ṇi'i gzungs*. Skt. *Cintāmaṇidhāraṇī*. Name of a formula recited in connection with the rites of Avalokiteśvara according to the Kriyā tantras. [*508*]

Dialogue with the Four Goddesses. *lha-mo bzhis zhus-pa*. Skt. *Caturdevīparipṛcchā*. T 446. [*77*]

Dialogue with Maitreya. *byams-pas zhus-pa*. Skt. *Maitreyaparipṛcchā*. T 85-6. [*234*]

Dialogue of Sky and Mountain. *mkha'-ri'i zhu-lan*. Disc. Guru Chos-dbang. NL. [*838*]

Dialogue with Suvikrāntavikrami. *rab-rtsal rnam-gnon-gyis zhus-pa*. Skt. *Suvikrāntavikramiparipṛcchā*. T 14. EIPRB 1822-4. MTTWL 227. BST 17 (1961). [*908*]

Diamond Cutter. *rdo-rje gcod-pa*. Skt. *Vajracchedikā Prajñāpāramitā*. T 16. EIPRB 1020-45. MTTWL 244. BST 17 (1961). SOR 13 (1957). Gilgit version ed. G. Schopen, in L. O. Gómez (ed.), *The Mahāyāna Path*. Ann Arbor, Michigan, 1989. [*336*]

Direct and Circuitous Paths of Transcendental Perfection according to the System of Atiśa. *jo-bo-rje'i pha-rol-tu phyin-pa'i lam rkyang-khug*. The precise teachings of Atiśa with which these are to be identified remain uncertain. It is also possible that the phrase has only a general denotation. [*546*]

Disclosure of the Contents of the Secret Nucleus. *gsang-ba snying-po'i khog-dbub*. Auth. Sman-lung-pa Shākya-'od. NL. [*686*]

Disclosure of the Contents of Yungtönpa's Commentary. *gYung-ston-pa'i khog-dbub*. Auth. Sgrol-ma-ba Bsam-grub rdo-rje. NMKMG Vol. 28. [*660*]

Disclosure of the Hidden. *gab(-pa) mngon(-phyung)*. Name of a classification of teaching according to the Great Perfection. It is often found in the titles of books of both the Great Perfection and Great Seal traditions. Also referred to as *Transmitted Precepts given in a manner which Reveals the Hidden*. [*331*, *654*, *658*]

Dispelling Darkness in the Ten Directions (a Commentary on the Secret Nucleus). *(snying-'grel) phyogs-bcu mun-sel*. See *(Commentary on the Secret Nucleus entitled) Dispelling Darkness in the Ten Directions*

Disputant's Sword which Cuts through Difficulties. *dka'-gcod smra-ba'i mtshon-cha*. Auth. Gnubs-chen Sangs-rgyas ye-shes. NL. [*612*]

Dissertation. *rab-tu byed-pa*. Skt. *Prakaraṇapāda*. Auth. Vasumitra. Extant only in Chinese: Taishō 1541-2. EIPRB 84. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paris: Paul Guethner, 1923-36, Vol. 1, pp. xxxii-xxxiii. One of the *Seven Sections of the Abhidharma*. [*90*]

Doctrinal Background for the Ḍākinī Section of Gathering of the Three Roots' Intention. *rtsa-gsum dgongs-'dus mkha'-'gro'i rgyab-chos*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. [*864*] See *Gathering of the Three Roots' Intention*

Doctrinal Background for the Gathering of the Three Roots' Intention. *rtsa-gsum dgongs-'dus-kyi rgyab-chos shog-ser*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. [*864*] See *Gathering of the Three Roots' Intention*

Doctrinal Cycle of Auspicious Coincidence. *rten-'brel-gyi chos-skor*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 19. [*848*]

Doctrinal Cycle of the Four Aspects of Ritual Service and Attainment which is Luminous like the Sun and Moon. *bsnyen-sgrub rnam-pa bzhi'i chos-skor nyi-zla-ltar gsal-ba*. Disc. Rig-'dzin Rgod-kyi ldem-'phru-can. The identification of this amongst available Northern Treasures (*byang-gter*) texts is uncertain. [*781*]

(Doctrinal Cycle of the) Great Compassionate One. *thugs-rje chen-po'i chos-skor*. Disc. Sangs-rgyas gling-pa. RTD Vol. 35, pp. 331-527. Also referred to as the *Doctrinal Cycle of Sublime Avalokiteśvara*. [*785-6*]

Doctrinal Cycle of the Great Compassionate One as Mind at Rest. *thugs-rje chen-po sems-nyid ngal-gso'i chos-skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. NL. [*856*]

(Doctrinal Cycle of the) Great Compassionate One as the Universal Gathering of the Sugatas. *thugs-rje chen-po bde-gshegs kun-'dus-kyi chos-skor*. Disc. Gter-bdag gling-pa. RTD Vol. 38, pp. 67-405. Pub. Dehra Dun: D. G. Khochhen Trulku, 1975. I-Tib 75-906625. [*828*, *843*]

Doctrinal Cycle of the Innermost Spirituality of Saroruha, which is the Secret Attainment, among the Three Cycles of the Means for the Attainment of the Guru. *bla-sgrub skor-gsum-gyi gsang-sgrub mtsho-skyes snying-thig-gi chos-skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 15, pp. 347-95. [*857*]

Doctrinal Cycle of the Innermost Spirituality of the Sublime Lady. *'phags-ma'i snying-thig-gi chos-skor*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 46, pp. 247-444; Vol. 57, pp. 271-392; Vol. 99, pp. 191-7, 329-83. [*857*]

Doctrinal Cycle of Kharak. *kha-rag chos-skor*. NL. See *Blue Annals*, pp. 999-1005. [*578*]

Doctrinal Cycle of (Loro) Recungpa. *(lo-ro) ras-chung-pa'i chos-skor*. Perhaps to be identified with the *ras-chung snyan-brgyud* cycle, sections of which may be found in DZ Vol. 5, pp. 251-455. See also: Gtsaṅ-smyon Heruka, *Bde mchog mkha' 'gro sñan rgyud*. 2 vols. SSS 11-12 (1971). I-Tib 76-924556. Byaṅ-chub bzaṅ-po, *Bde mchog mkha' 'gro sñan rgyud*. 2 vols. New Delhi, 1973. I-Tib 73-902914. [*657*]

Doctrinal Cycle of the Means for the Attainment of the Seven Lines. *tshig-bdun sgrub-thabs-kyi chos-skor*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 16, pp. 301-631. [*866*]

(Doctrinal Cycle of the) Spontaneous Song of the Clouds, the Nucleus of Indestructible Reality. *rdo-rje snying-po sprin-gyi thol-glu'i chos-skor*. Disc. Lha-btsun Nam-mkha' 'jigs-med. Xylo. Gangtok, 1978. I-Tib 82-906676. [*819-20*]

Doctrinal Cycle of Sublime Avalokiteśvara. *'phags-pa spyan-ras-gzigs-kyi chos-skor*. Disc. Sangs-rgyas gling-pa. See *Doctrinal Cycle of the Great Compassionate One*

Doctrinal Cycle of the Utterly Secret Hayagrīva. *rta-mgrin yang-gsang-gi chos-skor*. Disc. 'Dar-phya rū-pa, with successive additions by later treasure-finders. RTD Vol. 39, p. 359 to Vol. 40, p. 85. [*715*]

Doctrinal Cycles of the Ḍākinīs. *mkha'-'gro'i chos-skor*. Disc. Nyang-ral Nyi-ma 'od-zer. Perhaps this is RTD Vol. 54, pp. 285-540. [*756*]

Doctrinal Cycles of the Vital Attainment of the Awareness-holder. *rig-'dzin srog-sgrub-kyi chos-skor rnams*. Disc. Lha-btsun Nam-mkha' 'jigs-med. RTD *passim*. Xylo. *srog-sgrub rgyab-chos*. Palace Monastery, Gangtok. I(Sik)-Tib 74-900111. Pub. in 2 vols. Gangtok: Dzongsar Chhentse Labrang, 1980. I-Tib 80-900958. [*820*]

Doctrinal History which is Sunlight Extending the Teaching. *chos-'byung bstan-pa rgyas-pa'i nyin-byed*. Auth. 'Brug-chen Padma dkar-po. SP 75

(1968). Also pub. in *Collected Works of Kun-mkhyen Padma dkar-po*, Vol. 2. Darjeeling: Kargyud Sungrab Nyamso Khang, 1973. I-Tib 73-902758. *[965]*

Doctrinal Treasury of the Transmitted Precepts in Twenty Volumes. *bka'-ma'i chos-mdzod gzhung-pod yongs-rdzogs glegs-bam nyi-shu*. Pub. by O-rgyan mdo-sngags chos-kyi nyi-ma at Dpal-yul. NMKMG Vols. 1-20 are based on this edition. *[739]*

Doctrine which Ascertains the Causal and Fruitional Aspects of Deeds, of which the Intention is Vast as Space. *las-rgyu-'bras la-zlo-ba'i chos dgongs-pa nam-mkha'-dang mnyam-pa*. Disc. Rig-'dzin Rgod-kyi ldem-'phru-can. The identification of this, and of the two entries which follow, amongst available Northern Treasure (*byang-gter*) texts is uncertain. *[781]*

Doctrine of Auspicious Coincidence which is like a Sandalwood Tree. *rten-'brel-can-gyi chos tsan-dan-gyi sdong-po lta-bu*. Disc. Rig-'dzin Rgod-kyi ldem-'phru-can. NL. *[781]*

Doctrine which Pulverises Enemies and Obstacles, and which is like a Poisonous Plant. *dgra-bgegs thal-bar rlog-pa'i chos dug-gi sdong-po lta-bu*. Disc. Rig-'dzin Rgod-kyi ldem-'phru-can. NL. *[781]*

Doctrines of Maitreya. See *Five Doctrines of (Venerable) Maitreya*

Dohā (of Saraha). *do-hā*. Skt. *Dohākośa*. T 2245, 2251, 2263-4, 2266, 2273. HIL 9.3, pp. 124-33. P. C. Bagchi, *Dohākośa*, Pt. I. Calcutta Sanskrit Series, no. 25C. Calcutta, 1938. Trans. H. V. Guenther, *The Royal Song of Saraha*. Seattle: University of Washington Press, 1968. M. Shahidullah, *Les Chants Mystiques de Kāṇha et de Saraha*. Paris: A. Maisonneuve, 1928. D. L. Snellgrove (trans.), in E. Conze (ed.), *Buddhist Texts through the Ages*. New York: Philosophical Library, 1954, pp. 224-39. See further the bibliography given in P. Kvaerne, *An Anthology of Buddhist Tantric Songs*. Oslo: Universitetsforlaget, 1977. *[197, 546, 564]*

Dohā according to the Gang Tradition of the Great Seal. *phyag-chen sgang-lugs-kyi do-hā*. NL. *[657]*

Dohā Composed by Lord Maitripā. *mnga'-bdag mai-tri-pas bsdebs-pa'i do-hā*. Skt. *Mahāmudrākanakamālā*. T 2454. *[329]*

Dokam Inventory of the Twenty-five Great Pilgrimage Places of Dokam. *mdo-khams gnas-chen nyer-lnga'i mdo-byang*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 30. Note: our interpretation of the term *mdo-byang* as referring to the province of *mdo-khams* is uncertain. An alternative rendering would take the syllable *mdo* in its meanings of "confluence" or "sūtra", so that the expression as a whole might be taken to mean "synoptic inventory". *[846, 867]*

Dorje Trolö. *rdo-rje gro-lod*. Disc. Rig-'dzin 'Ja'-tshon snying-po. RTD Vol. 19, pp. 105-21. *[811]*

Doubts. *gdar-sha*. Unidentified. But note that the phrase *gdar-sha gcod* is commonly used in connection with orally transmitted meditation instruction to mean "resolution of doubts". *[654, 658]*

Dramatical Treatise. *bha-ra-ta*. Skt. *Nāṭyaśāstra*. Auth. Bharata. GOS 36 (1926), 68 (1934), 124 (1954), 145 (1964). Known in Tibet only through secondary references. Skt. version ed. and trans. M. Ghosh. Calcutta: Manisha Granthalaya, 1956 and 1967; and Asiatic Society, 1961. HIL 5.3, pp. 245-50. [*106*]

Dying Testament. *'da'-ka'i zhal-chems*. Auth. Gter-bdag gling-pa. Text given in *History*, p. 832. Pub., with the commentary of Padma 'gyur-med rgya-mtsho, Clement Town, UP: Nyingma Lamas' College, n.d. [*832*]

Earlier and Later Treasure Troves. *gter-kha gong-'og*. General term for the treasures of Nyang-ral Nyi-ma 'od-zer (*gter-kha gong-ma*) and those of Guru Chos-dbang (*gter-kha 'og-ma*). [*677, 686, 730, 831, 836, 837*]

Earlier and Later Versions of the Biographies of the Hundred Treasure-finders. *gter-ston brgya-rtsa'i rnam-thar snga-phyi*. The earlier version is the *gter-brgya'i rnam-thar don-bsdus gsol-'debs*. Auth. Byang-bdag Bkra-shis stobs-rgyal. RTD Vol. 2, pp. 1-31. Also pub. with a detailed commentary by Karma Mi-'gyur-dbaṅ-rgyal in *Gter ton brgya rtsa'i mtshan sdom gsol 'debs*. Darjeeling: Taklung Tsetrul Pema Wangyal, 1978. I-Tib 79-903886. The later version is *Lives of the Hundred Treasure-finders, a Beauteous Rosary of Precious Beryl*. [*750*]

Eight Appendices. *zur-pa brgyad*. Disc. Rdo-rje gling-pa. NL. [*790*]

Eight Dissertations. *pra-ka-ra-ṇa sde-brgyad*. Skt. *Aṣṭaprakaraṇa*. Auth. Vasubandhu. Refer to n. 75 for their identification. S. Anacker, *Seven Works of Vasubandhu* (Delhi: Motilal Banarsidass, 1984), translates the following five among the eight: *Commentary on the Analysis of the Middle and Extremes*, *Dissertation on the Proof of Deeds*, *Dissertation on the Five Components*, *Twenty Verses* and *Thirty Verses*. See *Ornament of the Sūtras of the Greater Vehicle* for references to works that involve Vasubandhu's commentary on that text. The remaining two of the *Eight Dissertations*—the *Commentary on the Analysis of Phenomena and Reality* and the *Rational System of Exposition*—have yet to be systematically studied by contemporary western scholars. [*91*]

Eight Divisions of Medical Science. *yan-lag brgyad*. Skt. *Aṣṭāṅgahṛdayasaṃhitā*. Auth. Vāgbhaṭa (but in our text attributed to Śūra). T 4310. Ed. and trans. C. Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdaya*. Deutsche Morgenländische Gesellschaft XXXVII, 2. Wiesbaden: Franz Steiner Verlag, 1965. [99]

Eighteen Esoteric Instructions of the Mental Class. *sems-sde bco-brgyad*. DZ Vol. 1, pp. 159-371. NMKMG Vol. 17. Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 357-8, lists the tantras from which they are derived as: *rig-pa'i khu-byug, rtsal-chen 'brug-pa, khyung-chen lding-ba, rdo-la gser-zhun, mi-nub rgyal-mtshan nam-mkha' che* (which five constitute the earlier translations made by Vairocana), *rtse-mo byung-rgyal, nam-mkha'i rgyal-po, bde-ba 'phrul-bkod, rdzogs-pa spyi-chings, byang-chub sems-tig, bde-ba rab-'byams, srog-gi 'khor-lo, thig-le drug-pa, rdzogs-pa spyi-spyod, yid-bzhin nor-bu, kun-tu rig-pa, rje-btsun dam-pa* and *sgom-pa don-grub* (which thirteen constitute the later translations made by Vimalamitra, Nyak Jñānakumāra and Yudra Nyingpo). Also referred to as the *Eighteen Teachings of the Mental Class*. [*538, 673-4*]

Eighteen Great Tantrapiṭaka (of the Mahāyoga). *tantra (chen-po) sde bco-brgyad* or *rgyud-sde chen-po bco-brgyad*. Zhecen Gyeltsap Pema Namgyel, *sgrub-brgyud shing-rta brgyad-kyi byung-ba brjod-pa'i gtam mdor-bsdus legs-bshad padma dkar-po'i rdzing-bu*, p. 29, lists these as: the five great tantras of buddha-body, speech, mind, attributes and activities—*Buddhasamāyoga*, *Candraguhyatilaka*, *Guhyasamāja*, *Śrīparamādya* and *Karmamāla*; the five tantras concerned with means for attainment—*heruka rol-pa*, *rta-mchog rol-pa*, *snying-rje rol-pa*, *bdud-rtsi rol-pa* and *phur-pa bcu-gnyis-pa*; the five tantras concerned with conduct—*ri-bo brtsegs-pa*, *ye-shes ngam-glog*, *dam-tshig bkod-pa*, *ting-'dzin rtse-gcig* and *glang-chen rab-'bog*; the two supplementary tantras—*rnam-snang sgyu-'phrul drva-ba* and *thabs-kyi zhags-pa*; and the single tantra which summarises all the others—*Guhyagarbha*. For other enumerations, see Longcenpa, *sngags-kyi spyi-don tshangs-dbyangs 'brug-sgra*, pp. 27-8. E. Kaneko, *Ko-Tantora Zenshū Kaidai Mokuroku*. Tokyo: Kokusho Kankōkai, 1982, pp. 65-6. GGFTC, pp. 33-6. [*460-1*, *464*, *533*, *893*]

Eighteen Notes on the Sūtra. *mdo'i yig-sna bco-brgyad*. Auth. Sukhodyotaka. NL. [*489*]

Eighteen Roots. *rtsa-ba bco-brgyad*. See *(Exegetical Tradition of the) Eighteen Roots*

Eighteen Significations of the Syllable A. *a-don bco-brgyad*. [*700*, *701*] See *Eighteen Esoteric Instructions of the Mental Class*

Eighteen Teachings of the Mental Class. See *Eighteen Esoteric Instructions of the Mental Class*

Eighteen-Volume Collected Works. *bka'-'bum pusta-ka bco-brgyad*. Auth. Lochen Dharmaśrī. [*732*] See *Collected Works of Locen Dharmaśrī*

Eight General and Particular Classes of Means for Attainment (according to Mahayoga). *sgrub-sde brgyad spyi be-brag rnams*. NGB Vols. 20-33, 283, 361-2. [*283*, *361-2*]

Eight Mahākāla Tantras. *ma-hā-kā-la'i rgyud brgyad*. Disc. Nāgārjuna. NL. Perhaps associated with T 667-9. [*480*]

Eight Sections of the Magical Net. *sgyu-'phrul sde-brgyad*. There exist different enumerations of these eight, all of which are comprised in NGB Vols. 14-15. For a discussion of these traditions, see GGFTC, pp. 37-49. [*283*]

Eight-Session Practice. *thun-brgyad-ma*. A teaching in the tradition of Atiśa, transmitted through his disciple Kham-pa lung-pa. DZ Vol. 3, pp. 52-66. [*546*]

Eight Transmitted Precepts. *bka'-brgyad*. Disc. Nyang-ral Nyi-ma 'od-zer. [*677*, *756*, *757*] See *Gathering of the Sugatas (of the Eight Transmitted Precepts)*

(Eight Transmitted Precepts, the) Consummation of Secrets. *bka'-brgyad yongs-rdzogs*, *bka'-brgyad gsang-ba yongs-rdzogs* or *bka'-brgyad gsang-rdzogs*. Disc. Guru Chos-dbang. RTD Vol. 22, p. 369 to Vol. 23, p. 5; and *passim*. Pub. Paro: Sherab Drimey, 1983. Bhu-Tib 83-905925. [*765*, *773*, *825*, *827*]

Eight Transmitted Precepts, the Mirror of Mind. *bka'-brgyad thugs-kyi me-long*. Disc. Padma gling-pa. PLTC Vol. 10. RTD Vol. 23, pp. 431-501. Also pub. Thimphu: Kunsang Topgyel and Mani Dorji, 1979. I(Bhu)-Tib 79-906030. [*796*]

Eight Transmitted Precepts, the Universal Gathering of Sugatas. *bka'-brgyad bde-gshegs kun-'dus*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 22. RTD Vol. 25, pp. 165-210. [*846*]

Eight Volumes of Nectar. *bdud-rtsi bam-brgyad*. Skt. *Sarvapañcāmṛtasārasiddhimahodgatahṛdayaparivartāṣṭaka*. T 841. NGB Vol. 26, no. 302. [*480*] See also *Amṛta Tantra*, *Nectar the Enlightened Attributes* and *Vajrāmṛta Cycle*

Eighty-Chapter Magical Net. *sgyu-'phrul brgyad-cu-pa*. T 834. NGB Vol. 14, no. 189. Full title: *gsang-ba'i snying-po de-kho-na-nyid nges-pa*. [*673, 674*] See also *Chapter entitled the Vision of Vajrasattva*

Eighty Oral Instructions. *zhal-gyi gdams-pa brgyad-cu-pa*. Auth. Zur-chung Shes-rab-grags. Pub., with the annotations of Zhe-chen rgyal-tshab Padma rnam-rgyal, in ZGSB Vol. 5. [*645*]

Elixir Drops of the Creation and Perfection of Vajrapāṇi. *phyag-na rdo-rje bskyed-rdzogs bdud-rtsi'i thig-pa*. Auth. Tsong-kha-pa. TWB 5268. [*923*]

Elucidation of the Significance of the Four Limbs: the Esoteric Instructions of the Buddhasamāyoga. *sangs-rgyas mnyam-sbyor-gyi man-ngag yan-lag bzhi'i don snang-bar byed-pa*. Skt. *Caturaṅgārthālokanāma*. Auth. Hūṃkara. T 1676. [*477, 533*]

Emanation of the Lamp. *sgron-sp(b)rul*. NL. [*546*]

Embarking on the Ocean of Maṇḍalas: the Empowerment Ceremonies of the Sūtra which Gathers All Intentions. *'dus-pa mdo'i dbang-chog dkyil-'khor rgya-mtsho'i 'jug-ngogs*. Auth. Rig-'dzin Padma 'phrin-las. Pub. Dalhousie, HP: Damchoe Sangpo, 1979. 3 Vols. I-Tib 79-901767. [*720*]

Emergence of Cakrasaṃvara. *sdom-'byung*. Skt. *Śrīmahāsaṃvarodayatantrarāja*. T 373. Partially ed. and trans. Shiníchi Tsuda, *The Saṃvarodaya Tantra: Selected Chapters*. Tokyo: The Hokuseido Press, 1974. Also referred to as the *Tantra of the Emergence of Cakrasaṃvara*. [*99, 451, 503, 688*]

Emergence of Indestructible Reality. *rdo-rje 'byung-ba*. Skt. *Vajrodaya*. Auth. Ānandagarbha. T 2516. [*356-7*]

Empowerment Ceremony (entitled) the Jewel Rosary. *dbang-chog rin-chen phreng-ba*. [*828*] See *Empowerment Ceremony of the Sūtra which Gathers All Intentions (entitled) the Jewel Rosary*

Empowerment Ceremony (entitled) the River of Honey. *dbang-chog sbrang-rtsi'i chu-rgyun*. Auth. Rdo-rje dpal-bzang-po. NL. However, at least one of the available redactions of the empowerment for the *Sūtra which Gathers All Intentions* is clearly derived from the *River of Honey*, and may well include substantial portions of that text: *mdo-dbaṅ-gi skor*. Paro: Lama Ngodup, 1979. 3 vols. I(Bhu)-Tib 79-902891. [*700, 828*]

Empowerment Ceremony of the Sūtra which Gathers All Intentions (entitled) the Jewel Rosary. *'dus-pa mdo'i dbang-chog rin-chen phreng-ba*. NL. [*828*]

Empowerment Ritual of the Len Tradition. *glen-lugs-kyi dbang-chog*. NL. Apparently incorporated into the tradition of the *Empowerment Ceremony (entitled) the River of Honey*. [*700*]

Empowerment of Vajrapāṇi. *phyag-na rdo-rje dbang-bskur*. Skt. *Vajrapāṇyabhiṣekamahātantra*. T 496. [*272*]

Empowerments of Beneficence, Ability, and Profundity according to the Zur Tradition of the Magical Net. *sgyu-'phrul zur-lugs-kyi phan-nus-zab gsum-gyi dbang*. Refer to n. 823. [*665*]

Empowerments of the Expressive Play of Awareness for the Eighteen Teachings of the Mental Class. *sems-sde bco-brgyad-kyi rig-pa'i rtsal-dbang*. [*673*] See *Eighteen Esoteric Instructions of the Mental Class*

Enlightened Mind of Orgyen and His Consort. *o-rgyan yab-yum byang-sems*. Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. Probably it is a sacramental substance, rather than a text, that is referred to in this instance. [*786*]

Entire Sūtra which Gathers All Intentions. *mdo yongs-rdzogs*. See *Sūtra which Gathers All Intentions*

Entrance to Knowledge. *ye-shes-la 'jug-pa*. Skt. *Jñānaprasthāna*. Auth. Kātyāyanīputra (or, according to other traditions, Vasumitra). Extant only in Chinese: Taishō 1543-4. EIPRB 21-6. L. de la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paris: Paul Geuthner, 1923-36, Vol. 1, pp. xxix-xxxii. One of the *Seven Sections of the Abhidharma*. [*90*]

Enumeration of Classes. *yang-dag 'gro-ba'i rnam-grangs*. Skt. *Saṃgītiparyāya*. Auth. Mahākauṣṭhila (or, according to other traditions, Śāriputra). Extant only in Chinese: Taishō 1536. EIPRB 28-9. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paris: Paul Geuthner, 1923-36, Vol. 1, p. xlii. One of the *Seven Sections of the Abhidharma*. [*90*]

Enumeration of Doctrines which is the Great Pagoda of Precious Jewels. *dkon-mchog brtsegs-pa chen-po'i chos-kyi rnam-grangs*. [*340*] See *Pagoda of Precious Jewels*

Epitome of the Illumination of the Real. *de-kho-na-nyid snang-ba'i don-bsdus*. Probably to be identified with Skt. *Tattvālokāvyākhyā*. Auth. Ānandagarbha. T 2510. [*272*]

Epitome of the Transcendental Perfection of Discriminative Awareness (in Eight Thousand Lines). *brgyad-stong don-bsdus*. Skt. *Prajñāpāramitāpiṇḍārtha* or *Prajñāpāramitāsaṃgrahakārikā*. Auth. Dignāga. T 3809. EIPRB 1235, 1772-3. MTTWL 160. BST 4 (1960). [*182-3*, *189*]

Esoteric Instructions of the Dohā. *do-ha'i man-ngag*. See *Dohā (of Saraha)*

Esoteric Instructions on the Empowerment Circle. *dbang-bskur-gyi 'khor-lo'i man-ngag*. Skt. *Ratnacakrābhiṣekopadeśakrama*. Auth. Indrabhūti. T 2472. [*300*]

Esoteric Instructions on the Great Perfection according to (the Tradition of) Aro. *rdzogs-chen a-ro-lugs-kyi man-ngag*. [*673*, *675*] See *Seven Sessions of Aro (Yeshe Jungne)*

Esoteric Instructions of the Path of Desire. *chags-lam-gyi man-ngag*. Transmitted by Karma-pa VIII, Mi-bskyod rdo-rje. The reference in *History* is not sufficiently precise to permit identification with any given text. Representative works in the Karmapa's tradition may be found in DZ Vol. 6, pp. 1-291. [*818*]

Esoteric Instructions on the Symbolism of the Great Seal. *phyag-rgya chen-po brda'i man-ngag*. Identification uncertain. Note that there is a work in the *Tangyur* by this title: *Mahāmudrāratnābhigītyupadeśa*. T 2445. Auth. Mkha'-'gro-ma. The reference in *History*, however, is probably to the *Phyag rgya chen po brda'i skor gsum* of Pha-dam-pa Sangs-rgyas. Pub. National Library of Bhutan, 1985. Bhu-Tib 85-902604. [*545*]

Esoteric Mañjuśrī. *'jam-dpal gsang-ldan*. Skt. *Mañjuśrīguhyaka*. The transmission of this cycle in Tibet is traditionally associated with Smṛtijñānakīrti, whose major work on it is T 2584. GDKT Vol. 10, no. 60. KGNZ Vol. 4, pp. 375-504. The commentary by Rong-zom Chos-kyi bzang-po is preserved in *Selected Writings of Roṅ-zom Chos-kyi-bzaṅ-po*. SSS 73 (1973). I-Tib 74-902673. [*657*, *703*, *708*]

Essence of the View which Negates Everything. *thams-cad-la skur-ba 'debs-pa'i lta-ba'i snying-po*. Apparently to be identified with the *Bṛhaspatisūtra*. NA. [*66*]

Essential Epitome of the Great Perfection. *rdzogs-chen snying-po bsdus-pa*. Disc. Sangs-rgyas gling-pa. Perhaps to be identified with BMGD Vol. 9. [*786*]

Essential Inventory which Treats the Essence of the Esoteric Instructions in Seven Sections. *snying-byang man-ngag gnad-kyi don-bdun-ma*. Disc. Bzang-po grags-pa. NL. [*780*]

Essential Spirituality of Aro. *a-ro'i thugs-bcud*. [*651*] See *Seven Sessions of Aro (Yeshe Jungne)*

Essential Summarisation of the Tantras, Transmissions, and Esoteric Instructions of the Class of Means for Attainment, the Eight Transmitted Precepts. *sgrub-sde bka'-brgyad-kyi rgyud-lung man-ngag snying-por dril-ba*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 24, p. 261 to Vol. 25, p. 91. The third part of the *Innermost Spirituality of the Accomplished Master*. [*804*]

Established Confluence of Auspicious Coincidences. *rten-'brel mdo-chings*. NL. [*843*]

Establishment of the Intrinsic Essential of the Innermost Spirituality. *bsdus-pa thig-le rang-gnad-du dbab-pa*. Refer to n. 522. [*494*]

Eulogy to the Expanse of Reality. *chos-dbyings bstod-pa*. Skt. *Dharmadhātustava*. Auth. Nāgārjuna. T 1118. EIPRB 633-4, 637. MTTWL 55. HIL 7.1, pp. 31-2, 126. One of the *Collection of Eulogies*. See also F. Tola and C. Dragonetti, "Catuḥstava" JIP 13 (1985), pp. 1-54. [*173*, *196*, *211*, *265*, *301*]

Eulogy to the Inconceivable Madhyamaka. *dbu-ma bsam-gyis mi-khyab-par bstod-pa*. Skt. *Acintyastava*. Auth. Nāgārjuna. T 1128. EIPRB 636. MTTWL 55. HIL 7.1, pp. 31, 126, 131. See also F. Tola and C. Dragonetti, "Catuḥstava" JIP 13 (1985), pp. 1-54. [*217-18*]

Exegesis of the Glorious Guhyasamāja. *gsang-'dus rdo-rje bzhad-pa'i bshad-lugs*. Skt. *Tantrarājaśrīguhyasamājaṭīkā*. Auth. Vajrahāsya. T 1909. [*533*]

Exegetical Commentary on the Collection of the Greater Vehicle. *theg-bsdus-kyi 'grel-pa bshad-sbyar*. Skt. *Mahāyānasaṃgrahopanibandhana*. Auth. Asvabhāva. T 4051. EIPRB 1250, 1867. MTTWL 127. [*222*]

Exegetical Tantra on the Eight Divisions of Medicine. *yan-lag bshad-brgyud*. Second of the *Four Glorious Tantras of Medical Science*. [*99*]

Exegetical Tantra of the Oceanic Magical Net. *bshad-rgyud rgya-mtsho*. [*447*] See *Oceanic Magical Net*

(Exegetical Tradition of the) Eighteen Roots. *rtsa-ba bco-brgyad-kyi bshad-srol*. NL. Possibly, this simply refers to the *Eighteen Esoteric Instructions of the Mental Class*. [*658*]

Exegetical Treatise on the Vajra Bridge. *rdo-rje zam-pa'i gzhung-bshad*. NL. Several works so described are mentioned in *History*. [*552*]

Expanded Commentary on the Later Stages of Meditation. *bsam-gtan phyi-ma'i rgyas-'grel*. Skt. *Dhyānottarapaṭalaṭīkā*. Auth. Buddhaguhya. T 2670. [*466*]

Exposition of Valid Cognition. *tshad-ma rnam-'grel*. Skt. *Pramāṇavārttika*. Auth. Dharmakīrti. T 4210. EIPRB 1249, 2113-27. MTTWL 168. BB 3 (1968). SOR 23 (1960). TSWS 1 (1954). [*68*, *102*, *874*]

Extensive Commentary on the Guhyasamāja Tantra. *gsang-ba 'dus-pa rgya-cher 'grel-pa*. Reported in *History*, to have been translated by Ācārya Phra-la-ring-mo. [*703*]

Extensive Descriptive Basis (for the Rites) of the Wrathful Deities. *khro-bo-la mngon-par rtogs-pa rgyas-pa*. Auth. Sangs-rgyas rin-chen. NL. [*673*]

Extensive Magical Net. *sgyu-'phrul rgyas-pa*. The texts comprising NGB Vol. 14. Also referred to as the *Tantra of the Extensive Magical Net*. Note that the quotations given here are from the *Supplementary Magical Net* (*sgyu-'phrul le-lag*). [*20-1*, 60, *62*, *127*, *144*, *145*, *147*, *213*, *227*, *231*, *237*, *245-6*, *259*]

Extensive Store of Transmitted Precepts. *rgya-chen bka'-mdzod*. Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. GCKZ. [*862*] See also *Five Great Stores*

Extensive Sūtra of the Commitments. *dam-tshig mdo-rgyas*. Auth. Rong-zom Chos-kyi bzang-po. NL. [*198*, *707*]

Eye-opening Commentary on the Supplementary Magical Net. *le-lag-gi spyan-'grel*. Skt. *Vajrasattvamāyājālatantraśrīguhyagarbhanāmacakṣuṣṭīkā*. Auth. Vimalamitra. P 4756. [*481*]

Father Consort and Mother Consort, (transmitted precepts) of the Secret Innermost Spirituality. *gsang-thig yab-yum*. See *Transmitted Precepts of the Father Consort and Transmitted Precepts of the Mother Consort of the Secret Innermost Spirituality*

Fifteen Doctrines on the Kriyātantra according to the System of Pari. *ba-ri-pa'i kriya'i chos bco-lnga*. Auth. Ba-ri Lo-tsā-wa. NL. [*547*]

Final Gathering of the Transmitted Precepts which is the Doctrinal Cycle of the Entire Gathering of Awareness-holders, the Means for the Attainment of the Seven-Chapter Supplication. *bka'-'dus phyi-ma rig-'dzin yongs-'dus-kyi chos-skor gsol-'debs le'u bdun-ma'i sgrub-thabs*. Disc. Mnga'-ris Paṇ-chen Padma dbang-rgyal. RTD Vol. 6, pp. 123-40; Vol. 11, pp. 1-112; Vol. 30, pp. 61-227. [*807*]

Final Lineage of the Great Perfection. *rdzogs-chen brgyud-pa tha-ma*. NL. [*647*]

Five Anthologies (by Jamgön Kongtrül). *kong-sprul mdzod-lnga*. See *Five Great Stores*

Five Basic Tantras and Six Branch Tantras of the Mental Class. *sems-sde rtsa-ba'i rgyud-lnga dang yan-lag-gi rgyud drug*. [*136*]

Five Collections of (Madhyamaka) Reasoning. *dbu-ma rigs-tshogs*. See *Collection of Madhyamaka Reasoning*

Five Cycles of (the Means for) Attainment, (which are in harmony with the Path of the Magical Net). *yan-lag rgyud-sde sgyu-'phrul-gyi lam-dang mthun-pa'i sgrub-thabs skor-lnga* or *sgrub-skor lnga*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 4, pp. 449-612. The second part of the *Innermost Spirituality of the Accomplished Master*. [*804*, *855*]

Five Doctrines of (Venerable) Maitreya. *rje-btsun byams-pa chos-lnga* or *rgyal-tshab chen-po'i chos-lnga*. Listed separately as the *Analysis of the Middle and Extremes*, *Analysis of Phenomena and Reality*, *Ornament of Emergent Realisation*, *Ornament of the Sūtras of the Greater Vehicle* and *Supreme Continuum of the Greater Vehicle*. Also referred to as the *Texts of Maitreya*. [*90*, *205*, *207*, *213*, *577*, *676*, *691*, *861*, *872*, *894*]

Fivefold Great Seal. *phyag-chen lnga-ldan*. An important system of *mahāmudrā* practice, which became a particular specialty of the 'Bri-gung Bka'-brgyud tradition. Major redactions are: DZ Vol. 6, pp. 418-55. *Instructions on the Phyag chen lṅa ldan*. 2 vols. Bir, HP: D. Tsondu Senghe, 1980. I-Tib 80-904070. *'Bri-guṅ Bka'-brgyud-pa exegesis of Mahāmudrā*. Bir, HP: D. Tsondu Senghe, 1980. I-Tib 82-901895. Other versions of this teaching were also transmitted by the different Bka'-brgyud lineages, e.g. by the Khro-phu Bka'-brgyud: DZ Vol. 6, pp. 530-2. See also Khenpo Könchog Gyaltsen and K. Rogers, *The Garland of Mahamudra Practices*. Ithaca, NY: Snow Lion, 1986. [*679*]

Fivefold Group of Injunctions. *(bka'-thang) sde-lnga*. Disc. O-rgyan gling-pa. SP 307-8 (1982). I-Tib 82-905496/7. Xylo. Lhasa. I-Tib X9-913564. Xylo. Kalimpong. N-Tib 80-905397. Pub. Paro: Ngodup, 1976. I(Bhu)-Tib 76-901404. Concerning the secondary literature, see A.-M. Blondeau, "Le Lha-'dre bka'-thaṅ" in *Études tibétaines dédiées à la mémoire de Marcelle Lalou*. Paris: A. Maisonneuve, 1971, pp. 29-126. [*776*, *778*]

Fivefold Rite for Entering into All Maṇḍalas. *dkyil-'khor thams-cad-kyi rjes-su 'jug-pa'i cho-ga lnga-pa*. Skt. *Sarvamaṇḍalānuvartipañcavidhi*. Auth. Kukkurāja. T 1670. [*461*]

Five General and Ten Special Tantras of the Eight Transmitted Precepts. *sgrub-pa bka'-brgyad-kyi spyi-rgyud lnga dang sgos-rgyud bcu-rnams*. To

be identified among the tantras given in KGDD Vols. 1-3. Fourteen may be found in NGB Vols. 31-2, nos. 375-88. [*482-3*]

Five Golden Doctrines of the Shangpas. *shangs-pa'i gser-chos lnga*. Refer to n. 1302 and to the Glossary of Enumerations. The teachings themselves are redacted in DZ Vol. 8. See also G. H. Mullin, *Selected Works of the Dalai Lama II: The Tantric Yogas of Sister Niguma*. Ithaca: Gabriel/Snow Lion, 1985. Further information will be found in *Shanpa Kargyu* [*sic*] *Golden Dharmas*. Pts. 1 and 2. Chenian Booklet Series 125-6. Berkeley: C. M. Chen, 1982. [*929*] See also *Shangpa Doctrines*

Five Great Mind Treasures. *thugs-gter chen-po lnga*. Unidentified. [*518*, *822*]

Five Great Stores. *mdzod-chen rnam-pa lnga*. Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. Listed separately as *Extensive Store of Transmitted Precepts*, *Great Store of Precious Treasure*, *Mantra Store of the Lineages of Transmitted Precepts*, *Store which Embraces All Knowledge*, *Store of Precious Instructions* and *Uncommon Store*. Also referred to as the *Five Anthologies*. [*41*, *861-2*]

Five Innermost Cycles. *snying-po skor lnga*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 20-1. In RTD they are arranged as follows: Vol. 14, pp. 375-427 (*bla ma dgongs 'dus snying po*); Vol. 25, pp. 211-47 (*yi dam bka' 'dus snying po*); Vol. 57, pp. 405-29 (*mkha' 'gro dgongs 'dus snying po*); Vol. 60, pp. 443-64 (*chos skyong dgongs 'dus snying po*); and Vol. 92, pp. 713-27 (*zhal gdams snying po 'dus pa*). [*846*]

Five Inner (Unsurpassed) Tantrapiṭaka. *(bla-med) nang-rgyud sde-lnga*. Listed separately as *Guhyasamāja (Tantra)*, *Tantra of the Hidden Point of the Moon*, *Buddhasamāyoga (Tantra)*, *Glorious Paramādya* and *Garland of Activity*. [*461*, *464-5*]

Five Profound Sūtras. *zab-chos mdo lnga*. Listed separately as *Sūtra of the King of Contemplation*, *Sūtra (of the Greater Vehicle) which Decisively Reveals the Intention*, *Sūtra of the Descent to Laṅkā*, *Sūtra of the Bounteous Array*. The fifth may be either the *Sūtra of the Great Bounteousness of the Buddhas* or the *Sūtra of the Nucleus of the Tathāgata*. [*577*]

Five Protective Dhāraṇī. *grva-lnga*. Skt. *Pañcarakṣā*. T 558-9 and 561-3. GDKT Vol. 1, no. 5. For the history of modern researches on the texts, see P. Aalto, *Prolegomena to an Edition of the Pañcarakṣā*. Studia Orientalia, XIX:12. Helsinki, 1954. Mongolian version ed. P. Aalto in Asiatische Forschungen 10. Wiesbaden: Otto Harrassowitz, 1961. [*762*]

Five Scrolls of the Doctrinal Cycle of the Great Compassionate One. *thugs-rje chen-po'i chos-skor shog-dril lnga*. Disc. Grub-thob Dngos-grub. Incorporated into the *Collected Works of the King concerning the Mantra "Oṃ Maṇi Padme Hūṃ"*. [*757*]

Five Sections of the Levels. *sa-sde lnga*. [*91*] See *Yogācāra Level*

Five Stages. *rim-pa lnga*. Skt. *Pañcakrama*. Auth. Nāgārjuna. T 1802. KGNZ Vol. 4, pp. 219-374. Skt. edn. L. de La Vallée-Poussin, *Études et Textes Tantriques: Pañcakrama*. Université de Gand, Receuil de Travaux publiées par la faculté de Philosophie et Lettres, fascicule 16. Gand: H. Engelcke, 1896. [*301*, *549*]

Five Tantras of Buddha-body, Speech, Mind, Enlightened Attributes and Activities. *sku-gsung-thugs yon-tan phrin-las-kyi rgyud lnga.* [*136*]

Five Texts of the Mental Class which were the Earliest Translated (by Vairocana). *sems-sde snga-'gyur lnga.* [*540*] See *Eighteen Esoteric Instructions of the Mental Class*

Five Texts on the Recitation of Sanskrit Formulae. *rig-klag sde-lnga.* NL. [*762*]

Five Transmissions of the Gathering of the Sugatas. *bde-'dus-kyi lung-lnga.* Auth. Vajradharma. Probably to be identified among the texts found in KGDD Vol. 4. [*90*]

Flame of Dialectics. *rtog-ge 'bar-ba.* Skt. *Tarkajvālā.* Auth. Bhavya (Bhāvaviveka). T 3856. EIPRB 2005-15. MTTWL 104-5. HIL 7.1, pp. 63-5, 127-8, 131. [*430*]

Flash of Splendour. *rngam-glog.* Skt. *Jñānāścaryadyuticakrasūtra.* T 830. NGB Vol. 12, no. 163. [*276*]

Flower Garland of the Vinaya. *me-tog phreng-rgyud.* Skt. *Vinayapuṣpamālā.* Identified as *Vinayakārikā*, Auth. Viśākhadeva, T 4123. See E. Obermiller, *History of Buddhism by Bu-ston.* Tokyo: Suzuki Research Foundation, 1964, Pt. 1, n. 495. [*93*]

Forty-Chapter Magical Net. *(sgyu-'phrul) bzhi-bcu-pa.* NGB Vol. 14, no. 190. Full title: *dpal gsang ba'i snying po de kho na nyid nges pa.* [*673, 674*]

Four-armed Lord according to the Treasures of Nyang. *nyang-gter mgon-po phyag-bzhi.* Disc. Nyang-ral Nyi-ma 'od-zer. RTD Vol. 59, pp. 173-552. [*892*]

Four Cycles of the Esoteric Instructional Class. *man-ngag-sde'i skor-bzhi.* The Outer, Inner, Secret and Unsurpassedly Secret cycles. [*332*]

Four Cycles of the Gathering. *'dus-pa skor-bzhi.* Disc. Rdo-rje gling-pa. Referred to in DLTC Vol. 2, pp. 49 and 58. Partially preserved in RTD Vol. 10, pp. 1-115. [*790*]

Four Cycles of the Gathering. *'dus-pa skor-bzhi.* Disc. Ratna gling-pa. RLTC Vols. 3-4 and 6-8. [*793*]

Four Cycles of the Means for the Attainment of the Guru. *bla-sgrub skor-bzhi-ka.* Disc. Mchog-gyur bde-chen gling-pa and 'Jam-dbyangs mkhyen-brtse'i dbang-po. NL. Cf. *Cycle of the Means for the Attainment of the Guru's Four Bodies* and the *Doctrinal Cycle of the Innermost Spirituality of Saroruhu.* [*856*]

Four Glorious Tantras of Medical Science. *dpal-ldan rgyud-bzhi, gso-dpyad rgyud-bzhi* or *sman-gyi rgyud-bzhi.* And their master copies: *gso-ba rig-pa dpal-ldan rgyud-bzhi'i bla-dpe.* Disc. Grva-pa mngon-shes. Sometimes attributed to the authorship of gYu-thog Yon-tan mgon-po (ninth century). See Rechung Rinpoche, *Tibetan Medicine.* Berkeley/Los Angeles: University of California Press, 1976, pp. 255-7. The Four Tantras are: (i) the *Root Tantra (rtsa-rgyud)*, (ii) the *Exegetical Tantra (bshad-rgyud)*, (iii) the *Tantra of Esoteric Instructions (man-ngag-gi rgyud)* and (iv) the *Subsequent Tantra (phyi-ma'i rgyud).* SSS 68 (1975). A good modern typeset edn. is: *Bdud-rtsi snying-po yan-lag brgyad-pa gsang-ba man-*

ngag-gi rgyud. Lhasa: Tibetan People's Publishing House, 1982. See also F. Meyer, *Gso ba rig pa: le système médical tibétain*. Paris: Éditions du Centre National de la Recherche Scientifique, 1981; and Parfionovich, Dorje, and Meyer, *Tibetan Medical Paintings*. Also referred to as the *Four Medical Tantras*. [*99, 753, 754, 920*]

Four Great Volumes of the Vajrakīla Cycle. *phur-pa'i skor pod-chen bzhi*. NL. [*762*]

Four Groups of Exegetical Tantras Pertaining to the Tantra which Uproots Saṃsāra. *'khor-ba rtsad-gcod-kyi rgyud-la bshad-rgyud sde-bzhi*. NGB Vol. 1, nos. 4-7. [*658*]

Four Hundred Verses. *bzhi-brgya-pa*. Skt. *Catuḥśataka*. Auth. Āryadeva. T 3846. EIPRB 358-68. MTTWL 53. Trans. K. Lang, *Āryadeva's Catuḥśataka: On the Bodhisattva's Cultivation of Merit and Knowledge*. Indiske Studier VII. Copenhagen: Akademisk Forlag, 1986. See also K. Lang, "Āryadeva on the Career of a Bodhisattva" in TSHR, pp. 192-8. J. May, "Āryadeva et Candrakīrti sur la permanence". Pt. I in *Indianisme et Bouddhisme, Mélanges offerts à Mgr. Étienne Lamotte*. Louvain-la-Neuve, 1980. Pt. II in *Bulletin de l'École Française d'Extrême-Orient* LXIX (1981), pp. 75-96. [*168, 309, 899*]

Four Instructional Cycles. *gdams-ngag skor-bzhi*. Disc. Guru Chos-dbang. NL. [*764*]

Four Medical Tantras. See *Four Glorious Tantras of Medical Science*

Four Methods of Establishment. *bzhag-thabs bzhi*. Auth. Jñānasūtra. NYZ *bi-ma snying-thig*, Pt. 1, Vol. *Ga*, pp. 325-31. DZ Vol. 1, pp. 480-2. [*501*]

Four Modes and Fifteen Aspects Commentary. *'grel-pa tshul-bzhi yan-lag bco-lnga-pa*. Auth. Rong-zom Chos-kyi bzang-po. Alternative title for the *Commentary on the Tantra of the Secret Nucleus* or *Precious Jewel Commentary*. [*707*]

Four-Part Innermost Spirituality. *snying-thig ya-bzhi*. NYZ. A second edition has also been published in 13 vols. Delhi: Sherab Gyaltsen Lama, 1975. I-Tib 75-903140. In this version the main sections are arranged as follows: Vols. 1-2, *bla ma yang thig*; Vols. 3-6, *bi ma snying thig*; Vols. 7-9, *mkha' 'gro yang tig*; Vols. 10-11, *mkha' 'gro snying tig*; Vols. 12-13, *zab mo yang tig*. An older version of NYZ is still available in Sde dge. Also referred as the *Mother and Son Cycles of Innermost Spirituality*. [*375, 677*]

Four Root Sūtras (of Anuyoga). *rtsa-ba'i mdo bzhi*. NGB Vols. 11-12. Listed separately as *Root Tantra of All-Gathering Awareness*, *Flash of Splendour* and *Sūtra which Gathers All Intentions*. The fourth is the *Play of the Cuckoo in the Charnel Ground* (*dur-khrod khu-byug rol-pa*), NGB Vol. 11, no. 161. [*289*]

Four Sections of the Magical Net. *sgyu-'phrul sde-bzhi*. There are different enumerations of these, contained in NGB Vols. 14-15 and 19. See GGFTC, pp. 37-41. [*696*]

Four Subcommentaries on the Commentary on the Guhyasamāja Tantra called the Clarifying Lamp, (exegesis on). *'dus-pa'i 'grel-pa sgron-gsal-la*

bzhi sbrags-kyi bshad-pa. Auth. Dbyangs-can dga'-ba'i blo-gros. TWB 6599. [*681*]

Four Syllables. *yi-ge bzhi*. Refer to n. 600. [*547*]

Four Symbols. *brda'-bzhi*. NL. [*548*]

Four Transmissions of the Piṭaka. *sde-snod lung-sde bzhi*. These are probably the transmissions of the four anthologies of the Hīnayāna sūtras according to the Sarvāstivādin tradition, namely, *Dīrghāgama*, *Madhyamāgama*, *Saṃyuktāgama* and *Ekottarāgama*. Refer to HBI, pp. 167-81. [*153*]

Four Veda. *rigs-byed chen-po bzhi*. HIL 1.1 *passim*. Listed separately as *Ṛgveda*, *Atharvaveda*, *Sāmaveda* and *Yajurveda*. [*65*]

Full Summation. *sgang-dril*. NL. Note that this phrase is frequently met in connection with the precepts of the Great Seal and Great Perfection traditions, e.g. *Fundamentals*, p. 331. [*654*]

Further Heart entitled Six Suns of Awareness. *yang-snying rig-pa'i nyi-ma drug*. NL. [*658*]

Further Innermost Spirituality of the Ḍākinī. *man-ngag mkha'-'gro yang-tig*. Redacted by Klong-chen Rab-'byams-pa. NYZ Vols. 4-6. The relationship between this text and the *Innermost Spirituality of the Ḍākinī* is explained in n. 682. [*585, 588*]

Further Innermost Spirituality of the Ḍākinī, the Conjunction of Sun and Moon. *mkha'-'gro yang-tig nyi-zla kha-sbyor*. Disc. Rdo-rje gling-pa. NL. However, referred to in DLTC Vol. 2, p. 56. [*789-90*]

Further Innermost Spirituality like the Wish-fulfilling Gem. *yang-tig yid-bzhin nor-bu*. Redacted by Klong-chen Rab-'byams-pa. NYZ Vol. 1. Refer to n. 685. [*588, 593, 843*]

Gaṇapati (according to the New Yamāntaka Cycle of Ra Lotsāwa). *(rva-lugs) tshogs-bdag*. NL. [*713*]

Gang Tradition of the Great Seal. See *Dohā according to the Gang Tradition of the Great Seal*

Ganges Great Seal. *phyag-chen gang-gā-ma*. Skt. *Mahāmudropadeśa*. Auth. Tilopa. T 2303. DZ Vol. 6, pp. 33-6. Trans. G. C. C. Chang in *Teachings of Tibetan Yoga*. Citadel Press, 1974. [*199-200*]

Garland of Activity. *las-kyi phreng-ba* or *karma-mā-le*. Skt. *Karmamāla*. NGB Vol. 17, no. 215. [*464*]

Garland of Views: A Collection of Esoteric Instructions. *man-ngag lta(-ba'i) phreng(-ba)*. Skt. *Upadeśadarśanamālā*. Auth. Padmasambhava. P 4726. DZ Vol. 1, pp. 16-26. NMKMG Vol. 23. MPSB Vol. 12. Archaic edn. in *Selected Writings of Roṅ-zom Chos-kyi-bzaṅ-po*. SSS Vol. 73 (1973), pp. 1-18. I-Tib 74-902673. [*40, 63, 67, 96, 224, 234, 265, 352, 354, 355, 516, 533*]

Gateway to Language. *smra-sgo*. Auth. Rong-zom Chos-kyi bzang-po. This work is sometimes identified with the *Sword at the Gateway to Language*. [*705*]

Gathering of All Precious Jewels. *dkon-mchog spyi-'dus*. See *(Utterly Profound) Gathering of All Precious Jewels*

Gathering of All the Secrets of the Ḍākinīs. *mkha'-'gro gsang-ba kun-'dus.* Disc. Jo-mo sman-mo. Redisc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 55, pp. 1-340. Pub. Gangtok: Gonpo Tsetan Lama, 1976. I-Tib 76-903111. [*771-4*]

Gathering of the Blood-drinking Sugatas. *khrag-'thung bde-gshegs 'dus-pa.* An alternative title for the third part of the *Innermost Spirituality of the Accomplished Master.* [*855*]

Gathering of the Entire Intention of the True Doctrine. *dam-chos dgongs-pa yongs-'dus.* Disc. Bdud-'dul rdo-rje. DDTC Vols. 1-2. Pub. in 2 vols. Dalhousie: Damchoe Sangpo, 1980. I-Tib 80-902333. [*815*]

Gathering of the Guru's Intention. *bla-ma dgongs-'dus.* Disc. Sangs-rgyas gling-pa. BMGD, RTD *passim.* [*785, 807, 835, 837, 841, 863, 865*] See also following entry

Gathering of Intentions (along with the means for holding all the textual transmissions, empowerments and tantras). *(zab-chos) dgongs-'dus (po-ti'i lung-dbang-rgyud-dgu bcangs-thabs-dang bcas-pa).* [*682, 727*] See preceding entry

Gathering of the Quintessence of Auspicious Coincidence. *rten-'brel yang-snying 'dus-pa.* Disc. O-rgyan gling-pa. NL. [*776, 778*]

Gathering of the Sugatas (of the Eight Transmitted Precepts). *(bka'-brgyad) bde-gshegs-'dus-pa/(bka'-brgyad) bder-'dus.* The main tantras of this extensive body of material are found in NGB Vols. 31-2, nos. 375-88. The treasures of Nyang-ral Nyi-ma 'od-zer, listed here as the *Tantra of the Gathering of the Sugatas of the Eight Transmitted Precepts,* are redacted in KGDD. See also RTD Vol. 21, p. 183 to Vol. 22, p. 367. [*483, 575, 661, 679, 682, 723, 727, 807, 825*]

Gathering of the Three Roots' Intention, (the Group of Doctrines which Gather together the Five Great Stores in their Entirety). *rtsa-gsum dgongs-'dus (mdzod-chen rnam-lnga yongs-'dus-kyi chos-sde).* Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas, aided by 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 7, pp. 439-60; Vol. 15, pp. 399-461; Vol. 98, pp. 119-283. [*864-5*]

Gathering of Transmitted Precepts, (twenty-one maṇḍala clusters of). See *(Ocean of Doctrine, the Great) Gathering of Transmitted Precepts*

Gathering of the Transmitted Precepts of Peaceful and Wrathful Deities. *zhi-khro bka'-'dus.* Disc. O-rgyan gling-pa. NA. [*775*]

General Dissertation, Outline and Synopsis on the Secret Nucleus. *gsang-snying spyi-don, sa-bcad, bsdus-don.* Auth. Kha-ba dkar-po-ba Nam-mkha' rgyal-mtshan. NL. [*697*]

General Exposition of the Kālacakra. *nor-bzang-gi dus-'khor spyi-don.* Auth. Nor-bzang rgya-mtsho. NL. [*681*]

General Summary of Mātaraḥ. *ma-mo spyi-bsdus.* Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 21. [*846*]

General Sūtra which Gathers All Intentions. *spyi-mdo dgongs(-pa) 'dus(-pa).* See *Sūtra which Gathers All Intentions*

Glorious Kālacakra. [*264*] See *Kālacakra Tantra*

Glorious Paramādya. *dpal mchog dang-po.* Skt. *Śrīparamādya.* T 487-8. NGB Vol. 17, nos. 213-14. GDKT Vol. 5, no. 25. [*273*, *618*]

Glorious (Root) Tantra of the Secret Nucleus which is Definitive with respect to Reality. *dpal gsang-ba('i) snying-po (de-kho-na-nyid nges-pa'i rgyud (rtsa-ba)).* See *Tantra of the Secret Nucleus*

Glorious Seminal Point of Embrace. *dpal kha-sbyor thig-le.* Skt. *Śrīsaṃpuṭa-tilaka.* T 382. GDKT Vol. 20, nos. 111-12. KGNZ Vol. 2, pp. 359-468. [*258*] See also *Samputa Tantra*

Glorious Tantra of the Cessation of the Four Elements. *dpal 'byung-bzhi zad-pa'i rgyud.* NL. [*136*]

Glorious Tiger-riding Lord. *dpal-mgon stag-zhon.* See *Tiger-riding Lord*

Golden Rosary Dialogue from the Innermost Spirituality of the Ḍākinī. *mkha'-'gro snying-thig-gi zhus-lan gser-phreng.* NYZ *mkha'-'gro snying-thig*, Pt. *Waṃ*, pp. 1-34. [*925*]

Golden Surgical Needle. *gser-gyi thur-ma.* Auth. Zi-lung Paṇ-chen (i.e. Gser-mdog Paṇ-chen) Shākya mchog-ldan. In *The Collected Works of Gser-mdog Paṇ-chen*, Vol. 6. Thimphu: Kunzang Tobgey, 1975. I(Bhu)-Tib 75-908629. [*893*]

Golden Surgical Needle of the Great Perfection. *rdzogs-chen gser-thur.* Disc. Rdo-rje gling-pa. Referred to in DLTC Vol. 2, p. 58; Vol. 4, pp. 58-9, 232-7, 322. Pub. Dolanji, HP: Tshul-khrims-bkra-śis, 1977. I-Tib 78-900967. The text is here ascribed to Bon-źig G'yuṅ-druṅ-gliṅ-pa, (b. 1228). This name is, of course, one of Rdo-rje gling-pa's epithets, but the date of birth is in error. S. G. Karmay, *A Catalogue of Bon-po Publications* (Tokyo: The Tokyo Bunko, 1977) pp. 84-5, suggests that the two are perhaps different treasure-finders, who were conflated at some later date. The evidence of DLTC, however, supports their identification. [*791*]

Grammar of Candragomin. *sgra tsandra-pa.* Skt. *Candravyākaraṇasūtra.* Auth. Candragomin. T 4269. HIL 5.2, pp. 164-7 Ed. B. Liebich. Leipzig, 1902. Repr. Wiesbaden, 1966. [*92*, *100*, *730*, *871*]

Grammar of Candragomin, (sandhi and verbal derivation from). *tsandra-pa'i yi-ge bsdu-ba-dang ting-mtha'.* See preceding entry

Great All-Radiating Seminal Point which is an Ancient Translation. *snga-'gyur thig-le kun-gsal chen-po.* NGB Vol. 5, no. 81. [*257*]

Great Array (of the Highest). *(a-ti) bkod-pa chen-po.* This designation refers to materials contained in the *bi ma snying thig*, NYZ, vols. 7-9. [*55*, *87*, *138*, *319*, *330*, *359*, *370-1*]

Great Assembly of Vajrapāṇi. *phyag-rdor 'khor-chen.* GDKT Vol. 8, no. 46. [*576*]

Great Attainment of Kīla (according to) the Seven (Cycles of) Profound (Contemplation). *zab-bdun phur-pa'i sgrub-chen.* Disc. Mchog-gyur bde-chen gling-pa. RTD Vol. 50, pp. 511-656. The cycle in general may be found in CLTC Vol. 15. The liturgical arrangement for use in connection with the *Great Attainment* rites has been published xylographically: Rum-btegs, Sikkim, *c.* 1972. I(Sik)-Tib 72-906295. [*848*]

Great Aural Lineage of Thangtong. *zab-chos thang-stong snyan-brgyud chen-mo*. Disc. Thang-stong rgyal-po. *Thang-stong snyan-brgyud*, 2 vols. New Delhi: Trayang, 1973. I-Tib 73-903240. *The collected works of Thañ-stoñ-rgyal-po*, Vols. 1-4. Thimphu: Kunzang Tobgey, 1976. I(Bhu)-Tib 77-900723. [*804*]

Great Biography. *rnam-thar chen-mo*. The biography of 'Jam-dbyangs mkhyen-brtse'i dbang-po (1820-92). Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. GCKZ Vol. 14. RTD Vol. 95. [*778*]

Great Bounteousness (of the Buddhas). *('phags-pa sangs-rgyas) phal-po-che'i mdo* or *phal-chen*. See *Sūtra of the Great Bounteousness of the Buddhas*

Great Chariot. *shing-rta chen-mo*. Auth. Klong-chen Rab-'byams-pa. Auto-commentary on the *Mind at Rest*. For translated selections, see Tulku Thondup Rinpoche, *Buddha Mind*. Ithaca, NY: Snow Lion, 1989. [*196*, *197-8*, *359*, *595*, *596*]

Great Cloud Sūtra. *sprin chen-po'i mdo*. Skt. *Mahāmeghasūtra*. T 232-5, 657-8. MTTWL 117. [*943*]

Great Commentary on the Buddhasamāyoga. *mnyam-sbyor 'grel-chen*. Skt. *Śrīsarvabuddhasamāyogaḍākinīmāyāsaṃvaratantrārthodaraṭīkā*. Auth. Indranāla. T 1659. [*343*, *534*]

Great Commentary on the Glorious Guhyasamāja. *dpal gsang-ba 'dus-pa'i 'grel-chen*. Auth. Viśvamitra. T 1844. [*914*, *916*]

Great Commentary on the Secret Nucleus. *gsang-snying 'grel-chen*. Auth. Sangs-rgyas rin-chen. NL. [*673*]

Great Commentary on the Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines. *brgyad-stong 'grel-chen*. Skt. *Aṣṭa-sāhasrikāprajñāpāramitāvyākhyābhisamayālaṃkārāloka*. Auth. Haribhadra. T 3791. EIPRB 98, 117, 123, 1226, 1228, 1235, 3670-6. MTTWL 4. BST 4 (1960). GOS 62 (1932). [*76*]

Great Compassionate One. *thugs-rje chen-po*. Disc. Nyang-ral Nyi-ma 'od-zer. RTD Vol. 33, pp. 277-387. [*756*]

Great Compassionate One. *thugs-chen*. Disc. Sangs-rgyas gling-pa. See *(Doctrinal Cycle of the) Great Compassionate One*

Great Compassionate One. *thugs-rje chen-po*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vol. 5. RTD Vol. 37, pp. 253-371. SSS 13 (1972). I-Tib 79-928502. Also pub. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903500. [*811*]

Great Compassionate One as the Gathering of Secrets. *thugs-chen gsang-'dus*. Disc. Ratna gling-pa. RLTC Vols. 6-7. RTD Vol. 36, pp. 197-381. Pub. Bir, HP: Kandro, 1976. I-Tib 76-901400. [*793*]

Great Compassionate One, the Innermost Spirituality of Padma. *thugs-rje chen-po padma'i snying-thig*. Disc. O-rgyan gling-pa. NA. [*775*]

Great Compassionate One as the King of Space, vase attainment of. *thugs-rje chen-po nam-mkha'i rgyal-po'i bum-sgrub*. Disc. *Bdud-'dul rdo-rje*. RTD Vol. 37, pp. 373, 465. [*816*]

Great Compassionate One, the Lamp which Dispels Darkness. *thugs-rje chen-po mun-sel sgron-me*. Disc. Padma gling-pa. PLTC Vol. 7. RTD Vol. 36, pp. 383-450. [*796*]

Great Compassionate One, Lotus Crowned. *thugs-rje chen-po padma gtsug-tor*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 12-13. RTD Vol. 39, pp. 129-65. [*845*]

Great Compassionate One, the Magical Net of the Lotus. *thugs-rje chen-po padma sgyu-'phrul drva-ba*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 11-12. RTD Vol. 39, pp. 63-128. [*846*]

Great Compassionate One, the Peaceful and Wrathful Deities of Padma. *thugs-rje chen-po padma zhi-khro*. Disc. Karma gling-pa. NA. However, there is a rediscovered version (*yang-gter*) of a treasure by this name, the original discoverer of which is supposed to have been Karma gling-pa's descendant Nyi-ma seng-ge. The rediscoverer was 'Jam-dbyangs mkhyen-brtse'i dbang-po: RTD Vol. 34, pp. 235-432. [*801*]

Great Compassionate One, the Supreme Light of Pristine Cognition. *thugs-rje chen-po ye-shes 'od-mchog*. See *Supreme Light of Pristine Cognition*

Great Compassionate One according to the Tradition of the King. *rgyal-po-lugs-kyi thugs-rje chen-po*. See *Avalokiteśvara according to the Tradition of the King*

Great Compassionate One as the Universal Gathering of the Sugatas. *thugs-rje chen-po bde-gshegs kun-'dus*. See *(Doctrinal Cycle of the) Great Compassionate One as the Universal Gathering of the Sugatas*

Great Compassionate One, Utterly Secret and Unsurpassed. *thugs-rje chen-po yang-gsang bla-med*. Disc. Sangs-rgyas gling-pa. NL. [*786*]

Great Descent. *babs-lugs chen-mo*. Said to be the prophetic section of the *Penetration of Sound*. [*594*]

Great Development of the Enlightened Mind. *sems-bskyed chen-mo*. NL. [*578, 590*]

Great Document on Meditation. *sgom-yig chen-mo*. NL. [*658*]

Great Empowerment of Vajrakīla according to the Khön tradition. *'khon-lugs phur-pa'i dbang-chen*. See *Khön Tradition of Vajrakīla*

Greater, Medium and Lesser Aural Lineages of Tavihṛca. *ta-bi-hri-tsa'i snyan-brgyud che-'bring-chung gsum*. Disc. Rdo-rje gling-pa. NL. See, however, the *Zhang-zhung snyan-brgyud* in *The History and Doctrine of the Bon-po Niṣpanna Yoga*. SP 73 (1968), pp. 145ff. S. G. Karmay, *A Catalogue of Bonpo Publications* (Tokyo: The Tokyo Bunko, 1977), pp. 94-7, makes it clear that tradition attributes the redaction of the *Zhang-zhung snyan-brgyud* primarily to Tavihṛca. Nevertheless, the relationship between these two traditions, if indeed there is any relationship, remains to be established. [*791*]

Greater, Medium and Lesser (Teachings of) the Wrathful (Guru). *drag-po che-'bring-chung gsum*. Disc. Padma gling-pa. PLTC Vol. 2. [*797*]

Greater Net. *drva-chen*. Auth. Buddhaguhya. P 4736. NMKMG Vol. 23. [*466*]

Greater Sequence of the Path and Lesser Sequence of the Path. *lam-rim che-chung gnyis.* [466] See *Sequence of the Path (of the Magical Net)*

Great Esoteric Instructional Tantra of the Eight Transmitted Precepts, the Consummation of Secrets. *bka'-brgyad gsang-ba yongs-rdzogs man-ngag-gi rgyud chen-po.* Disc. Guru Chos-dbang. See *Eight Transmitted Precepts, the Consummation of Secrets*

Great Exposition of Word and Meaning. *tshig-don chen-mo.* Auth. Nyi-'bum. NL. [563]

Great Garuḍa. *khyung-chen.* NGB Vol. 1, no. 8. Refer to S. G. Karmay, "The Rdzogs-chen in its Earliest Text" in STC, pp. 272-82. [*370, 371*]

(Great) Gathering of Transmitted Precepts. *bka'-'dus chen-mo'i snying-po mdor-bsdus skor.* Disc. O-rgyan gling-pa. Available to 'Jam-dbyangs mkhyen-brtse'i dbang-po. [778-9] See also *(Ocean of Doctrine, the) Great Gathering of Transmitted Precepts*

Great Injunction of Padma. *padma bka'-yi thang-yig chen-mo.* [775] See *Injunction of Padma (which was Discovered at Crystal Rock)*

Great Lecture on the History of the Innermost Spirituality, Mother and Son. *snying-thig ma-bu'i lo-rgyus gtong-thun chen-mo.* Auth. Klong-chen Rab-'byams-pa. NYZ, *bi-ma snying-thig*, Pt. 3, Vol. *Tha*, pp. 1-179. [965]

Great Liberation by Hearing during the Intermediate State. *bar-do thos-grol chen-po.* Disc. Karma gling-pa. For editions of the Tibetan text, see *Peaceful and Wrathful Deities, the Natural Liberation of Intention.* Trans. Kazi Dawa-Samdup, in W. Y. Evans-Wentz (ed.), *The Tibetan Book of the Dead.* London/Oxford/New York: Oxford University Press, 1927. F. Freemantle and C. Trungpa, *The Tibetan Book of the Dead.* Berkeley/London: Shambhala, 1975. See also D. I. Lauf, *Secret Doctrines of the Tibetan Books of the Dead.* Boulder/London: Shambhala, 1977. D. M. Back, *Eine Buddhistische Jenseitsreise.* Wiesbaden: Otto Harrassowitz, 1979. Dorje and Coleman, forthcoming. [*801*]

Great Means for Attaining the Empowerment of (the Ocean of Doctrines) which Gather the Transmitted Precepts. *bka'-'dus-kyi dbang-sgrub chen-mo.* See *Great Ocean of Doctrine, the Gathering of the Transmitted Precepts of the Meditational Deities*

Great Mother. *yum rgyas-pa.* See *Transcendental Perfection of Discriminative Awareness in One Hundred Thousand Lines*

Great Ocean of Doctrine, the Gathering of the Transmitted Precepts of the Meditational Deities. *yi-dam bka'-'dus chos-kyi rgya-mtsho chen-po.* Disc. O-rgyan gling-pa. NA. The rediscovered version is the *Ocean of Doctrine, the Great Gathering of Transmitted Precepts.* [775]

Great Perfection according to Aro. *a-ro'i lugs-kyi rdzogs-chen man-ngag-gi khrid* or *rdzogs-chen a-ro'i man-ngag.* See *Seven Sessions of Aro (Yeshe Jungne)*

Great Perfection endowed with Conch-Syllables. *rdzogs-pa chen-po dung-yig-can.* Auth. Vimalamitra. NYZ *Bi-ma snying-thig*, Pt. 2, Vol. *Cha*, 1-159. [77] See also *Illuminating of the Lamp*

Great Perfection, Exegetical Tradition of the Esoteric Instructional Class. *(rdzogs-chen man-ngag sde'i) bshad-rgyud*. Redacted by Mañjuśrīmitra. Not precisely identified, but probably represented by materials to be found in NYZ. [*494*]

Great Perfection, the Gathering of Samantabhadra's Intention. *rdzogs-chen kun-bzang dgongs-'dus*. Disc. Padma gling-pa. PLTC Vols. 4 and 15. [*796*]

(Great Perfection, the) Innermost Spirituality of Longcenpa. *(rdzogs-pa chen-po) klong-chen snying-gi thig-le*. Disc. 'Jigs-med gling-pa. JLSB Vols. 7-8. RTD Vols. 106-9. Pub. in 3 vols. New Delhi: Ngawang Sopa, 1973. I-Tib 73-904268. Trans. (selections), Tulku Thondup, *The assemblage of the knowledge-holders*. Santiniketan, WB: T. Thondup, 1980. I-Tib 82-900323. Idem, *The queen of great bliss*. Gangtok, Sikkim: Dodrup Chen Rinpoche, 1982. I-Tib 83-907620. See also S. D. Goodman, "The *Klong-chen snying-thig*: An Eighteenth Century Tibetan Revelation". Unpublished Ph.D. dissertation, University of Saskatchewan, 1983. [*837*, *839*]

Great Perfection of the Kham Tradition. *rdzogs-chen khams-lugs*. DZ Vol. 1, pp. 305-55. NMKMG Vol. 17. [*651*, *654*, *658*]

Great Perfection of the Rong Tradition. *rdzogs-chen rong-lugs*. DZ Vol. 1, pp. 270-95. NMKMG Vol. 17. [*654*, *658*]

Great Perfection, the Tantra of the Mirror of Vajrasattva's Heart. *rdzogs-pa chen-po rdor-sems snying-gi me-long-gi rgyud*. A text seen in a vision by 'Jam-dbyangs mkhyen-brtse'i dbang-po. Note that there does exist a tantra called *Mirror of the Heart of Vajrasattva*. [*854*]

Great Perfection according to the Tradition of the Cycles. *rdzogs-chen skor-lugs*. The cycles referred to are the four of the esoteric instructional class, on which see *Fundamentals*, p. 332. [*647*, *654*, *657-8*]

Great Prophetic Declaration. *zhal-chems lung-bstan chen-mo*. Auth. Rdo-rje gling-pa. NL. [*791*]

Great Record of Teachings Received (in four volumes). *gsan-yig (chen-mo glegs-bam bzhi)*. See *Record of Teachings Received*

Great Seal, Liberation through the Vision of Pristine Cognition. *phyag-rgya chen-po ye-shes mthong-grol*. Granted to 'Jigs-med gling-pa by Rig-'dzin Thugs-mchog rdo-rje. NL. Perhaps this is the *yang-ti ye-shes mthong-grol*, Disc. Bstan-gnyis gling-pa. [*835*]

Great Seal Opuscules. *phyag-chen kha-'thor*. NL. [*564*]

Great Sequence of the Path of Secret Mantra. *gsang-sngags lam-rim chen-mo*. Disc. O-rgyan gling-pa. NA. [*776*]

(Great) Store of Precious Treasure. *rin-chen gter-gyi mdzod chen-po*. Compiled by 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD. This edition reproduces the xylo. of Mtshur-phu, Central Tibet, in its first 96 vols. The remaining 15 vols. constitute a new supplement arranged under the direction of Dilgo Khyentsey Rinpoche. In Tibet there was also a second xylo. published at Dpal-spungs, in the Sde-dge district of Khams, a complete set of which is preserved in the library of the

Namgyal Institute of Tibetology, Gangtok, Sikkim. New woodblocks for this edition are currently being made in Sde-dge. A catalogue of the Dpal-spungs edn. has recently been published: *Rin chen gter mdzod kyi dkar chag*. Paro: Dilgo Khyentsey Rinpoche, 1982. Bhu-Tib 82-900630. [*752*, *774*, *778*, *804*, *857*, *862*] See also *Five Great Stores*

Great Sūtra of Final Nirvāṇa. See *Sūtra of Final Nirvāṇa*

Great Torma Offering of Jvālamukhī. *kha-'bar-ma'i gtor-chen.* The version of this rite that is known to us was discovered by Guru Chos-dbang: RTD Vol. 69, pp. 423-595. This, however, cannot be what is referred to in the *History*, since the events described predate Guru Chos-dbang. [*545*]

Great Treasury of Detailed Exposition. *bye-brag bshad-mdzod (chen-mo)* or *bye-brag-tu bshad-pa*. See *Treasury of Detailed Exposition*

Great Vivarta. *bi-barta chen-mo.* Name of a grammatical text, or a type of script, studied by Guru Chos-dbang. NL. As an example of work of the genre to which the *Great Vivarta* presumably belonged, see 'Gos Khug-pa Lhas-btsas, *Rgya-gar-gyi lañtsa-yi skad-gnyis*. Delhi: Sherab Gyeltsen, 1976. I-Tib 76-905317. [*762*]

Group of Doctrines of the Supreme Attainment of the Guru, the Awareness-holder. *bla-ma rig-'dzin mchog-sgrub-kyi chos-sde.* Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas, assisted by 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 15, pp. 399-461. [*865*]

Guhyasamāja and Bhairava. *gsang-'jigs*. Listed separately.

Guhyasamāja and Cakrasaṃvara. *gsang-bde.* Listed separately.

Guhyasamāja (Tantra). *(dpal-ldan) 'dus-pa('i rgyud)*, *gsang-ba 'dus-pa*, *gsang-'dus(-kyi rgyud)*. T 442-3. NGB Vol. 17, nos. 211-12. BST 9 (1965). GOS 53 (1931). KGNZ Vol. 4, pp. 86-374. GDKT Vol. 7, nos. 42-5. Trans. F. Fremantle in *A Critical Study of the Guhyasamāja Tantra.* Unpublished Ph.D. thesis, London University. [*257*, *262*, *274*, *283*, *322-3*, *362*, *363*, *442*, *464*, *466-7*, *494-6*, *502*, *533*, *578*, *675*, *681*, *689*, *827*, *850*, *893*, *895*, *916*]

Guidance on Cutting. *gcod-khrid.* [*679*] See *Object of Cutting*

Guidance which Lays Bare the Teaching of the Great Compassionate One (according to the Tradition of Yegyelwa). *thugs-rje chen-po dmar-khrid (ye-rgyal lugs)*. NL. Ye-rgyal-ba was a leading disciple of Karma-pa III, Rang-byung rdo-rje and tutor of Karma-pa IV, Rol-pa'i rdo-rje. Refer to *Blue Annals*, pp. 497, 517. [*673-4*]

Guidance which Lays Bare the Teaching on the Great Compassionate One. *thugs-rje chen-po'i smar-khrid.* For works representing this genre in general, see DZ Vol. 11, pp. 429-617. [*731*]

Guidance on Longevity, the Vajra Garland. *tshe-khrid rdo-rje phreng-ba*. Disc. Padma gling-pa. PLTC Vol. 8. [*797*]

Guidance on the Path according to Götsangpa. *rgod-tshang-pa'i lam-khrid.* [*576*] See *Cycle of Götsangpa's Guidance*

Guidance of the Unsurpassed Secret (Innermost Spirituality). *gsang-ba bla-na med-pa'i khrid.* Not identified with a particular text. [*590*]

Guidance on the View of the Great Middle Way, which Definitively Reveals the Absolute. *don-dam nges-'byed dbu-ma chen-po'i lta-khrid*. Auth. Zhva-dmar-pa IV, Chos-kyi grags-pa. NL. [*676*]

Guidance on the View of Madhyamaka. *dbu-ma'i lta-khrid*. Auth. 'Khon-ston Dpal-'byor lhun-grub. NL. [*679*]

Guidebook of the Accomplished Master Melong Dorje. *me-long rdo-rjes mdzad-pa'i khrid-yig*. Auth. Me-long rdo-rje. NL. [*675*]

Guidebook to the Great Seal. *phyag-chen-gyi khrid-yig*. Auth. Paṇ-chen Blo-bzang chos-kyi rgyal-mtshan. DZ Vol. 3, pp. 421-30. [*925-6*]

Guidebook which Introduces the View Common to the Great Seal, Great Perfection and Great Madhyamaka. *phyag-rdzogs-dbu gsum-gyi lta-ba spyi-khyab-tu ngo-sprod-pa'i khrid-yig*. Auth. 'Khon-ston Dpal-'byor lhun-grub. NL. [*679, 926*]

Guidebook to the Pilgrimage Place of Pemakö. *padma-bkod-kyi gnas-kyi lam-yig*. Disc. Rig-'dzin 'Ja'-tshon snying-po. A portion of this work appears to be preserved in RTD Vol. 19, pp. 105-21. [*811*]

Guidebook to the Secret Land of Pemakö. *sbas-yul padma bkod-pa'i gnas-yig*. Disc. Bdud-'dul rdo-rje. NL. [*815*]

Guru as the Attainment of Mind. *bla-ma thugs-sgrub*. NL. [*757*]

Guru as the Gathering of Awareness-holders. *bla-ma rig-'dzin 'dus-pa*. Disc. Bdud-'dul rdo-rje. NL. [*815*]

Guru as the Gathering of Secrets. *bla-ma gsang-'dus*. Disc. Guru Chos-dbang. RTD Vol. 7, pp. 461-614. Pub. Paro: Ugyen Tempai Gyaltsen, 1979. I(Bhu)-Tib 80-900644. [*731*]

Guru as the Gathering of the Three Bodies. *bla-ma sku-gsum 'dus-pa*. Mentioned in the biography of Nyang-ral Nyi-ma 'od-zer. NL. [*757*]

Guru, an Ocean of Gems. *bla-ma nor-bu rgya-mtsho*. Disc. Padma-gling-pa. PLTC Vols. 1 and 20. RTD Vol. 10, pp. 307-52. [*679, 796*]

Hayagrīva (Cycle/Tantra). *rta-mgrin*. T 839. NGB Vols. 23-4. Cf. *Hayagrīvadhāraṇī*, T 733. When the context is that of the *Eight Transmitted Precepts* (*bka'-brgyad*), the tantra that this is to be identified with is: KGDD Vol. 3. NGB Vol. 32, no. 383. Also referred to as *Lotus the Speech* and *(Play of the) Supreme Horse*. [*283, 361, 473, 479, 483, 575, 762*]

Hayagrīva who Overpowers Arrogant Spirits. *rta-mgrin dregs-pa zil-gnon*. Disc. Sangs-rgyas bla-ma. NA. [*751*]

Hayagrīva Traditions of Nawopa and Dagyelma. *sna/rna-bo-pa'i lugs-kyi rta-mgrin-dang zla-rgyal-ma'i lugs*. NL. [*673, 674*] See also *Permissory Initiation of Hayagrīva according to the Tradition of Dagyelma*

Hayagrīva and Varāhī, the Wish-fulfilling Gem. *rta-phag yid-bzhin nor-bu*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vol. 3. RTD Vol. 41, pp. 213-43; Vol. 76, pp. 347-84. Pub. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903466. [*811*]

Heart Essence of the Attainment of Kīla. *phur-sgrub thugs-kyi nying-khu*. Disc. Sangs-rgyas gling-pa. RTD Vol. 49, pp. 363-501. [*786*]

Heart Sūtra of Discriminative Awareness. *sher-snying*. Skt. *Bhagavatīprajñāpāramitāhṛdayasūtra*. T 21, 531. EIPRB 1046-68. MTTWL 85. BST 17 (1961). See also D. Lopez, *The Heart Sūtra Explained*. Albany: State University of New York Press, 1988. [*75*]

Heruka. *khrag-'thung*. The term is used to refer to any of a very large number of wrathful male meditational deities. In the Nyingmapa tradition it refers in particular, though not exclusively, to *Mahottara* (*Chemcok*) or to *Yangdak*.

Heruka Galpo (Tantra). *(rgyud) he-ru-ka gal-po*. NGB Vol. 25, nos. 289-92. [*58*, *60*, *68*, *228*, *232-3*, *244*, *270*, *271-2*, *292*, *350-3*, *354*, *356*, *475*, *923*]

Hevajra (Cycle/Tantra). *brtag-gnyis*, *dgyes-rdor*, *he-badzra* or *kye-yi rdo-rje*. Skt. *Hevajratantrarāja*. T 417-18. Ed. and trans. D. L. Snellgrove. *The Hevajra Tantra*, Pts. 1 and 2. London Oriental Series, Vol. 6. London: Oxford University Press, 1959; repr. 1964, 1971. SP 70 (1966). GDKT Vol. 18, nos. 99-110. KGNZ Vol. 2, pp. 3-350. [*61*, *260*, *291*, *304*, *308*, *345*, *362*, *442*, *449*, *451*, *471*, *473*, *550*, *568-9*, *675*, *688*, *762*, *827*, *849*, *850*, *899*, *911*]

Hidden Point of the Moon. *zla-gsang thig-le*. Skt. *Candraguhyatilakatantra*. T 477. NGB Vol. 16, no. 210. [*283*, *464*, *893*] See also *Tantra of the Hidden Point of the Moon*

Higher Rites of Vajrakīla. *phur-pa stod-las*. General term for those among the rites of service and attainment of Vajrakīla whereby enlightenment is to be achieved without recourse to the wrathful activity of sorcery. [*714*]

History of Buddhism in India. *rgya-dkar chos-'byung*. Auth. Tāranātha. Typeset edn. Sarnath, UP: Pleasure of Elegant Sayings Printing Press, 1972. I-Tib 73-900134. Pub. in *Five historical works of Tāranātha*. Tezu, Arunachal Pradesh: Tibetan Nyingmapa Monastery, 1974. I-Tib 74-901746. Trans. Lama Chimpa and A. Chattopadhyaya. Calcutta: K. P. Bagchi and Co., 1970. Refer to n. 1240. [*892*]

History of the Empowerment for the Sūtra which Gathers All Intentions. *mdo-dbang rang-gi lo-rgyus*. Two such works are to be noted in particular: (1) Auth. Rig-'dzin Padma 'phrin-las. SSS 37 (1972). I-Tib 72-903251. (2) Auth. Lo-chen Dharmaśrī. LCSB Vol. 12. [*613*]

History by Nelpa Paṇḍita. *nel-pa paṇḍita'i chos-'byung*. Pub. in *Rare Tibetan Historical and Literary Texts from the Library of Tsepon W. D. Shakabpa*, Series I. New Delhi, 1974. I-Tib 75-900392. See also H. Uebach, "Zur Identifizierung des Nel-pa'i čos-'byuṅ" in *Tibetan Studies Presented at the Seminar of Young Tibetologists*. Zurich, 1978, pp. 219-30. Idem, "An 8th Century List of Thousand-Districts" in STC, pp. 147-51. [*509*]

History of the Treasures (of Düdül Dorje). *gter-'byung*. NL. [*815*]

Holy Ornament. *dam-pa rgyan*. Skt. *Tattvālokaparamālaṃkāra*. Auth. Buddhaguhya. P 4735. [*466*]

Hundred Brief Doctrines. *chos-chung brgya-rtsa*. This is the *jo-bo'i chos-chung*. T 4465-567. [*578*]

Hundred Causal Relations. *rten-'brel brgya-rtsa*. Mentioned in *History*, p. 578, in apparent connection with the tradition of Pacification. See DZ Vol. 9, pp. 136-44

Hundred and Eight Esoteric Instructions. *man-ngag rgya-rtsa brgyad*. Disc. Guru Chos-dbang. NL. [*764*]

Hundred and Fifty Verses on the Modes of Discriminative Awareness. *shes-phyin tshul brgya-lnga-bcu-pa*. Skt. *Prajñāpāramitānayaśatapañcaśatikā*. T 17. [*273*]

Hundredfold Dialogue of the Ḍākinī. *mkha'-'gro zhu-lan brgya-rtsa*. Disc. Nyang-ral Nyi-ma 'od-zer. Pub. as *Jo mo la gdams pa'i chos skor*. Paro, 1983. I(Bhu)-Tib 84-900517. Selections trans. E. P. Kunsang, *Dakini Teachings*. Boston: Shambhala, 1990. [757]

Hundred Means for Attainment. *sgrub-thabs brgya-rtsa*. T 3143-304 and 3306-99. GTKT Vols. 11-13. [*762*, *827*]

Hundred Parables on Deeds. *mdo-sde las brgya-pa*. Skt. *Karmaśataka*. T 340. [*57*, *147*]

Hundred Systems of Guidance. *rje-btsun grol-mchog-gi gsung khrid-brgya*. Auth. Jo-nang rje-btsun Kun-dga' grol-mchog. DZ Vol. 12, pp. 245-620. [*852*]

Hundred Thousand Verses of the Vajrakīla Tantra. See following entry

Hundred Thousand Verse Tantra of Supreme Awareness *or* Hundred Thousand Verses of the Vajrakīla Tantra. *bityottama-la, 'bum sde'i rgyud* or *phur-pa 'bum-sde*. Apparently not preserved in its entirety at the present time. NGB Vols. 19 and 27-9, no. 353, represents a major fragment. [*481*, *516*]

Hundred Verses on Discriminative Awareness. *shes-rab brgya-pa*. Skt. *Prajñāśatakanāmaprakaraṇa*. Auth. Nāgārjuna. T 4328. [97]

Illuminating of the Lamp. *sgron-ma snang-byed*. Alternative title for the *Great Perfection endowed with Conch-Syllables*. [*343*]

Illuminating Lamp which Contains the Prophecy of the Great Accomplished Master Himself. *grub-chen-nyid-kyi lung-bstan gsal-ba'i sgron-me*. Disc. Thang-stong rgyal-po. NL. [*802*]

Illuminating Lamp of the Fundamental Text. *khog-gzhung gsal-sgron*. Auth. Vimalamitra. P 4739. [*126*, *266*, *481*, *673*, *674*]

Illuminating Mirror, a Commentary on the Tantra of the Secret Nucleus. *gsang-ba snying-po-la ṭīkā gsal-byed me-long*. Auth. gYung-ston Rdo-rje-dpal. NMKMG Vol. 28. Also referred to as *Yungtönpa's Commentary on the Secret Nucleus*. [*660*, *666*, *678*, *680*, *684*, *730*]

Illuminating the Substance of the Aural Lineage. *snyan-brgyud dngos-po gsal-byed*. Auth. Mi-la-ras-pa. DZ Vol. 5, pp. 443-55. [*200*]

Immortal Wish-granting Wheel. *'chi-med yid-bzhin 'khor-lo*. See *Rites of the Service and Attainment of the Immortal Wish-granting Wheel*

Imperial Edict. *'ja'-sa gser-yig*. NL. [*663*]

Indestructible Peak. *(rdo-rje) rtse-mo*. Skt. *Vajraśekharamahāguhyayogatantra*. T 480. GDKT Vol. 5, no. 24. [*78*, *258*, *357*]

Indestructible Prophetic Declaration of Thangtong Gyelpo. *grub-chen thang-stong rgyal-po'i rdo-rje'i lung.* NL. *[853]*

(Indestructible) Tent. *(rdo-rje) gur.* Skt. *Vajrapañjaratantra.* T 419. KGNZ Vol. 2, pp. 351-8. GDKT Vol. 20, nos. 109-10. *[268, 576, 633]*

Injunction of Padma (which was Discovered at Crystal Rock). *padma bka'-thang (shel-brag-ma).* Disc. O-rgyan gling-pa. Xylo. Leh, Ladakh. I-Tib-430. Xylo. Snyi-shang Brag-dkar-shar Monastery, Manang, Nepal. N-Tib 73-906442. Trans. G.-C. Toussaint, *Le Dict de Padma, Padma thang yig, Ms. de Lithang.* Bibliothéque de l'Institut de Hautes Études Chinoises, Vol. 3. Paris: Librairie Ernest Leroux, 1933. Trans. from the French of G.-C. Toussaint by K. Douglas and G. Bays, *The Life and Liberation of Padmasambhava.* 2 vols. Emeryville, California: Dharma Publications, 1978. Also referred to as the *Great Injuction of Padma.* *[775, 778, 938]*

Injunctions of Padma. *(padma bka'-yi) thang-yig(-rnams).* For a general survey of the texts with this title, refer to A.-M. Blondeau, "Analysis of the Biographies of Padmasambhava according to Tibetan Tradition: Classification of Sources" in TSHR, pp. 45-52. The texts of this genre which are mentioned in the present work are the *Injunction of Padma which was Discovered at Crystal Rock*, the *Short Biography of Padmasambhava* and the *Life of Orgyen (Padmasambhava) with Three Reasons for Confidence.* Refer also to n. 976. *[750]*

Inner and Outer Collected Works (of Dalai Lama V, in thirty volumes). *gsung-'bum phyi-nang (pod-chen sum-cu).* Auth. Dalai Lama V, Ngag-dbang blo-bzang rgya-mtsho. TWB 5587-822. *[824]*

Innermost Meaning, the Liberation of All Beings. *don-tig 'gro-ba kun-grol.* Disc. Dri-med lhun-po. RTD Vol. 35, pp. 1-53. *[678]*

Innermost Point. *thugs-thig.* Skt. *Cittabindu.* Auth. Līlāvajra (Vilāsavajra). P 4723. *[464]*

Innermost Profundity of Tārā. *sgrol-ma'i zab-tig.* Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 26. RTD Vol. 58, pp. 1-193. *[846]*

Innermost Profundity of Vimalamitra. *bi-ma-la'i zab-tig.* Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 26. *[847]*

Innermost Spirituality of the Accomplished Master. *grub-thob thugs-thig.* Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po, inspired by the vision of Thang-stong rgyal-po. Its main divisions are listed separately as (1) *Profound and Vast Creation and Perfection of the Cycle of Means for the Attainment of the Guru,* (2) *Five Cycles of (the Means for) Attainment (which are in harmony with the Path of the Magical Net)* and (3) *Essential Summarisation of the Tantras, Transmissions, and Esoteric Instructions of the Class of Means for Attainment, the Eight Transmitted Precepts.* Also referred to as the *Cycles of the Innermost Spirituality of the Accomplished Master.* *[804, 855, 857]*

Innermost Spirituality of the Awareness-holder. *rig-'dzin thugs-thig.* Disc. Gter-bdag gling-pa. RTD Vol. 13, pp. 61-197. Pub. Dehra Dun: D. G. Khochhen Trulku, 1975. I-Tib 75-904946. *[729, 828, 849]*

Innermost Spirituality of Cetsün. *lce-btsun snying-thig*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 87, pp. 259-350. In addition, there has been a reproduction of the A-'dzom 'Brug-pa redaction. Delhi: Dam-chos-smon-lam, 1975. I-Tib 75-900761. [*858*]

Innermost Spirituality of the Ḍākinī. *(man-ngag) mkha'-'gro snying-tig*. Disc. Padma Las-'brel-rtsal. Redacted by Klong-chen Rab-'byams-pa. NYZ Vols. 2-3. See also *Four-Part Innermost Spirituality*. In addition, a manuscript of considerable antiquity from the Lahoul-Spiti region of Himachal Pradesh has been reproduced in 2 vols. Sumra, HP: Orgyan Dorji, 1978. I-Tib 78-906099. [*554-5, 580, 582, 583, 585, 586, 587, 679*]

Innermost Spirituality of Karmapa. *karma snying-tig*. Disc. Karma-pa III, Rang-byung rdo-rje. RTD Vol. 86, pp. 423-70. [*574*]

Innermost Spirituality of Longcenpa, including the basic root texts and elucidations. *thugs-gter klong-chen snying-thig gzhung-rtsa-ba gsal-byed-dang bcas-pa*. See *(Great Perfection, the) Innermost Spirituality of Longcenpa*

Innermost Spirituality of Radiant Space. *(rdzogs-chen) klong-gsal snying-thig*. Disc. Ratna gling-pa. RLTC Vols. 11, 12, 19. RTD Vol. 88, pp. 447-652. Note that this should not be confused with the *klong-gsal rdo-rje snying-po*. Disc. Klong-gsal snying-po. [*677, 681, 683*]

Innermost Spirituality, Transmitted Precepts of the Exegetical Tradition of the Esoteric Instructional Class. *bshad-rgyud snying-thig-gi bka'-rnams*. See *Four-Part Innermost Spirituality*

Innermost Spirituality: the Trio of Amitāyus, Yangdak Heruka, and Vajrakīla, with the Cycle of its Protectress, Ekajaṭī, the Self-Arisen Queen. *snying-thig tshe-yang-phur gsum srung-ma e-ka-dza-ṭi rang-byung rgyal-mo'i skor*. Disc. Bdud-'dul rdo-rje. DDTC Vol. 6. RTD Vol. 50, pp. 101-213. Pub. New Delhi: Sanje Dorje, 1973. I-Tib 73-906926. [*815*]

Innermost Spirituality of Vimalamitra. *bi-ma'i snying-tig*. Redacted by Klong-chen rab-'byams-pa. NYZ Vols. 7-9. [*583, 585, 723, 727*] See also *Four-Part Innermost Spirituality*

Inquiry into Relations. *'brel(-ba) brtag(-pa)*. Skt. *Sambandhaparīkṣā*. Auth. Dharmakīrti. T 4214. EIPRB 2116. MTTWL 195. BB 8 (1972). [*102*]

Instructions of the Eight Confidences. *gding-brgyad-kyi gdams-pa*. Disc. Rdo-rje gling-pa. NL. [*791*]

Instructions of the Innermost Spirituality concerning the Profound Significance of Ati. *a-ti zab-don snying-thig-gi gdams-pa*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 26. [*847*]

Intermediate Gathering of Transmitted Precepts, the Gathering of the Guru's Intention. *bka'-'dus bar-ba bla-ma dgongs-pa 'dus-pa*. See *Gathering of the Guru's Intention*

Intermediate Mother. *yum bar-ma*. See *Transcendental Perfection of Discriminative Awareness in Twenty-five Thousand Lines*

Introduction to the Conduct of a Bodhisattva. *(byang-chub sems-dpa'i) spyod(-pa-la) 'jug(-pa)*. Skt. *Bodhisattvacaryāvatāra*. Auth. Śāntideva.

T 3871. EIPRB 3412-43. MTTWL 34. HIL 7.1, pp. 82-3, 128, 131. B.Budh. 28 (1929). BST 12 (1960). Trans. S. Batchelor, *A Guide to the Bodhisattva's Way of Life*. LTWA, 1979. [*94, 108, 214, 235-6, 300, 323, 577, 671, 691, 747, 762, 871-2, 904*]

Introduction to the Essence of the Secret Cycle. *gsang-skor gnad-kyi ngo-sprod*. NL. Certainly to be identified among the traditions preserved in the *Four-Part Innermost Spirituality*, though the precise textual identifications remain to be established. [*569*]

Introduction to the Madhyamaka. *(dbu-ma-la) 'jug-pa*. Skt. *Madhyamakāvatāra*. Auth. Candrakīrti. T 3861. EIPRB 2081-3. MTTWL 109. HIL 7.1, pp. 71-4, 130. B.Budh. 9 (1907-12). Trans. C. W. Huntington and Geshé Namgyal Wangchen, *The Emptiness of Emptiness*. Honolulu: University of Hawaii Press, 1989. [*57, 144, 147-8, 164-6, 168, 192-3, 577, 872, 904*]

Introduction to the Real. *de-kho-na-nyid 'jug-pa*. Skt. *Tattvāvatāra*. Auth. Jñānakīrti. T 3709. [*305, 909*]

Introduction to the Three Bodies. *sku-gsum ngo-sprod*. Auth Karma Pakshi. Expanded by later Karma-pa hierarchs. DZ Vol. 6, pp. 225-46. [*578*]

Introduction to the Three Bodies. *sku-gsum-la 'jug-pa*. Skt. *Kāyatrayāvatāramukha*. Auth. Nāgārjuna. T 3890. HIL 7.1, p. 56. [*183*]

Introduction to the Way of the Greater Vehicle. *theg-pa chen-po'i tshul-la 'jug-pa*. Auth. Rong-zom Chos-kyi bzang-po. Reproduced in *Commentaries on the Guhyagarbha Tantra and other rare Nyingma Texts from the Library of Dudjom Rinpoche*. Vol. 1. New Delhi: Sanje Dorje, 1974. I-Tib 74-900928. Also in *Roṅ zom bka' 'bum*. Thimphu: Kunzang Tobgay, 1976. I(Bhu)-Tib 77-902743. [*707-8*]

Introduction to Yoga. *rnal-'byor rgyud-la'ang rdo-rje dbyings-kyi sgrub-thabs yo-ga-la 'jug-pa*. Skt. *Tantrārthāvatāra*. Auth. Buddhaguhya. T 2501. [*466*]

Inventory for the Innermost Spirituality of Longcenpa. *klong-byang*. Disc. 'Jigs-med gling-pa. See *(Great Perfection, the) Innermost Spirituality of Longcenpa*

Inventory of Lord Nyang's Treasure Texts. *mnga'-bdag nyang-gi gter-yig kha-byang*. NL. [*662*]

Jambhala (according to the New Yamāntaka Cycle of Ra Lotsāwa). *(rva-lugs) dzam-bha-la*. NL. [*713*]

Javāripā's Esoteric Instructions on Vital Energy. *dza-ba-ri'i bhū-rlung-gi man-ngag*. Redacted by 'Bri-gung-pa Rin-chen phun-tshogs. RTD Vol. 48, pp. 337-414. [*676*]

Jewel Garland. *rin-chen phreng-ba*. Skt. *Ratnāvalī*. Auth. Nāgārjuna. T 4158. BST 10 (1960). EIPRB 686-9. MTTWL 189. A number of newly recovered Sanskrit fragments have been published by S. Dietz, *Journal of the Nepal Research Centre* IV, pp. 189-220. See also C. Lindtner, *Nagarjuniana*. Indiske Studier IV. Copenhagen: Akademisk Forlag, 1982, pp. 163-9. M. Hahn, *Nāgārjuna's Ratnāvalī*. Bonn: Indica et Tibetica Verlag, 1982. [*168, 205*]

Jewel Hoard of Esoteric Instructions. *man-ngag rin-chen gter-spungs*. Disc. Thang-stong rgyal-po. NL. [*802*]

Jewel Lamp of the Madhyamaka. *dbu-ma rin-chen sgron-ma*. Skt. *Madhyamakaratnapradīpa*. Auth. Bhavya (Bhāvaviveka). T 3854. EIPRB 2020. MTTWL 106. HIL 7.1, p. 66. [*168*, *169*, *905*]

Jewel Ornament of Liberation. *dvags-po thar-rgyan*. Auth. Sgam-po-pa. Xylo. Rum-btegs, Sikkim. I(Sik)-Tib 72-905370. Trans. H. V. Guenther, *The Jewel Ornament of Liberation*. Berkeley: Shambhala, 1971. Refer to n. 1263. [*908*]

Jinasāgara. *rgyal-ba rgya-mtsho*. RTD Vol. 33, pp. 389-522. GDKT Vol. 16, nos. 90-1. GTKT Vol. 4. Pub. in *Rare Karma-pa Texts on the Practice of Mahāmudrā*. Bir, HP: Kandro, 1974. I-Tib 74-901395. The great commentary on this cycle appears in *The collected works of Karma Chags-med*, Vol. 5. Bir, HP: Kandro, 1974. I-Tib 74-900426. [*578*]

Kadampa Tradition endowed with Seven Divine Doctrines. *lha-chos bdun-ldan bka'-gdams*. These are the *seven divine doctrines of Atiśa* listed in the Glossary of Enumerations. Representative texts may be found in DZ Vols. 2-3. [*853*]

Kālacakra Tantra. *dus(-kyi) 'khor(-lo)* Skt. *Paramādibuddhoddhṛtaśrīkālacakranāmatantrarāja*. T 362. Tib., Skt. and Mongolian edn. R. Vira and L. Chandra, *The Kālacakra Tantra and Other Texts*. SP Vols. 69-70 (1966). DZ Vol 10. GDKT Vol. 17, nos. 97-8. See J. Newman, "The *Paramādibuddha* and its Relation to the Early Kālacakra Literature" *Indo-Iranian Journal* 30 (1987), pp. 93-102. Also referred to as the *Abridged Tantra of Kālacakra*, the *Glorious Kālacakra* and the *Root Tantra of the Kālacakra*. The foremost commentary on this tantra is the *Taintless Light*. [*99*, *126*, *212*, *258*, *264*, *283*, *290*, *339-40*, *395*, *399*, *442*, *451*, *576*, *613*, *666*, *671*, *827*, *850*, *894*, *930*, *944*, *947*, *972*]

Kalāpasūtra. *sgra ka-lā-pa*. Auth. Rgyal-po'i lha (Rājadeva) or, according to Tāranātha, Saptavarman. T 4282. HIL 5.2, pp. 162-3. [*92*, *100*, *723*, *727*, *729*]

Kangyur. *bka'-'gyur*. For a useful survey of the various editions and the current state of research about them, see H. Eimer, "Some results of recent Kanjur research" *Archiv für Zentralasiatische Geschichtsforschung*, 1. Sankt Augustin: VGH Wissenschaftsverlag, 1983, pp. 3-21. Also referred to as the *Precious Translations of the Transmitted Precepts of the Conqueror*. [*40*, *703*, *794*, *827*, *831*, *851*, *874*, *893*]

Kaṅkaṇi Dhāraṇī. *ka-ka-ni*. The *dhāraṇī* of Akṣobhya Buddha. [*762*]

Ketsangma (Tradition of the Great Perfection). *(rdzogs-chen) ke-tshang-ma*. NL. [*651*]

Kham Tradition of the Great Perfection. *rdzogs-chen khams-lugs*. See *Great Perfection of the Kham Tradition*

Khön Tradition of Vajrakīla. *phur-pa 'khon-lugs*. GDKT Vol. 16, no. 96. GCKZ Vols. 3-4. GTKT Vol. 13. And see *The Vajrakīla rites as practised by the 'Khon lineage of Sa-skya*. New Delhi: Ngawang Sopa, 1973. I-Tib 73-905479. Also referred to as the *Sakya Tradition of Vajrakīla*. [*673*, *674*, *712*]

Kīla which is the Utterly Secret Vital Razor. *phur-pa yang-gsang srog-gi spu-gri*. Disc. Padma gling-pa. PLTC Vol. 16. RTD Vol. 50, pp. 37-100. [*796-7*]

King's Tradition of Vajrakīla. *phur-pa rgyal-po lugs*. [*710*]

King of the Three Commitments. *dam-tshig gsum-rgyal*. Skt. *Trisamayavyūha-rājatantra*. T 502. GDKT Vol. 1, no. 2. GTKT Vol. 5. [*271*]

Kor Tradition. *skor-lugs*. See *Great Perfection according to the Tradition of the Cycles*

Kṛṣṇayamāri. See *Black Yamāri*

Kyi Tradition of Vajrakīla. *phur-pa skyi-lugs*. NL. [*651*]

Kyo Tradition of the Sūtra which Gathers All Intentions and the Magical Net. *mdo-dang sgyu-'phrul skyo-lugs*. NL. [*701*]

Lamp of Discriminative Awareness. *shes-rab sgron-ma*. Auth. Dharmabodhi NL. [*489*]

Lamp for the Eye of Contemplation (which is an Esoteric Instruction of the Great Perfection). *(rdzogs-chen-gyi man-ngag) bsam-gtan mig(-gi) sgron (-me)* or *mig-sgron*. Auth. Gnubs-chen Sangs-rgyas ye-shes. SSS 74 (1974). I-Tib 74-902536. See also J. Broughton, "Early Ch'an in Tibet" in R. M. Gimello and P. N. Gregory (eds.), *Studies in Ch'an and Hua-yen*. Honolulu: University of Hawaii Press, 1983. And S. G. Karmay, *The Great Perfection*. Leiden: E. J. Brill, 1988. [*570-1*, *612*, *654*, *658*]

Lamp which Illuminates the Essence of Tantra, Transmission, and Esoteric Instruction: a General Exposition of the Empowerment of the Sūtra which Gathers All Intentions. *'dus-pa mdo'i dbang-gi spyi-don rgyud-lung man-ngag-gi gnad sel-byed sgron-me*. Auth. Lo-chen Dharmaśrī. LCSB Vol. 12, pp. 1-259. NMKMG Vol. 14. [*965*]

Lamp on the Levels of Yoga. *rnal-'byor sa'i sgron-ma*. Auth. Hūṃkara. NL. [*489*]

Lamp which Subsumes Conduct. *spyod-pa bsdus-pa'i sgron-ma*. Skt. *Caryā-melāpakapradīpa*. Auth. Āryadeva. T 1803. Manuscript version pub. Dolanji, HP: Tashi Dorji, 1976. I-Tib 76-903112. [*413*]

Lamp of the Three Modes. *tshul-gsum sgron-ma*. Skt. *Nayatrayapradīpa*. Auth. Tripiṭakamāla. T 3707. [*246*]

Lecture Notes on the Ground, Path and Result according to the Magical Net. *sgyu-'phrul gzhi-lam-'bras gsum stong-thun*. Auth. Rog Shes-rab-'od. NL. [*702*]

Lecture Notes on the Middle Way. *dbu-ma'i stong-thun*. Transmitted by Gung-thang Paṇ-chen. NL. [*730*]

Lecture Notes on the Nucleus of the Sugata. *bde-gshegs snying-po'i stong-thun*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. MPSB Vol. 3. Litho edn. Steng-po-che, Nepal, *c*. 1974. [*198*]

Lecture Notes on the Tradition of the Cycles. *skor-lugs-kyi stong-thun*. NL. [*655*]

Lesser Net. *drva-chung*. Skt. *Sūkṣmajāla*. Auth. Buddhaguhya. P 4734. NMKMG Vol. 23. [*466*]

Lesser (Sequence of the) Path. *(sgyu-'phrul drva-ba) lam(-gyi rnam-bshad) chung(-ba)*. Auth. Buddhaguhya. DZ Vol. 1, pp. 1-15. NMKMG Vol. 23. [*282, 466*]

Letter to a Friend. *bshes(-pa'i) spring(-yig)*. Skt. *Suhṛllekha*. Auth. Nāgārjuna. T 4182. EIPRB 690-3. MTTWL 218. HIL 7.1, pp. 26-7. Trans. Geshe Lobsang Tharchin and A. B. Engle, *Nāgārjuna's Letter*. LTWA 1979. [*58*]

Liberating Empowerment of the Lower Rite (of Vajrakīla). *phur-pa smad-las sgrol-dbang*. The empowerment associated with the wrathful activity of sorcery in the Vajrakīla traditions. [*712*]

Life of Orgyen (Padmasambhava) with Three Reasons for Confidence. *o-rgyan rnam-thar yid-ches gsum-ldan*. Auth. Tāranātha. RTD Vol. 1, pp. 245-89. Pub. in *Accounts of the lives of manifestations of Guru Rin-po-che*. Tezu, Arunachal Pradesh: Tseten Dorji, Tibetan Nyingmapa Monastery, 1973. I-Tib 74-900059. Also in *Five historical works of Tāranātha*. Tezu, Arunachal Pradesh: Tseten Dorji, Tibetan Nyingmapa Monastery, 1974. I-Tib 74-901746. [*965*]

Light Rays of Grammatical Speech. *bstan-bcos brda-sprod ngag-gi 'od-zer*. Auth. Viṣṇu. NL. [*65*]

Limitless Choreographic Arrangements. *gar-gyi rnam-'gyur mtha'-klas-pa*. Disc. Mchog-gyur bde-chen gling-pa. It is unlikely that this is to be identified with a particular text. [*847*]

Lion's Perfect Expressive Power. *seng-ge rtsal-rdzogs (chen-po'i rgyud)*. NGB Vol. 9, no. 144. GCD Vol. 2. [*126, 333*]

Lion's Roar in Affirmation of Extrinsic Emptiness. *gzhan-stong khas-len seng-ge'i nga-ro*. Auth. 'Jam-mgon Mi-pham rgya-mtsho. MPSB Vol. 11. Xylo. Ser-lo Monastery, Nepal. N-Tib 72-902223. [*198*]

Litany of the Names of Mañjuśrī. *('phags-pa) 'jam-dpal-gyi mtshan (yang-dag-par) brjod(-pa)*. Skt. *Mañjuśrīnāmasaṃgīti*. T 360. NGB Vol. 15, no. 196. SP 18 (*c*. 1963). SP 69 (1966). Ed. and trans. R. M. Davidson, "The Litany of Names of Mañjuśrī" MCB 20 (1981), pp. 1-69. A. Wayman, *Chanting the Names of Mañjuśrī*. Boulder/London: Shambhala, 1985. GDKT Vol. 6, no. 41; Vol. 10, no. 60. GTKT Vol. 2. KGNZ Vol. 4, pp. 375-504. NMKMG Vol. 22. Also referred to as the *Magical Net of Mañjuśrī* and the *Sublime Litany of the Names of Mañjuśrī*. [*74-5, 77, 81, 82, 116, 142, 177, 212, 291, 305-6, 463, 468, 550, 674, 691, 761*]

Lives of the Hundred Treasure-finders, a Beauteous Rosary of Precious Beryl. *gter-ston brgya-rtsa'i rnam-thar rin-chen bai-ḍūrya'i phreng-mdzes*. Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 1, pp. 291-759. Pub. Tezu, Arunachal Pradesh: Tseten Dorji, Tibetan Nyingmapa Monastery, 1973. I-Tib 74-900058. [*966*]

Lock of the Heart. *thugs-kyi sgo-lcags*. Skt. *Cittatālaka*. Auth. Śrī Siṃha. P 4758. [*40, 357, 365*]

Loktri (the Sage). *(drang-srong) lok-tri*. The reference to this in *History* does not specify the redaction concerned. Selections of Nyingmapa rites focusing upon this deity are found in RTD Vol. 54. [*727*]

Longevity Empowerment of the Magical Net. *sgyu-'phrul-gyi tshe-dbang.* [*673, 674*]

Long, Medium and Short (teachings on the) Peaceful and Wrathful Deities according to the Se tradition. *se-lugs-kyi zhi-khro rgyas-'bring-bsdus gsum.* Absorbed into the traditions preserved in NMKMG Vols. 11-12. [*665*]

Long, Medium and Short Versions of the Mother *or* Long, Medium, and Short Versions of the Sūtras of Transcendental Perfection. *yum rgyas-'bring-bsdus gsum* or *(sher-phyin) rgyas-'bring-bsdus gsum.* Listed separately as the *Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines*, *Transcendental Perfection of Discriminative Awareness in Twenty-five Thousand Lines* and *Transcendental Perfection of Discriminative Awareness in One Hundred Thousand Lines.* [*566, 647, 655*]

Lord of Life, Evil and Mean-hearted. *tshe-bdag sdig-pa snying-'dzings.* Disc. Dum-pa rgya zhang-khrom. [*713*] See *Yamāntaka Cycle*

Lord of Life (Yamāntaka). *tshe-bdag.* See *Yamāntaka (Cycle/Tantra)*

Lord of Pristine Cognition with Many Deities (the tantra, means for attainment and rites of). *ye-shes mgon-po lha-mang-gi rgyud sgrub-thabs las-tshogs.* Disc. O-rgyan gling-pa. NA. [*775*]

Lotus Peak. *padma rtse-mo.* Skt. *Padmaśekhara.* NL. [*251*]

Lotus the Speech. *padma gsung.* NGB Vols. 23-4. [*283*] See also *Transmitted Precepts of the Lotus Speech Tantras* and *Hayagrīva (Cycle/Tantra)*

Lotus Sūtra. *dam-chos pad-dkar.* Skt. *Saddharmapuṇḍarīkasūtra.* T 113. EIPRB 556-601. MTTWL 191. B.Budh. 10 (1908-12). BST 6 (1960). SBE 21. Akira Yuyama, *A Bibliography of the Sanskrit Texts of the Saddharma-puṇḍarīkasūtra.* Canberra: Australian National University Press, 1970. [*80, 83, 414*]

Lower Tibetan Lineage of the Vinaya (Vows). *snga-'gyur smad-'dul-gyi sdom-rgyun.* NMKMG Vol. 1. Refer to n. 568. [*525-6*]

Lūipā Tradition of Cakrasaṃvara. *bde-mchog lū'i-pa.* Skt. *Bhagavadabhisama-yanāma.* Auth. Lūipā. T 1427. GDKT Vol. 11, no. 63. [*657*]

Magical Net. *sgyu(-'phrul) drva(-ba).* The main tantras of this system are collected together in NGB Vols. 14-16 and 19. The rites are to be found in NMKMG Vols. 11-12. Refer also to GGFTC, pp. 37ff. The history of these lineages are described throughout *History*, Pt. 5. [*362, 396, 460, 462-70, 533, 550, 762, 804, 827, 833, 843, 845, 849, 858, 893*]

Magical Net of Indestructible Reality. *sgyu-'phrul rdo-rje.* To be identified with the *Exegetical Tantras of the Magical Net.* NGB Vol. 15. [*449*]

Magical Net of Mañjuśrī. *'jam-dpal sgyu-'phrul drva-ba.* See *Litany of the Names of Mañjuśrī*

Magical Net of Vajrasattva. *rdo-rje sems-dpa' sgyu-'phrul drva-ba* or *sgyu-'phrul rdo-rje sems-dpa'.* To be identified in general with the root texts of the cycle, contained in NGB Vol. 14, and specifically with the *Tantra of the Secret Nucleus.* [*283, 533, 648, 944*]

Mahāmāya (Tantra). *Mahāmāya* or *sgyu-'phrul chen-po*. T 425. GDKT Vol. 15, no. 87. KGNZ Vol. 3, pp. 293-412. [*257-8*, *291*, *442*, *578*]

Mahāvyutpatti. *bye-brag rtogs-byed*. T 4346. B.Budh. 13 (1911). Ed. R. Sakaki, Kyoto, 1916-25; repr. Tokyo, 1965. Ed. and trans. in *Collected Works of Alexander Csoma de Körös*, Vol. 3. Budapest: Akadémiai Kiadó, 1984 (originally published in three parts in 1910, 1916 and 1944). [*98-9*]

Mahottara (Tantra). *che-mchog(-gi rgyud)*. Depending upon the context to be identified either with *dpal heruka rol-pa'i rgyud*, T 840. NGB Vol. 18, nos. 216 and 218, or with *dpal che-mchog 'dus-pa rtsa-ba'i rgyud*, NGB Vol. 32, no. 380. KGDD Vol. 2. The latter is the text intended in connection with the *Eight Transmitted Precepts*. Chemcok also occurs as an epithet of Vajrāmṛta, the foremost deity of the cycle of *Nectar the Enlightened Attributes*. [*362*]

Malign Mantra. *drag-sngags dmod-pa*. Skt. **Vajramantrabhīru*. T 843. NGB Vol. 32, no. 388. KGDD Vol. 3. [*283*, *362*, *483*]

Maṇḍalas of the Ngok (Tradition). *rngog-dkyil*. The traditional classification of the maṇḍalas transmitted through the family of Mar-pa's disciple Rngog Chos-sku rdo-rje lists seven: (1) The nine-deity maṇḍala of Hevajra. *dgyes-rdor lha-dgu*. GDKT Vol. 19, no. 107. KGNZ Vol. 2, pp. 1-188. (2) The fifteen-deity maṇḍala of Nairātmyā. *bdag-med lha-mo bco-lnga*. GDKT Vol. 19, no. 108. KGNZ Vol. 2, pp. 189-240. (3) The many deity maṇḍala of the transmitted precepts of Vajracatuḥpīṭha, the father consort. *gdan-bzhi yab-bka' lha-mang*. (4) The transmitted precepts of the mother consort Jñāneśvarī. *yum-bka' ye-shes dbang-phyug*. GDKT Vol. 15, nos. 88-9. KGNZ Vol. 3, pp. 413-580. (5) The five-deity maṇḍala of Mahāmāya. *mahāmāya lha-lnga*. GDKT Vol. 15, no. 87. KGNZ Vol. 3, pp. 293-412. (6) The five-ḍākinī maṇḍala of the consummation of the families (of the Hevajra maṇḍala), according to the *Vajrapañjara Tantra*. *gur rigs-bsdus mkha'-'gro lnga*. GDKT Vol. 20, no. 110. KGNZ Vol. 2, pp. 241-358. (7) Esoteric Mañjuśrī. *'jam-dpal gsang-ldan*. GDKT Vol. 10, no. 60. KGNZ Vol. 4, pp. 375-504. The maṇḍalas of Ngok form the essential framework of KGNZ. [*807*]

Mañjuśrī the Body. *'jam-dpal sku*. NGB 21-2. NMKMG Vols. 4-6. Where the reference is to the tradition of the *Eight Transmitted Precepts* in particular, the tantra in question is probably T 838. NGB Vol. 32, no. 382. KGDD Vol. 3. [*283*, *361*] See also *Yamāntaka (Cycle/Tantra)*

Mañjuśrī Lord of Life, Iron-like and Iron-evil. *'jam-dpal tshe-bdag lcags-'dra lcags-sdig*. In the context of *History*, p. 871, where this phrase is used, it almost certainly refers to two cycles found in RTD: (1) *'jam-dpal tshe-bdag lcags-'dra*. Disc. Dum-pa rgya zhang-khrom. RTD Vol. 26, pp. 1-417. (2) *'jam-dpal tshe-bdag lcags-sdig*. Disc. Mchog-gyur bde-chen gling-pa. RTD Vol. 27, pp 165-318. Also referred to as *Mañjuśrī-Yamāntaka*, *Lord of Life*. [*871*, *876*]

Mantra Store of the Lineages of Transmitted Precepts. *bka'-brgyud sngags-kyi mdzod*. Compiled by 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. KGNZ. [*861*] See also *Maṇḍalas of the Ngok (Tradition)* and *Five Great Stores*

Manuals for Arts and Crafts. *bzo-rig patra*. Disc. O-rgyan gling-pa. NA. [*776*]

Mātaraḥ the Liberating Sorcery. *ma-mo rbod-gtong*. See *Mātaraḥ (Cycle/Tantra)*

Mātaraḥ and Yamāntaka. *ma-gshin*. Listed separately.

Mātaraḥ (Cycle/Tantra). *ma-mo('i rgyud)*. T 842. NGB Vols. 30-1 and 33. Where the context is particularly that of the *Eight Transmitted Precepts*, the main text is NGB Vol. 32, no. 385. KGDD Vol. 3. On the term "Mātaraḥ", refer to n. 493. [*283, 362, 473, 483, 609, 614, 762, 930*]

Me Tradition of Hevajra. *dgyes-rdor mes-lugs*. The tradition of Mar-pa's disciple Mes-tshon-pa Bsod-nams rgyal-mtshan. Refer to *Blue Annals*, p. 405. NL. [*657*]

Means for Attaining the Real. *de-kho-na-nyid sgrub-pa'i thabs (zhes-bya-ba rdzogs-pa chen-po'i lam-gyi rim-pa)*. Auth. Nāropā. Unidentified. [*299, 302, 308, 312, 317, 326, 333-4, 337*]

Means for the Attainment of Co-Emergence. *lhan-skyes sgrub-thabs*. Skt. *Śrīguhyasamājasahajasādhana*. Auth. Līlāvajra (Vilāsavajra). T 1913. [*464*]

Means for the Attainment of Garuḍa. *khyung sgrub-thabs*. There are, of course, a great many works of this type available. The reference found in *History* is not sufficiently specific to permit any identification of the precise tradition involved. [*545*]

Means for the Attainment of the Guru (belonging to the Innermost Spirituality of the Accomplished Master). *grub-thob bla-sgrub*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. The first part of the *Innermost Spirituality of the Accomplished Master*. [*855*]

Means for the Attainment of the Guru Chogyur Lingpa, the Gathering of the Families of the Three Bodies. *mchog-gling bla-sgrub sku-gsum rigs-'dus*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 17, pp. 233-70. [*858*]

Means for the Attainment of the Guru according to the Innermost Spirituality of Longcenpa, (entitled) "Sealed with the Seminal Point", a recension of. *klong-chen snying-thig-gi bla-sgrub thig-le'i rgya-can-gyi yig-cha*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 17, pp. 105-64. [*858*]

Means for the Attainment of Hevajra. *sgrub-thabs mtsho-skyes*. Skt. *Śrīhevajrasādhana*. Auth. Saroruhavajra. T 1218. GDKT Vol. 18, no. 100. [*657*]

Means for the Attainment of Kṣetrapāla. *zhing-skyong-gi sgrub-thabs*. Disc. Thang-stong rgyal-po. NL. [*802*]

Means for the Attainment of Longevity which Conjoins the Sun and Moon. *tshe-sgrub nyi-zla kha-sbyor*. Disc. Sangs-rgyas gling-pa. RTD. vol. 29, pp. 337-381. [*786*]

Means for the Attainment of Longevity (according to the Great Perfection). *(rdzogs-chen) tshe-sgrub*. Disc. O-rgyan gling-pa. Available through the seventeenth century, but now perhaps NA. [*775, 778*]

Means for the Attainment of Mañjuśrī. *'jam-dpal sgrub-thabs.* The reference found in *History* is not sufficiently specific for precise identification. [*545*]

Means for the Attainment of the Nāga King Sugrīva. *klu(-yi) rgyal(-po) mgrin-bzang sgrub-thabs.* Disc. Sangs-rgyas gling-pa. NL. [*786*]

Means for Attainment entitled Samantabhadra. *sgrub-thabs kun-bzang.* Skt. *Samantabhadranāmasādhana.* Auth. Buddhajñāna. T 1855. [*496*]

Means for the Attainment of Supreme Bliss. *bde-ba chen-po'i sgrub-thabs.* Skt. *Mahāsukhasādhana.* Auth. Vajrahāsya. T 1911. [*466*]

Means for the Attainment of the Three Roots. *rtsa-gsum sgrub-thabs.* Disc. Rdo-rje gling-pa. NL but referred to in DLTC Vol. 4, p. 19. [*789*]

Means for the Attainment of Trolö. *gro-lod sgrub-thabs.* Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 21, pp. 147-82. [*866*]

Means for Meditation on Atiyoga. *ati rnal-'byor-gyi sgom-thabs.* Skt. *Atiyoga-bhāvanānāma.* Auth. Nāgabodhi. T 2417. [*317-18*]

Medical Treatise. *sman-dpyad.* Disc. O-rgyan gling-pa. NA. [*775*]

Meditational Sequences. *sgom-rim.* See *Three Meditational Sequences*

Meditative Absorption in the Mudrā. *phyag-rgya bsam-gtan.* Skt. *Māyājāla-mudrādhyāna.* Auth. Vimalamitra. P 4732. [*278, 481*]

Melgyo Tradition of the Cakrasaṃvara. *bde-mchog mal-gyo lugs.* The tradition of Mal-gyo Lo-tsā-ba Blo-gros-grags. Refer to *Blue Annals*, pp. 380-2. NL. [*562, 564*]

Memorandum on Yungtönpa's Commentary (through to the fifth chapter). *gYung-'grel-gi le'u lnga-pa yan-gyi zin-bris.* Auth. Chos-rje O-rgyan bstan-'dzin. NL. [*678*]

Memorandum on Yungtönpa's Commentary, the Parkap Commentary and the Secret Nucleus (through to the Fifth Chapter). *gYung-ston-pa spar-khab gsang-snying-gi 'grel-gyi le'u lnga-pa yan-gyi zin-bris.* Auth. Zur Chos-dbyings rang-grol. NL. [*680-1*]

Methods for Beneficial and Injurious Rites. *phan-gnod-kyi las-thabs.* Disc. O-rgyan gling-pa. NA. [*776*]

Methods for Refining Mercury. *dngul-chu btso-bkru'i lag-len.* The reference found in *History* is probably to praxis rather than to a particular text. The canonical work on the subject, however, is *Rasasiddhiśāstra.* Auth. Vyāḍipāda. T 4313. [*871*]

Mighty King of Pure Vision. *dag-snang dbang-gi rgyal-po.* Auth. or Disc. Bdud-'dul rdo-rje. NL. [*814*]

Mind at Rest. *sems-nyid ngal-gso.* Auth. Klong-chen Rab-'byams-pa. The first part of the *Trilogy of Rest.* [*359, 595, 727, 730, 827*]

Minor Transmissions (of the Vinaya). *('dul-ba) lung phran-tshegs.* Skt. *Vinayakṣudrāgama.* T 6. HBI, pp. 181-97. [76-7, *93, 98, 428-30, 436, 943*]

Miraculous Key of Further Discernment. *yang-'byed 'phrul(-gyi) lde(-mig).* NGB Vol. 2, no. 26. [*230, 350, 355, 360, 361, 370, 372*]

Miraculous Key to the Storehouse. *bang-mdzod 'phrul(-gyi) lde(-mig)*. NGB Vol. 2, no. 24. *[40, 246, 363, 367, 368, 369, 372]*

Mirror Commentary on the Ornament of Emergent Realisation. *mngon-rtogs rgyan-gyi snang-ba*. Skt. *Abhisamayālaṃkārāloka*. Auth. Haribhadra. T 3791. BST 4 (1960). *[184]*

Mirror of the Heart of Vajrasattva. *rdo-rje sems-dpa' snying-gi me-long*. NGB Vol. 10, no. 156. *[344]*

Mirror of Poetics. *snyan-ngag me-long dbyug-pa-can-gyi gzhung*. Skt. *Kāvyādarśa*. Auth. Daṇḍin. T 4301. TWPS 62. Ed. Skt. and Tib. A. C. Banerjee, *Kāvyādarśa*. University of Calcutta, 1939. HIL 5.3, pp. 226-33. Refer also to n. 101. *[104-6, 705, 723, 730]*

Mother and Son of the Clarifying Lamp. *gsal-sgron ma-bu*. Refer to n. 100. *[104]*

Mother and Son Cycles of Innermost Spirituality. *snying-thig ma-bu'i skor*. Alternative title of NYZ. *[375]* See *Four-Part Innermost Spirituality*

Mother Tantra which Integrates the Secret onto the Path. *ma-rgyud gsang-ba lam-khyer*. Disc. Kun-dga' 'bum-pa. Redisc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 25. RTD Vol. 85, pp. 203-416. *[846]*

Mundane Praise. *'jig-rten mchod-bstod*. Skt. *Lokastotrapūja*. T 844. NGB Vol. 32, no. 387. KGDD Vol. 3. *[283, 362, 483]*

Nāgārjuna's Cycle of Teachings on the Guhyasamāja. See *Ārya Cycle of Guhyasamāja*

Nails. *gzer-bu*. NL. However, cf. the various classifications so called in *Fundamentals*, pp. 325, 329, 333. *[654, 658]*

Nanam Tradition (of Vajrakīla) *or* Rong Tradition (of Vajrakīla). *(phur-pa) sna-nam-mam rong-lugs*. NMKMG Vol. 8. *[712]*

Nāropā's Sky-farer. *nā-ro mkha'-spyod*. GDKT Vol. 12, no. 70. GTKT Vol. 4. *[921]*

Narrative History of the Precious Collected Tantras of the Ancient Translation School, the Ornament Covering All Jambudvīpa. *rnying-rgyud dkar-chag 'dzam-gling tha-grur khyab-pa'i rgyan* or *snga-'gyur rgyud-'bum rin-po-che'i rtogs-pa brjod-pa 'dzam-gling tha-grur khyab-pa'i rgyan*. Auth. 'Jigs-med gling-pa. NGB Vol. 34, no. 407. JLSB Vol. 3. *[839, 965]*

Narrative of Suvarṇa. *gser-can-gyi rtogs-brjod*. Skt. *Suvarṇāvadāna*. NL. See, however, Obermiller, *History of Buddhism by Bu-ston* (Tokyo: Suzuki Research Foundation, 1964), Pt. 2, p. 102, where it is said to be drawn from a commentary on the now lost *Abhidharmasūtra*. *[943]*

Narrow Path to the Fortress. *rdzong-'phrang snyan-brgyud*. Probably not to be identified with the *Transmitted Precepts of the Narrow Path to the Fortress*. *[654]*

Natural Liberation of Intention: (A Cycle devoted to) the Peaceful and Wrathful Deities. *dgongs-pa rang-grol-gyi chos-skor rnams* or *kar-gling zhi-khro dgongs-pa rang-grol*. See *Peaceful and Wrathful Deities, the Natural Liberation of Intention*

Nectar the Enlightened Attributes. *bdud-rtsi yon-tan*. NGB Vol. 26. NMKMG Vol. 3. Also referred to as the *Transmitted Precepts of Vajrāmṛta* and the *Vajrāmṛta Cycle*. [*283*, *362*, *480*, *481*, *534*, *601*] See also *Eight Volumes of Nectar*

Net of Pristine Cognition. *ye-shes drva-ba*, i.e. *dpal sgyu-'phrul dr(v)a-ba ye-shes-kyi snying-po'i rgyud*. NGB Vol. 15, no. 198. [*139-40*]

New Treasures. *gter-gsar*. In the biography of Lo-chen Dharmaśrī, *History*, pp. 728-32, this term refers in particular to the treasures of his brother, Gter-bdag gling-pa. More generally, however, one sees it used to refer to any of the treasures discovered from the time of Gter-bdag gling-pa down to the present day. [*731*]

Nine Cycles of the Meditational Sequence. *bsgom-rim skor-dgu*. Auth. Satya-(vacas), Tib. Bden-smras. Not precisely identified, but apparently an Upanishadic teaching. [*65*]

Nine-Deity Maṇḍala of Yangdak Heruka. *yang-dag lha-dgu('i dkyil-'khor)*. GDKT Vol. 15, no. 85. NMKMG Vol 3. Also referred to as *Nine-Lamp Yangdak*. [*621*, *685*, *843*]

Nine-Lamp Yangdak. *yang-dag mar-me dgu*. See previous entry

Nineteen Treasure Troves of Chöwang. *chos-dbang-gi gter bcu-dgu*. [*764*]

Ninety Volumes of Scripture. *gsung-rab glegs-bam dgu-bcu*. Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. These contain the *Five Great Stores*. In the original Tibetan xylographic editions they amounted to some ninety volumes altogether, but in the smaller volumes in which they have been reprinted in India, they come to about 150. [*862*]

Nirvāṇa Sūtra. *mya-ngan-las 'das-pa'i mdo*. See *Sūtra of Final Nirvāṇa*

Nirvāṇa Tantra of Vajrakīla. *phur-pa mya-ngan-las-'das-pa'i rgyud*. NGB Vol. 28, no. 336. [*712*]

Non-Dual Victor. *gnyis-med rnam-rgyal*. Skt. *Advayasamatāvijayanāmavajraśrīvaramahākalpādi*. T 453. Refer to n. 1242. [*893*]

Northern (Treasures of Rikdzin Gödemcen). See *Southern (Treasures of Pema Lingpa) and the Northern (Treasures of Rikdzin Gödemcen)*

Notebook on Iconometry. *cha-tshad-kyi yi-ge*. Skt. *Pratibimbamānalakṣaṇanāma*. Auth. Ātreya. T 4316. [99]

Notes Clarifying the Innermost Spirituality. *snying-thig-la gsal-byed-kyi yi-ge*. Auth. 'Khon-ston Dpal-'byor lhun-grub. NL. [*926*]

Notes on the Indications and Avoidance of Death. *'chi-ba brtags-bslu'i yi-ge*. Auth. Mkhas-grub Blo-gros rgyal-mtshan. NL. [*723*]

Notes on Ritual Variants. *kha-bsgyur*. Disc. Sangs-rgyas bla-ma. NA. [*751*]

Nup's Boast. *gnubs-kyi kha-pho*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 26. [*847*]

Nupcen's Final Testament. *gnubs-chen 'da'-ka'i zhal-chems*. See *Transmitted Instructions of the Indestructible Array, which Nupcen conferred as his Final Testament*

Nyang Tradition. *nyang-lugs*. See *Great Perfection of the Rong Tradition*

Object of Cutting. *gcod-yul*. For a general survey of the available literature, refer to J. Gyatso, "A Preliminary Study of the *Gcod* Tradition" in STC, pp. 320-41. [*395*, *546*, *549*, *565*, *577*, *679*, *762*, *833*, *929*]

Ocean of Ḍākas. *mkha'-'gro rgya-mtsho*. Skt. *Ḍākārṇavatantra*. T 372. Apabhraṃśa edn. N. N. Chaudhuri. Calcutta, 1935. [*576*]

Ocean of Definitive Meaning on Retreat Practice. *ri-chos nges-don rgya-mtsho*. Auth. Dol-po-pa Shes-rab rgya-mtsho. Pub. Gangtok: Dodrup Sangyey Lama, 1976. I-Tib 76-901146. [*204*]

(Ocean of Doctrine, the Great) Gathering of Transmitted Precepts. *bka'-'dus (chos-kyi rgya-mtsho)* Disc. O-rgyan gling-pa. Redisc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 23, pp. 209-429. Xylo. Zangs-mdog dpal-ri, Kalimpong, WB, n.d. [*471*, *778-9*, *972-3*]

Oceanic Magical Net. *sgyu-'phrul rgya-mtsho*. NGB Vol. 15, no. 199. Also referred to as the *Exegetical Tantra of the Oceanic Magical Net*. [*124-5*, *276-7*, *447*]

Ocean of Means for Attainment. *sgrub-thabs rgya-mtsho*. [*578*] See *Hundred Means for Attainment*

Oḍḍiyāna Tradition of Ritual Service and Attainment. *o-rgyan bsnyen-sgrub*. Originating with O-rgyan-pa Rin-chen-dpal. DZ Vol. 10. [*578*]

Opening the Eye of Discriminative Awareness. *shes-rab spyan-'byed*. Skt. *Mahāyogaprajñāpraveśacakṣurupadeśanāma*. Auth. Vimalamitra. P 4725. [*481*]

Oral Instructions of (Sublime) Mañjuśrī (for Attaining the Real). *('phags-pa) 'jam-dpal(-gyi de-kho-na-nyid sgrub-pa'i) zhal-lung* or *zhal-gyi lung*. Skt. *Dvikramatattvabhāvanānāmamukhāgama*, and its shorter version, *Mañjuśrīmukhāgama*. Auth. Buddhaśrījñāna. T 1853-4. [*57*, *313*, *315*, *464*, *496*]

Oral Transmission of the Path and Fruit. *gsung-ngag lam-'bras*. See *Path and Fruit*

Oral Transmission of Puṇḍarīka. *skar-rtsis-kyi bstan-bcos pad-dkar zhal-lung*. Auth. the Three Gyamtsos: Phug-pa Lhun-grub rgya-mtsho, Mkhas-grub rgya-mtsho, and Sangs-rgyas rgya-mtsho. A copy of this rare astrological treatise is available in the Theos Bernard Collection, Yale University. We thank Ms Amy Heller for calling our attention to it. [*954*]

Origin of the Doctrines of the Ancient Translation School, a Scholar's Delight. *snga-'gyur chos-kyi byung-khungs mkhas-pa dga'-byed*. Auth. Mkhas-mchog Ngag-dbang blo-gros. NL. [*965*]

Ornamental Flower of Speech. *smra-ba rgyan-gyi me-tog*. NL. [*100*]

Ornamental Mirror of Categories. *tshig-don rgyan-gyi snang-ba*. Apparently a Jaina work. NL. It may be Deva Sūri, *Pramāṇanayatattvālokālaṃkāra*. On this and other Jaina texts, see S. Dasgupta, *A History of Indian Philosophy*. Delhi: Motilal Banarsidass, 1975, Vol. 1, pp. 171-2. [*66*]

Ornament of Emergent Realisation. *mngon-rtogs rgyan*. Skt. *Abhisamayālamkāra*. Auth. Maitreyanātha. T 3786. EIPRB 1224-40. MTTWL 2-5. B.Budh. 23 (1929). BST 4 (1960). SOR 6 (1954). SOR 37 (1967). See

also Lati Rinbochay et al., *Meditative States in Tibetan Buddhism.* London: Wisdom, 1982. One of the *Five Doctrines of Venerable Maitreya.* [*92, 94, 117, 159, 184, 229, 230, 671*]

Ornament of Kosala. *de-kho-na-nyid bsdus-pa'i 'grel-pa ko-sa-la'i rgyan.* Skt. *Kosalālaṃkāra.* Auth. Śākyamitra. T 2503. [*468, 488*]

Ornament of the Madhyamaka. *dbu-ma rgyan.* Skt. *Madhyamakālaṃkārakārikā.* Auth. Śāntarakṣita. T 3884. EIPRB 3487. HIL 7.1, 90-2. Ed. and trans. Masamichi Ichigō, *Madhyamakālaṃkāra.* Kyoto: Kyoto Sangyo University, 1985. [*302*]

Ornament of the Sūtras of the Greater Vehicle. *(theg-pa chen-po) mdo-sde rgyan.* Skt. *Mahāyānasūtrālaṃkārakārikā.* Auth. Maitreyanātha. T 4020. EIPRB 1253-66. MTTWL 129. BST 13 (1970). Trans. R. A. F. Thurman, *Ornament of the Scriptures of the Universal Vehicle.* Forthcoming. One of the *Five Doctrines of Venerable Maitreya.* [*78, 79-80, 95, 98, 140-1, 173, 177, 193, 219, 220*]

Pacification. *zhi-byed.* A major teaching tradition stemming from Pha-dam-pa Sangs-rgyas. Representative texts may be found in DZ Vol. 9. Refer also to the articles by B. N. Aziz listed in the final section of the Bibliography. [*395, 551, 565, 577, 578, 762, 833, 929*] See also *Three Traditions of Pacification*

Pacification according to the Early, Middle and Later Traditions. *zhi-byed snga-phyi-bar gsum.* Refer to the preceding entry; and, for the history of these traditions, to *Blue Annals*, Ch. 12.

Pacification and Object of Cutting. *zhi-gcod.* Listed separately.

Pagoda of Precious Jewels. *dkon-mchog brtsegs-pa.* Skt. *Mahāratnakūṭa.* T 45-93. EIPRB 127-35. MTTWL 122. Extensive selections trans. in TMS. Also referred to as the *Sublime Pagoda of Precious Jewels.* [*83, 235, 302-3, 334, 340, 933*]

Parkap Commentary (on the Secret Nucleus). *(gsang-ba snying-po'i ('grel-pa)) spar-khab.* Skt. *Guhyagarbhamahātantrarājaṭīkā.* Auth. Līlāvajra (Vilāsavajra). P 4718. NMKMG Vol. 23. Pub. in *Commentaries on the Guhyagarbha Tantra and other Rare Nyingma Texts from the Library of Dudjom Rinpoche.* Vol. 1. New Delhi: Sanje Dorje, 1974. I-Tib 74-900928. Zhe-chen xylo. pub Gangtok: Dodrup Sangyey Lama, 1976. I-Tib 76-902711. [*40, 63, 464, 619, 660, 665, 669, 672, 680, 684, 730*]

Path and Fruit. *(gsung-sngags rin-po-che) lam-'bras(-dang bcas-pa'i gdams-ngag).* Selections representing these teachings may be found in DZ Vol. 4. The most extensive redaction will be completed in about 25 vols.: *lam-'bras slob-bśad.* Dehra Dun: Sakya Centre, 1983 onwards. I-Tib 83-905043. See also *Virūpa: Rdo rje'i tshig rkang.* SSS 7 (1970). I-Tib 72-918340. [*395, 576, 578, 657, 665, 923*]

Path of Skilful Means according to Nāropā. *nā-ro'i thabs-lam.* [*546*] See *Six Doctrines of Nāropā*

Peaceful and Wrathful Aspects of the Guru. *gu-ru zhi-drag.* Disc. Nyang-ral Nyi-ma 'od-zer. See RTD Vol. 8, pp. 457-537 KCST Vol. 2, pp. 395-514. [*756*]

Peaceful and Wrathful Deities of the Magical Net. *sgyu-'phrul zhi-khro*. [*858*] See *Magical Net*

Peaceful and Wrathful Deities of the Magical Net and of the Eight Transmitted Precepts, along with the Protectors of these Transmitted Precepts. *sgyu-'phrul zhi-khro-dang bka'-brgyad skor bka'-srung bcas*. Disc. Dung-'phreng-can, and offered by him to Bdud-'dul rdo-rje. NL. [*815*]

Peaceful and Wrathful Deities, the Natural Liberation of Intention. *zhi-khro dgongs-pa rang-grol*. Disc. Karma gling-pa. RTD Vol. 4, pp. 1-281. The most comprehensive edition to appear to date has been published in 3 vols.: Delhi: Sherab Lama, 1975-6. I-Tib 75-903780. See also *Great Liberation by Hearing during the Intermediate State*. Additional selections are translated in W. Y. Evans-Wentz (ed.), *The Tibetan Book of the Great Liberation*. Oxford: Oxford University Press, 1954, pp. 195-239. [*679, 801*]

Peaceful and Wrathful Deities, the Nucleus of Definitive Meaning. *zhi-khro nges-don snying-po*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vol. 4. Pub. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903489. [*811*]

Peaceful and Wrathful Deities of Padma. *padma zhi-khro'i chos-skor*. See *Great Compassionate One, the Peaceful and Wrathful Deities of Padma*

Peaceful and Wrathful Guru. *gu-ru zhi-drag*. Disc. Ratna gling-pa. RLTC Vols. 3-5. [*793*]

Pearl Necklace. *mu-tig phreng-ba*. NGB Vol. 9, no. 149. GCD Vol. 2. [*56-7, 371*]

Pehar. *pe-har*. The reference in *History* does not permit the precise identification of any given textual tradition. [*545*]

Penetrating Exegetical Tantra of the Magical Net. *bshad-rgyud thal-ba*. NGB Vol. 15, nos. 200-1. [*277*]

Penetration of Samantabhadra's Intention. *kun-bzang dgongs-pa zang-thal*. Disc. Rig-'dzin Rgod-kyi ldem-'phru-can. RTD *passim*. SSS 60-4 (1973). I-Tib 73-902355. SSS 93-6 (1979). I-Tib 79-901828. [*781*]

Penetration of Sound. *(sgra) thal-'gyur (rtsa-ba'i rgyud)*. NGB Vol. 10, no. 155. [*54-5, 136, 141, 337, 339, 447, 563, 572, 906-7, 960-1*]

Perfect Practice of Vajrakīla. *phur-pa phun-sum tshogs-pa*. Refer to n. 704; and to the *'phrin las phun sum tshogs pa'i rgyud*. NGB Vol. 27, no. 332. [*603, 712*]

Permissory Initiation of Hayagrīva according to the Tradition of Dagyelma. *rta-mgrin zla-rgyal-ma'i lugs-kyi rjes-gnang*. GTKT Vol. 7. [*673, 674*]

Permissory Initiation of White Mañjuśrī according to the System of Mati. *ma-ti 'jam-dkar-gyi rjes-gnang*. GTKT Vol. 2. [*870-1*]

Pill Rites for Mañjuśrī. *ril-bu'i las-sbyor*. Refer to n. 1206. [*869*]

Piṭaka of the Bodhisattva. *byang-chub sems-dpa'i sde-snod*. Skt. *Bodhisattvapiṭaka*. T 56. MTTWL 44. [*316*]

Play of Mañjuśrī. *'jam-dpal rnam-par rol-pa*. Skt. *Mañjuśrīvikrīḍitamahāyānasūtra*. T 96. MTTWL 133. [*171*]

(Play of the) Supreme Horse. *rta-mchog rol-pa*. Skt. *Aśvottamavīṇāsamatamahātantra*. T 839. NGB Vol. 23, nos. 265-6. [*479, 534*] See also *Hayagrīva (Cycle/Tantra)*

Point of the Axioms. *gtan-tshigs thig-pa*. Skt. *Hetubindu*. Auth. Dharmakīrti. T 4213. NGB Vol. 18. EIPRB 2093-4. MTTWL 83. GOS 113 (1949). [*102*]

Point of Human Sustenance. *lugs-kyi bstan-bcos skye-bo gso-ba'i thig-pa*. Skt. *Nītiśāstrajantupoṣaṇabindu*. Auth. Nāgārjuna. T 4330. Trans. from the Mongolian by S. Frye, *Nāgārjuna's A Drop of Nourishment for the People*. LTWA, 1981. [*97, 762*]

Point of Liberation. *grol(-ba'i) thig(-le)*. Skt. *Muktitilaka*. Auth. Buddhajñānapāda. T 1859. [*252-3, 412, 453, 496*]

Point of Liberation: (the Natural Liberation of Intention). *grol-tig (dgongs-pa rang-grol)*. Disc. Shes-rab 'od-zer. RTD Vols. 4, pp. 283-337; Vol. 11, pp. 187-263; Vol. 30, pp. 347-89; Vol. 37, pp. 221-52; Vol. 41, pp. 179-211; Vol. 43, pp. 373-87; Vol. 61, pp. 97-131. [*835, 837*]

Point of Reason. *rigs-thigs*. Skt. *Nyāyabindu*. Auth. Dharmakīrti. T 4212. EIPRB 2095-112. MTTWL 147. B.Budh. 7 (1918), 24-5 (1927-8), 26 (1930-2). TSWS 2 (1955). [*102*]

Point of Spring. *dpyid-thig*. Skt. *Vasantatilaka*. Auth. Kṛṣṇācārin. T 1448. [*674*]

Por Tradition of the Great Perfection. *rdzogs-chen spor-lugs*. NL. [*651*]

Practical Techniques of Gö Tsilungpa. *'gos-rtsi-lung-pa'i phyag-bzhes*. NL. Apparently incorporated into the tradition of the *Empowerment Ceremony entitled River of Honey*. [*700*]

Praise of the Mother. *yum-la bstod-pa*. Skt. *Prajñāpāramitāstotra*. Auth. Rāhulabhadra. T 1127 (where it is attributed to Nāgārjuna). MTTWL 162. HIL 7.1, pp. 54-6, 128. BST 4 (1960). [*185*]

Prātimokṣa Sūtra. *so-thar-gyi mdo*. T 2. See C. S. Prebish, *Buddhist Monastic Discipline*. University Park/London: The Pennsylvania State University Press, 1975. [*429*]

Prayerful Offering to the Gracious Goddess. *bka'-drin lha-mo'i gsol-kha*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. NL. [*863*]

Prayer to the Lineage of the Magical Net which begins "Trio of Sound, Light and Rays . . .". *sgyu-'phrul-gyi brgyud-pa-la sgra-'od-zer gsum-ma'i gsol-'debs*. NL. [*662*]

Precious Collected Tantras of the Ancient Translation School. *snga-'gyur rgyud-'bum rin-po-che*. See *Collected Tantras (of the Nyingmapa)*

Precious Jewel Commentary. *dkon-mchog-'grel*. See *Commentary on the Tantra of the Secret Nucleus*

Precious Source of Prosody. *(sdeb-sbyor) rin-chen 'byung-gnas*. Skt. *Chandoratnākara*. Auth. Ratnākaraśānti. T 4303-4, 4439. Refer to M Hahn, *Ratnākaraśānti's Chandoratnākara*. Nepal Research Centre, Miscellaneous Papers, no. 34. Kathmandu, 1982. Also referred to as the *Prosody of Ratnākara*. [*105-6, 730*]

Precious Translations of the Transmitted Precepts of the Conqueror. *rgyal-ba'i bka'-'gyur rin-po-che.* [*851*] See *Kangyur*

Precious Treasury of Enlightened Attributes, (its root text and commentary). *yon-tan (rin-po-che'i) mdzod (rtsa-'grel).* Auth. 'Jigs-med gling-pa. JLSB Vols. 1-2. NMKMG Vol. 38. Pub. Bodhnath, Nepal: Ngagyur Dojod Ling, 1981. N-Tib 82-902339. The root text alone pub. Thimphu: Kunzang Tobgey, 1975. I(Bhu)-Tib 76-900257. [*92*, *839*]

Precious Treasury of the Supreme Vehicle. *theg-mchog rin-po-che'i mdzod.* See *Treasury of the Supreme Vehicle*

Precious Wish-fulfilling Treasury. See *Wish-fulfilling Treasury*

Profound Inner Meaning. *rang-byung zhabs-kyi nang-don* or *zab-mo nang-don.* Auth. Karma-pa III, Rang-byung rdo-rje. Xylo. Rum-btegs, Sikkim. I(Sik)-Tib 76-921408. [*202*, *730*, *827*] See also *Two Short Treatises*

Profound Instruction concerning the Protectors of the Teaching. *bstan-pa srung-ba'i gdams-zab.* Disc. O-rgyan gling-pa. NA.

Profoundly Significant, Secret Innermost Spirituality. *zab-don gsang-ba snying-thig.* Disc. Bdud-'dul rdo-rje. NA. [*815*]

Profound and Vast Creation and Perfection of the Cycle of Means for the Attainment of the Guru. *rtsa-ba bla-sgrub-kyi skor bskyed-rdzogs zab-rgyas.* Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 17, pp. 165-231. The first part of the *Innermost Spirituality of the Accomplished Master.* [*804*]

Profusely Annotated Magical Net. *sgyu-'phrul mchan-mang.* NL. [*701*]

Proof of Mind in its Natural State (along with its Branches). *gnyugs-sems sgrub-pa (yan-lag dang-bcas-pa).* [*198*] See *Cycle of Mind in its Natural State*

Proof of Other Minds. *rgyud-gzhan grub-pa.* Skt. *Saṃtānāntarasiddhi.* Auth. Dharmakīrti. T 4219. EIPRB 2132-4. B.Budh. 19 (1916). MTTWL 200. [*102*]

Proof of the Secret Nucleus. *gsang-snying sgrub-pa (rgyan-gyi me-tog).* Auth. Bcom-ldan Rig-pa'i ral-gri. Refer to n. 1276. [*914-16*]

Propensity for the Commitments. *dam-tshig phra-rgyas.* Skt. *Samayānuśayanirdeśa.* Auth. Līlāvajra (Vilāsavajra). P 4745. [*464*]

Prophecy Addressed to Vimaladevī. *lha-mo dri-ma med-pa lung bstan-pa.* Unidentified. [*508*]

Prophecy of Cangcup Lingpa Pelgi Gyeltsen. *byang-chub gling-pa dpal-gyi rgyal-mtshan-gyi lung-bstan.* Disc. Sangs-rgyas gling-pa. NL. [*786*]

Prophecy from the Treasure of Ratna Lingpa. *ratna gling-pa'i gter-lung.* Disc. Ratna gling-pa. The passage quoted in *History* is attributed to the *tshes-bcu bskul-thabs.* RTD Vol. 16, pp. 121-7. [*744-5*, *935*]

Prophecy from the Treasures of Glorious Trashi Topgyel. *dpal bkra-shis stobs-rgyal-gyi gter-lung.* NL. [*822*]

Prophecy from the Treasures of Trime Künga. *dri-med kun-dga'i gter-lung.* Disc. Dri-med kun-dga'. NL. [*935*]

Prophetic Declaration of Intention. *dgongs-pa lung-ston*. Skt. *Sandhivyākaraṇatantra*. T 444. [*256*]

Prophetic Declaration (about Sangye Lingpa). *sangs-rgyas gling-pa'i lung-bstan*. NL. [*787*]

Prophetic Declaration of the Three Classes of the Great Perfection. *rdzogs-chen sde-gsum-gyi lung-bstan*. Disc. Mchog-gyur bde-chen gling-pa. NL. Perhaps to be found among the available texts of the *Three Classes of the Great Perfection*. Also referred to as the *Prophetic Inventory of the Three Classes of the Great Perfection*. [*844*, *854*]

Prophetic Inventory of the Three Classes of the Great Perfection. See preceding entry

Prophetic Sūtra of Maitreya. *byams-pa lung-bstan-gyi mdo*. Skt. *Maitreyavyākaraṇasūtra*. P 1011. Skt. and Tib. edn. Prabhas Chandra Majumder, *Ārya Maitreyavyākaraṇam*. Calcutta: Firma K. L. Mukhopadhyay, 1959. [*943-4*]

Prosody of Ratnākara. *rin-chen 'byung-gnas-kyi sdeb-sbyor*. See *Precious Source of Prosody*

Protective Cover. *rgyab-sha*. NL. [*546*]

Protector of Pristine Cognition. *ye-shes mgon-po*. Refer to n. 630. [*562*]

Questions and Answers of Vajrasattva. *rdo-rje sems-dpa'i zhu-len* [*sic*]. Skt. *Vajrasattvapraśnottara*. P 5082. [*347*, *654*]

Quintessential Gathering of the Great Compassionate One. *thugs-rje chen-po yang-snying 'dus-pa*. Disc. Guru Chos-dbang. RTD Vol. 34, pp. 1-234. [*698*]

Rational System of Exposition. *rnam(-par) bshad(-pa'i) rigs-pa*. Skt. *Vyākhyāyukti*. Auth. Vasubandhu. T 4061. [*51*, *74*, *89*, *108*]

Razor Kīla. *phur-pa spu-gri*. Disc. Gter-bdag gling-pa. See *(Utterly Secret) Razor Kīla*

Realisation of Kurukullā. *ku-ru-kulle'i rtogs-pa*. Skt. *Muktakenatārodbhavakurukullesādhana*. Auth. Nāgārjuna. T 3562. [*480*]

Reasoning of Polemics. *rtsod-pa'i rigs-pa*. Skt. *Vādanyāya*. Auth. Dharmakīrti. T 4218. EIPRB 2069, 2135. BB 8 (1972). [*102*]

Recension of Vajrakīla. *rdo-rje phur-pa'i yig-cha*. Auth. Bla-ma dam-pa Bsod-nams rgyal-mtshan. NL. [*922*]

Record of Teachings Received. *gsan-yig*. Auth. Gter-bdag gling-pa. Pub. New Delhi: Sanje Dorje, 1974. I-Tib 74-900490. [*966*]

Record of Teachings Received *or* Record of Teachings Received, the Flow of the Ganges. *gsan-yig* or *gsan-yig gang-gā'i chu-rgyun*. Auth. Dalai Lama V, Ngag-dbang blo-bzang rgya-mtsho. Pub. Delhi: Nechung and Lhakhar, 1970. 4 vols. I-Tib 78-918067. Also referred to as the *Great Record of Teachings Received*. [*688*, *822*, *926*, *966*]

Red, Black and Bhairava Tantras of Yamāntaka. *gshin-rje-gshed dmar-nag-'jigs gsum*. T 468-70, 473-5, 478. NMKMG Vols. 4-6. Listed separately as *Red Yamāri (Cycle/Tantra)*, *Black Yamāri* and *Bhairava (Cycle/Tantra)*. [*283*]

Red and Black Yamāri. *gshin-rje dmar-nag*. Listed separately as *Red Yamāri (Cycle/Tantra)* and *Black Yamāri*.

Red Wrathful Guru according to the Treasure of Nyang. *nyang-gter drag-dmar*. Disc. Nyang-ral Nyi-ma 'od-zer. RTD Vol. 17, pp. 271-413. [*731*]

Red Yamāri (Cycle/Tantra). *gshin-rje-gshed dmar* or *gshed-dmar skor*. T 474-5. GDKT Vol. 8, nos. 50-1. KGNZ Vol. 5, pp. 3-83. NMKMG Vols. 5-6. Also referred to as the *Red Tantra of Yamāntaka*. [*283, 546, 578, 614, 665, 805, 807*] See also *Yamāri (Cycle/Tantra)* and *Yamāntaka and Yamāri: Introductory Note*

Refined Gold of the Profound Great Perfection. *zab-pa rdzogs-chen gser-zhun*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 24 and 30. [*846*]

Refinement of Gold from Ore, a Great Tantra of the Mental Class. *sems-sde rgyud chen-po rdo-la gser-zhun*. NGB Vol. 1, no. 14. MPSB Vol. 11. Trans. Namkai Norbu and K. Lipman, *Primordial Experience*. Boston: Shambhala, 1987. [*901*]

Refutation of Disputed Topics. *dbu-ma rtsod-bzlog*. Skt. *Vigrahavyāvartanī*. Auth. Nāgārjuna. T 3828. EIPRB 669, 699-707. MTTWL 248. HIL 7.1, pp. 21-3, 127, 130. BST 10 (1960). GOS 49 (1929). MCB 9 (1951). [*94, 167*]

Rejections of Perverse Doctrines. *chos-log sun-'byin*. General designation for Tibetan polemical writings on texts and practices held to be inauthentic. A representative collection is *Sṅags log sun 'byin gyi skor*. Thimphu: Kunsang Topgyel and Mani Dorji, 1979. Bhu-Tib 81-901052. See also *Collected Writings of Sog-bzlog-pa Blo-gros-rgyal-mtshan*. 2 vols. New Delhi: Sanje Dorje, 1975. I-Tib 75-900763. [*929*]

Removal of Darkness: A Commentary on the Superior Magical Net. *sgyu-'phrul bla-ma'i 'grel-pa mun-sel*. Auth. Vimalamitra. NL. [*481*]

Repository of Precious Gems. *dkar-chag rin-po-che'i mdzod-khang*. Auth. Chos-grags bzang-po. Included in the same author's biography of Klong-chen Rab-'byams-pa: *kun-mkhyen dri-med 'od-zer-gyi rnam-thar mthong-ba don-ldan*. NYZ, *bi-ma snying-thig*, Pt. 3, Vol. *Tsha*. [*591*]

Revelation of Endless Treasure. *mi-zad-pa'i gter bstan-pa*. NL. [*77*]

Ṛgveda. *snyan-ngag*. The first of the *Four Veda*. HIL 1.1, especially Chs. 3-6. [*65*]

Rites of the Service and Attainment of the Immortal Wish-granting Wheel. *'chi-med yid-bzhin 'khor-lo'i bsnyen-sgrub*. GTKT Vol. 1. KGNZ Vol. 1, pp. 55-206. [*857*]

Rite which Ties by the Rope of the Compassion of the Gathering of the Sugatas. *bde-'dus-kyi thugs-rje dpyang-thag gnas-kyi-lung*. Auth. Vajradharma. P 4781. [*68*]

Ritual for Burnt Offerings. *sbyin-sreg*. Skt. *Māyājālahomasaṃkṣiptakrama*. Auth. Vimalamitra. P 4746. [*481*]

Ritual for Empowerment. *dbang-gi cho-ga*. Auth. Rdo-rje rgyal-mtshan. NL. [*687*]

Ritual Geometry. *thig-rim*. Auth. Vimalamitra. NL. [*481*]

Ritual Guide. *chog-khrid*. Auth. Gnyal-pa Bde-legs. NL. [*672*]

Root Attainment of Mind, the Gathering of All Intentions. *rtsa-ba'i thugs-sgrub dgongs-pa kun-'dus*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 2. [*845*]

Root Fragment of Vajrakīla. *phur-pa rtsa-ba'i dum-bu*. [*710*, *761*] See also *Basic Root Tantra of Vajrakīla*

Root Stanzas on the Madhyamaka entitled Discriminative Awareness. *dbu-ma rtsa-ba shes-rab*. Skt. *Prajñānāmamūlamadhyamakakārikā*. Auth. Nāgārjuna. T 3824. EIPRB 644-78. MTTWL 135. HIL 7.1, pp. 9-18, 126-7, 130. BBud. 4 (1903-13). BST 10 (1960). V. Fatone, *The Philosophy of Nāgārjuna*. Delhi: Motilal Banarsidass, 1981. D. Kalupahana (trans.), *Mūlamadhyamakakārikās*. Albany: SUNY Press, 1986. [*94*, *167*, *228*, *299*, *321*]

Root Sūtra of the Vinaya. *'dul-ba mdo rtsa-ba*. Skt. *Vinayamūlasūtra*. Auth. Guṇaprabha. T 4117. Ed. Jha. TSWS (1982). [*90*, *92*, *93*, *874*]

(Root Tantra of) All-Gathering Awareness. *(rtsa-rgyud) kun-'dus rig-pa*. T 831. NGB Vol. 12, no. 162. [*285*, *289*, *364*, *366-7*, *368-9*, *673*, *674*]

Root Tantra of Cakrasaṃvara. *bde-mchog rtsa-rgyud*. See *Short Tantra of Cakrasaṃvara*

Root Tantra of the Gathering of Awareness-holders. *rig-'dzin 'dus-pa rtsa-ba'i rgyud*. NGB Vol. 32, no. 386. KGDD Vol. 2. [*607*]

Root Tantra of the Gathering of the Sugatas. *bder-'dus rtsa-rgyud*. NGB Vol. 31, no. 375. KGDD Vol. 2. [*449*]

Root Tantra of the Kālacakra. *dus-'khor rtsa-rgyud*. Skt. *Kālacakranāmatantrarāja*. T 362. See *Kālacakra Tantra*

Root Tantra of the Magical Net. *sgyu-'phrul rtsa-rgyud*. See *Tantra of the Secret Nucleus*

Root Tantra of Mañjuśrī. *'jam-dpal rtsa-rgyud*. Skt. *Mañjuśrīmūlatantra*. T 543. BST 18 (1964). A. Macdonald, *Le Maṇḍala du Mañjuśrīmūlakalpa*. Paris: A. Maisonneuve, 1962. Macdonald's bibliography, pp. 177-81, thoroughly documents earlier studies of this tantra. [*435*, *507*, *510*]

Root Tantra of the Penetration of Sound. *sgra thal-'gyur rtsa-ba'i rgyud*. [*960-1*] See *Penetration of Sound*

Root Tantra (of the Secret Nucleus). *rtsa-rgyud (gsang(-ba) snying(-po))*. See *Tantra of the Secret Nucleus*

Root Tantra of Vajrakīla. *rdo-rje phur-pa'i rtsa-rgyud*. See *Vajrakīla (Cycle/Tantra)*

Root Text of Caṇḍālī, Mother of Life. *tshe-yum tsaṇḍā-lī'i rtsa-ba*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 77, pp. 389-400. [*855*] See also *Cycle of Instructions on Caṇḍālī, Mother of Life, from the Innermost Spirituality of Immortality*

Root Text of the Vinaya Sūtra. *'dul-ba mdo-rtsa*. See *Root Sūtra of the Vinaya*

Root Text of Yangdak. *yang-dag rtsa-ba*. See *Yangdak Heruka (Cycle/Tantra)*

Root Verses of the Six Stages of Perfection. *rdzogs-rim drug-gi rtsa-tshigs*. Disc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. Part of the *Innermost Spirituality of the Accomplished Master*. [*855*]

Royal Lady's Tradition of Vajrakīla. *phur-pa lcam-lugs*. [*710-12*]

Sakya Tradition of Vajrakīla. *phur-pa sa-lugs*. [*712*] See *Khön Tradition of Vajrakīla*

Sāmaveda. *nges-brjod*. The third of the *Four Veda*. HIL 1.1, Ch. 7, pp. 313-22. [*65*]

Sampuṭa Tantra. *sam-pu-ṭa, yang-dag-pa sbyor-ba* or *kha-sbyor*. T 381-2. KGNZ Vol. 2, pp. 359-468. [*578*] See also *Glorious Seminal Point of Embrace*

Saṃvara Buddhasamāyoga. *bde-mchog sangs-rgyas mnyam-sbyor*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 24. RTD Vol. 5, pp. 281-403. [*846*]

Sārasvata Grammar. *sara-sva-sti* [*sic*] or *dbyangs-can sgra mdo*. Skt. *Sārasvatavyākaraṇa*. Auth. Anubhūtisvarūpācārya. T 4423. TWPS 75. HIL 5.2, pp. 189-90. Skt. edn. Nava Kishora Kara Śarma. Varanasi, 1935-6. [*730*]

Scholar's Feast of Doctrinal History. *chos-'byung mkhas-pa'i dga'-ston*. Auth. Dpa'-bo Gtsug-lag 'phreng-ba. Delhi: Delhi Karmapae Chodey Gyalwae Sungrab Partun Khang, 1980. I-Tib 81-900485. SP 9 (1961). [*965*]

Secret Cycles. *gsang-skor*. A classification of the Great Perfection. [*332, 570-1*]

Secret Innermost Spirituality of the Great Perfection. *rdzogs-pa chen-po gsang-ba snying-tig*. Refers generally to the Esoteric Instructional Class of the Great Perfection, on which see *Fundamentals*, pp. 329-45; and in particular the *Four-Part Innermost Spirituality*. [*329-45*]

Secret Magical Net. *gsang-ba sgyu-'phrul*. See *Tantra of the Secret Nucleus*

Secret Means for the Attainment of Red Jambhala. *dzam-dmar gsang-sgrub*. Disc. Grva-pa mngon-shes. RTD Vol. 79, pp. 271-331. [*753*]

Secret Mirror of the Essence. *gsang-ba gnad-kyi me-long*. Unidentified. [*569*]

Secret Nucleus (of the Magical Net). *((sgyu-'phrul) gsang-ba) snying-po*. See *Tantra of the Secret Nucleus*

Secret Tantra of General Rites. *gsang-ba spyi-rgyud*. Skt. *Sarvamaṇḍalasāmānyavidhīnāṃ guhyatantra*. T 806. GDKT Vol. 1, no. 1. GTKT Vol. 2. Note that where the context suggests that the tantra referred to under this title is a tantra of the Great Perfection, it is to be identified not with T 806, but with NGB Vol. 3, no. 48. [*350*]

Secret Tantra of Vajrakīla. *phur-pa gsang-rgyud*. NGB Vol. 27, no. 315. [*712*]

Secret Tantra of (Wrathful) Mañjuśrī. *'jam-dpal gsang-ba'i rgyud* or *'jam-dpal khros-pa gsang-rgyud*. Skt. *Mañjuśrīkarmacatuścakraguhyatantra*. T 838. NGB Vols. 20-2. [*477, 708*]

Secret Treasury of the Ḍākinī. *mkha'-'gro-ma'i gsang-mdzod*. NL. [*304*]

Seminal Point of Pristine Cognition. *ye-shes thig-le*. Skt. *Jñānatilakatantra*. T 422. [*349, 352, 354, 363*]

Sequence of the Activity of Indestructible Reality. *rdo-rje las-rim*. Skt. *Vajrakarmakrama*. P 4761. [*360*]

Sequence of the Empowerment of Cakrasamvara. *'khor-lo bde-mchog-gi dbang-bskur-gyi rim-pa*. The tradition transmitted through the lineage of the Karma-pa is represented by GDKT Vol. 12, no. 67. KGNZ Vol. 3, pp. 3-202. [*689*]

Sequence of Indestructible Activity. *sgyu-'phrul rdo-rje las-rim*. Skt. *Māyājālavajrakarmakrama*. Auth. Buddhaguhya. P 4720. [*466*]

Sequence of the Path (of the Magical Net). *(sgyu-'phrul) lam-rim*. Skt. *Māyājālapathakrama*. Auth. Buddhaguhya. P 4736. NMKMG Vol. 23. The shorter version, listed here as the *Lesser (Sequence of the) Path*, is given in DZ Vol. 1, pp. 1-15. [*24, 40, 60, 62, 68, 92, 96, 123, 225, 229, 234-5, 243, 245, 249, 251-2, 270, 279, 348-9, 353, 361, 462, 466, 476, 619, 665, 672*]

Sequence of the Path of Secret Mantra. *gsang-sngags lam-rim*. This perhaps refers to the treasure of this title discovered by Nyang-ral Nyi-ma 'od-zer. Pub., with an extensive commentary, in SSS 35 (1972). I-Tib 72-903208. [*669*]

Sequence of the Supreme Point concerning the Stage of Perfection of Hevajra. *dgyes-pa rdo-rje'i rdzogs-rim thig-le chen-po'i rim-pa*. Skt. *Mahātilakakrama*. Auth. Līlāvajra (Vilāsavajra). T 1290. [*464*]

Sequence of the View. *lta-rim*. Skt. *Dṛṣṭikramanirdeśa*. See *(Seventeenfold Appearance of the) Sequence of the View*

Service and Attainment of the Three Indestructible Realities. *rdo-rje gsum-gyi bsnyen-sgrub*. See *Oḍḍiyāna Tradition of Ritual Service and Attainment*

Seven Chapters on the Profound Path. *lam-zab le'u bdun-ma*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. RTD Vol. 7, pp. 439-60. [*866*]

Seven Cycles. *sde-skor bdun-pa*. Transmitted in the lineage of Gyelwa Potön. Possibly to be identified with the Taoist inspired lineage of the *rDe'u skor bdun-pa*, Auth. Bla-ma Sro-ba. See S. G. Karmay, *The Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection.* Ph.D. thesis. University of London, 1976, pp. 362, 376, n. 2. [*547*]

Seven Cycles of the Great Perfection which are Naturally Present. *rdzogs-pa chen-po skor-bdun rang-chas*. Listed in the Glossary of Enumerations. [*545*]

Seven Cycles of the Jewel of True Doctrine. *dam-chos nor-bu skor-bdun*. Disc. Mchog-gyur bde-chen gling-pa. Not yet precisely identified among the works preserved in CLTC. [*845*]

Seven Cycles of Pacification. *zhi-byed skor-bdun*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 24. RTD Vol. 72, pp. 435-541. [*845*]

Seven Cycles of the Peaceful Guru. *gu-ru zhi-ba sde-skor bdun-pa*. NL. Alternatively, this may be a compound meaning "Peaceful Guru and Seven Cycles", for the second of which see *Seven Cycles* above. [*548*]

Seven Cycles of Profound Contemplation. *thugs-dam zab-pa skor-bdun*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 14-19. RTD *passim*. [*845*]

Seven Great Treasuries. *mdzod-chen bdun*. Auth. Klong-chen Rab-'byams-pa. Listed separately as *Treasury of the Abiding Nature of Reality*, *Treasury of Esoteric Instructions*, *Treasury of the Expanse of Reality*, *Treasury of Spiritual and Philosophical Systems*, *Treasury of the Supreme Vehicle*, *Treasury of Word and Meaning* and *Wish-fulfilling Treasury*. For translated selections, see Tulku Thondup Rinpoche, *Buddha Mind*. Ithaca, NY: Snow Lion, 1989. Also referred to as the *Seven Treasuries (of the Scriptures)*. [*40*, *91*, *591*]

Seven Nails. *gzer-bu bdun*. Auth. Śrīsiṃha. NYZ, *bi-ma snying-thig*, Pt. 1, Vol. *Ga*, pp. 318-25. DZ Vol. 1, pp. 474-6. [*500*]

Seven Sections of the Abhidharma. *mngon-pa sde-bdun*. Listed separately as *Body of Consciousness*, *Body of the Elemental Bases*, *Components of the Doctrine*, *Dissertation*, *Entrance to Knowledge*, *Enumeration of Classes*, and *Treatise on Description*. Concerning this classification scheme in general, see L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paris: Paul Geuthner, 1923-36, Vol. 1, pp. xxix-xlii. HBI, pp. 197-210. [*90-1*]

Seven Sections of Valid Cognition. *(tshad-ma) sde-bdun*. Auth. Dharmakīrti. Listed separately as *Ascertainment of Valid Cognition*, *Exposition of Valid Cognition*, *Inquiry into Relations*, *Point of the Axioms*, *Point of Reason*, *Proof of Other Minds* and *Reasoning of Polemics*. Also referred to as the *Seven Treatises on Valid Cognition*. [*92*, *102*, *577*]

Seven Sessions of Aro (Yeshe Jungne). *a-ro thun-bdun*. DZ Vol. 1, pp. 356-71. NMKMG Vol. 17. Refer to n. 608. Also referred to as the *Essential Spirituality of Aro* and the *Esoteric Instructions of the Great Perfection according to Aro*. [*550*, *651*, *673*, *675*] See also *Cycle of Meaning, which is Aro's Great System of Guidance*

Seven Tantras of Subtle Meaning. *phra-ba rgyud-bdun*. [*137*]

(Seventeenfold Appearance of the) Sequence of the View. *lta-rim (snang-ba bcu-bdun-pa)*. Auth. Ska-ba Dpal-brtsegs. T 4356. NMKMG Vol. 23. On this text, see K. Mimaki, *Blo gsal grub mtha'*. Kyoto: Zinbun Kagaku Kenkyusyo, 1982, pp. 41-2. [*40*, *96*, *224-5*, *229*, *349*, *353*, *354-5*]

Seventeen Tantras (of the Esoteric Instructional Class). *(man-ngag sde'i) rgyud bcu-bdun*. GCD. NGB Vols. 9-10, nos. 143-59. These are the *Natural Arising of Awareness* (*rig-pa rang-shar*), *Mirror of the Heart of Vajrasattva* (*rdo-rje sems-dpa' snying-gi me-long*), *Lion's Perfect Expressive Power* (*seng-ge rtsal-rdzogs*), *Absence of Syllables* (*yi-ge med-pa*), *Beauteous Good Auspices* (*bkra-shis mdzes-ldan*), *Penetration of Sound* (*sgra thal-'gyur*), *Mirror of the Heart of Samantabhadra* (*kun-tu bzang-po thugs-kyi me-long*), *Blazing Lamp* (*sgron-ma 'bar-ba*), *Array of Fine Gemstones* (*nor-bu 'phra-bkod*), *Coalescence of Sun and Moon* (*nyi-zla kha-sbyor*), *Pearl Necklace* (*mu-tig phreng-ba*), the *Natural Liberation of Awareness* (*rig-pa rang-grol*), *Sixfold Expanse* (*klong drug-pa*), *Naturally Born Perfection* (*rdzogs-pa rang-byung*), *Black Wrathful Goddess* (*nag-mo khros-ma*),

Blazing Relics of Buddha-body (*sku-gdung 'bar-ba*) and *Mound of Gemstones* (*rin-chen spungs*) The empowerment rites associated with the collection are found in NMKMG Vol. 20. An antique manuscript redaction, unfortunately incomplete, has also appeared: Sumra, HP: Orgyan Dorji, 1977. I-Tib 78-906111. [*37*, *562*, *723*]

Seven Texts on Royal Geneology. *rgyal-rabs sde-bdun*. NA. [*762*]

Seven Treasuries (of the Scriptures). *(gsung-rab) mdzod-bdun*. [*40*, *91*] See *Seven Great Treasuries*

Seventy Literary Transmissions (of Anuyoga). *lung-gi yi-ge bdun-cu*. These are to be identified with the enumeration of *lung-phran bdun-cu rtsa-lnga* mentioned in Sog-zlog-pa blo-gros rgyal-mtshan, *rnam-thar yid-kyi mun-sel*, pp. 134-5. [*289*]

Seventy Verses on Emptiness. *stong-nyid bdun-cu-pa*. Skt. *Śūnyatāsaptati*. Auth. Nāgārjuna. T 3827. MTTWL 222. HIL 7.1, pp. 20-1. BIT 8 (1985). Trans. D. R. Komito, *Nāgārjuna's "Seventy Stanzas"*. Ithaca, NY: Snow Lion, 1987. For references to several recent contributions to the study of this work, see idem, "Insight and Liberation in Nāgārjuna's *Seventy Stanzas on Emptiness*" in STC, pp. 342-57. [*94*]

Seventy Verses on Going for Refuge. *skyabs-'gro bdun-cu-pa*. Skt. *Triśaraṇasaptati*. Auth. Candrakīrti. T 3971. [*70*]

Shangpa Doctrines. *shangs-chos*. DZ Vol. 8. GDKT Vol. 21, nos. 120-2. GTKT Vols. 5, 9, 11. Bo-doṅ paṇ-chen Phyogs-las-rnam-rgyal, *Encyclopedia Tibetica*, Vols. 86, 93, 103. New Delhi: Tibet House, 1969 onwards. I-Tib 78-905620. [*802*] See also *Five Golden Doctrines of the Shangpas*

Short Biography of Padmasambhava. *padma'i rnam-thar chung-ba*. Disc. O-rgyan gling-pa. Xylo. Lcem-re Monastery, Ladakh. I-Tib-384. Xylo. Enchay Monastery, Gangtok, Sikkim. I(Sik)-Tib 72-906714. [*776*]

Short Chapter on Discrimination. *'byed-pa le'u-chung*. NL. [*59-60*]

Short Commentary. *'grel-chung*. Skt. *Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravṛtti* or *Sphuṭārtha*. Auth. Haribhadra. T 3793. Ed. Hirofusa Amano, *A Study on the Abhisamaya-Alaṃkāra-Kārikā-Śāstra-Vṛtti*. Tokyo: Japan Science Press, 1975. [*163*, *546*]

Short Commentary on the Secret Nucleus. *snying-po'i 'grel-chung*. Skt. *Śrīguhyagarbhapiṇḍārthaṭīkā*. Auth. Vimalamitra. P 4755. [*131*, *481*]

Short Tantra of Cakrasaṃvara. *bde-mchog nyung-ngu'i rgyud*. Skt. *Tantrarājaśrīlaghusamvara*. T 368. Also referred to as the *Root Tantra of Cakrasaṃvara*. [*205*, *451*, *708*]

Significance of the Maṇḍala Doctrine. *dkyil-'khor chos-don*. Skt. *Dharmamaṇḍalasūtra*. Auth. Buddhaguhya. T 3705. [*466*]

Sikkimese Tradition of the Great Perfection. *'bras-ljongs rdzogs-chen-pa'i ring-lugs*. This is the tradition of Lha-btsun Nam-mkha' 'jigs-med, who travelled to Sikkim in 1646. [*818-20*]

Six Arrays of Esoteric Meaning. *gsang-don rnam-par bkod-pa drug*. Skt. *Ṣaḍguhyārthadharavyūha*. Auth. Kukkurāja. T 1664-9. [*461*, *533*]

Six Doctrines (of Nāropā). *nā-ro chos-drug-gi man-ngag*. The *locus classicus* is T 2330, *Ṣaḍdharmopadeśa*. Auth. Tilopā. For their elaboration within the various Mar-pa Bka'-brgyud lineages, see DZ Vols. 5-7. Refer also to H. V. Guenther, *The Life and Teaching of Nāropā*. Oxford: Clarendon Press, 1963. On their formulation within the Dge-lugs-pa tradition, see G. C. C. Chang (trans.), *Esoteric Teachings of the Tibetan Tantras*. Ed. C. A. Muses. York Beach, Maine: Samuel Weiser, 1983. [*547*, *549*, *569*, *577*, *578*, *674*, *689*, *929*]

Six Doctrines of Varāhī. *phag-mo'i chos-drug*. Identified in *Blue Annals* as T 1551-6. [*576*]

Six Experiences of Meditation. *sgom-nyams drug-pa*. Auth. Mañjuśrīmitra. NYZ, *bi-ma snying-thig*, Pt. 1, Vol. *Ga*, pp. 304-31. DZ Vol. 1, pp. 476-8. [*498*]

Six-faced One. *gdong-drug*. Skt. *Ṣaḍānana*. Auth. Devākaracandra. T 2015. [*477*]

Sixfold Sequence. *rim-pa drug-pa*. Skt. *Kramaṣaṭka*. Auth. Līlāvajra (Vilāsavajra). P 4741. [*464*]

Six-limbed Yoga (of the Kālacakra). *sbyor-drug* or *(dus-kyi 'khor-lo'i) sbyor-ba yan-lag drug*. Skt. *Ṣaḍaṅgayoga*. Auth. Anupamarakṣita. T 1367. DZ Vol. 10. [*301*, *546*, *577*, *578*, *674*]

Six-limbed Yoga and its Means to Remove Obstacles. *sbyor-drug gegs-sel-dang bcas-pa*. As above. Tāranātha's redaction of the *Means to Remove Obstacles* is preserved in DZ Vol. 10, pp. 266-310. [*578*]

Six Million Four Hundred Thousand Verses (of the Great Perfection). *(rdzogs-chen) śva-lo-ka 'bum-phrag drug-cu-rtsa-bzhi*. Traditional enumeration of the volume of the *rdzogs-chen* tantras. [*332*, *493*, *539*, *922*]

Six Root Tantras of the Gathering of Intentions. *dgongs-'dus rtsa-ba'i rgyud drug*. Disc. Sangs-rgyas gling-pa. Perhaps to be identified with the six tantras given in BMGD Vol. 3. [*786*]

Six Scrolls of True Doctrine. *dam-chos shog-sde drug-pa*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 20. RTD Vol. 42, pp. 433-67. [*846*]

Six Secret Tantras (of Vajrakīla). *(phur-pa) gsang-ba'i rgyud drug*. Their precise identification remains somewhat unclear: several of the tantras in NGB Vols. 27-9 are (sub)titled *Secret Tantra of Vajrakīla*. [*712*]

Six Suns of the Heart. *snying-gi nyi-ma drug*. NL. [*658*] See also *Sun of the Heart of Contemplation*

Six Tantras which Clarify the Six Limits (of Anuyoga). *mtha'-drug gsal-bar byed-pa'i rgyud drug*. These are: *kun-tu bzang-po che-ba rang-la gnas-pa'i rgyud*, NGB Vol. 12, no. 164; *dbang bskur rgyal-po*, NGB Vol. 12, no. 165; *ting-'dzin mchog*, NGB Vol. 12, no. 166; *skabs sbyor bdun-pa*, NGB Vol. 12, no. 168; *brtson-pa don-bden*, NGB Vol. 12, no. 169; *dam-tshig bkod-pa*, NGB Vol. 12, no. 167. [*289*]

Sixty Verses on Reason. *rigs-pa drug-cu-pa*. Skt. *Yuktiṣaṣṭikā*. Auth. Nāgārjuna. T 3825. EIPRB 708-9. MTTWL 262. HIL 7.1, pp. 19-20. [*94*]

Skull-Mirror of Indestructible Reality, which is Indicative of the Transmitted Precepts of the Gathering of Intentions. *dgongs-'dus bka'-rtags rdo-rje*

thod-pa me-long. Disc. Mchog-gyur bde-chen gling-pa. NL. It is possible that this is to be interpreted as referring to ritual objects rather than to a text, i.e. "a vajra, a skull and a mirror, which are (symbolic) indications of the transmitted precepts of the *Gathering of Intentions.*" [*845*]

So Tradition of the Sūtra, the Magical Net and the Mental Class. *so-lugs-kyi mdo-dang sgyu-'phrul-dang sems-phyogs.* NL. [*701*]

Song of Esoteric Instruction: An Inexhaustible Treasure Store. *mi-zad-pa'i gter-mdzod man-ngag-gi glu.* Skt. *Dohākośopadeśagīti.* Auth. Saraha. T 2264. [*335*] See also *Dohā (of Saraha)*

Song of Indestructible Reality in Answer to Questions Posed in a Trilogy by the Goddess of Longevity, which is the Root of the Aural Lineage of Ngamdzong. *ngam-rdzong snyan-brgyud rtsa-ba tshe-ring skor-gsum-gyi zhus-lan rdo-rje'i mgur.* Auth. Mi-la-ras-pa. See G. C. C. Chang (trans.), *The Hundred Thousand Songs of Milarepa.* New Hyde Park, New York: University Books, 1962, Sect. 29. [*200-1*]

Song of Instruction Given to Lord Marpa. *mnga'-bdag mar-pa-la gdams-pa'i mgur.* Refer to n. 196. DZ Vol. 5, pp. 63-6. [*200*]

Song with a View to the Expanse of Reality. *chos-dbyings-la lta-ba'i glu.* Skt. *Dharmadhātudarśanagīti.* Auth. Dīpaṃkara (Atiśa). T 2314. [*198-9*]

Southern (Treasures of Pema Lingpa) and the Northern (Treasures of Rikdzin Gödemcen). *lho-byang-gis mtshon-pa'i rdzogs-chen zab-gter.* The "Southern Treasures" are chiefly those of Padma gling-pa, though in certain contexts this may also refer to the "New Treasures" (*gter-gsar*) of Gter-bdag gling-pa. The "Northern Treasures" are generally the discoveries of Rig-'dzin Rgod-kyi ldem-'phru-can and his successors. [*919*]

Special Transmitted Precepts of the Mental Class known as the Eighteen Significations of the syllable A. *sems-sde a-don bco-brgyad-kyi sgos-bka'.* See *Eighteen Esoteric Instructions of the Mental Class*

Spontaneous Song of the Clouds. *sprin-gyi thol-glu.* See *(Doctrinal Cycle of the) Spontaneous Song of the Clouds*

Śrīheruka. See *Heruka*

Stage of Creation for the Peaceful and Wrathful Guru, Three Cycles on the Two Teachings. *bskyed-rim gu-ru bstan-gnyis skor-gsum zhi-drag.* Disc. O-rgyan gling-pa. NA. [*775*]

Stages of the Realisation of the Peaceful and Wrathful Deities. *zhi(-ba-dang) khro(-ba'i) mngon(-par) rtogs(-pa'i) rim-pa.* Auth. Buddhaguhya. NL. [*466*]

Stanzas on the Novitiate. *dge-tshul-gyi kā-ri-kā.* Skt. *Āryamūlasarvāstivādiśrāmaṇerakārikā.* Either T 4124 by Śākyaprabha, or T 4127 by Nāgārjuna. The latter, which is generally more popular for use in elementary instruction in Tibet, ed. and trans. in Lobsang Dagpa et al., *The Discipline of the Novice Monk.* Mussoorie, UP: Sakya College, 1975. The former is also referred to as the *Three Hundred Verses on the Vinaya.* [*92, 730, 911*]

Store which Embraces All Knowledge. *shes-bya kun-la khyab-pa'i mdzod.* Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. SP 80 (1970). I-Tib

77-913514. GCKZ Vols. 17-20. Typeset edn. in 3 vols. Beijing: Minorities Press, 1982. [*861*] See also *Five Great Stores*

Store of Precious Instructions. *gdams-ngag rin-po-che'i mdzod.* Auth. 'Jam-mgon kong-sprul Blo-gros mtha'-yas. DZ. Besides this, a second edition has appeared in 17 vols. Paro: Lama Ngodrup and Sherab Drimey, 1979. I(Bhu)-Tib 79-906514. [*861*] See also *Five Great Stores*

Store of Precious Treasure. *rin-chen gter-mdzod.* See *(Great) Store of Precious Treasure*

Subjugation of Demons. *'byung-po 'dul-byed.* Skt. *Bhūtaḍāmaratantra*. T 747. GTKT Vol. 3. [*271*]

Sublime Great Bounteousness of the Buddhas. See *Sūtra of the Great Bounteousness of the Buddhas*

Sublime Lasso of Skilful Means. *'phags-pa thabs-kyi zhags-pa.* T 835. [*253*]

Sublime Litany of the Names of Mañjuśrī. *('phags-pa) 'jam-dpal-gyi mtshan (yang-dag-par) brjod(-pa)*. Skt. *Mañjuśrīnāmasaṃgīti*. [*463*] See *Litany of the Names of Mañjuśrī*

Sublime Pagoda of Precious Jewels. See *Pagoda of Precious Jewels*

Sublime Seal of Great Realisation. *'phags-pa rtogs-chen phyag-rgya.* T 265. [*85*]

Sublime Sūtra of Clouds of Precious Jewels. *'phags-pa dkon-mchog sprin-gyi mdo.* Skt. *Āryaratnameghasūtra*. T 231. MTTWL 187. [*181*, *309-10*]

Sublime Sūtra of Contemplation which Subsumes All Merits. See *Sūtra of Contemplation which Subsumes All Merits*

Sublime Sūtra of the Descent to Laṅkā. See *Sūtra of the Descent to Laṅkā*

Sublime Sūtra which Genuinely Comprises the Entire Doctrine. See *Sūtra which (Genuinely) Comprises the Entire Doctrine*

Sublime Sūtra of the King of Contemplation. See *Sūtra of the King of Contemplation*

Sublime Sūtra Revealed by Akṣayamati. See *Sūtra Revealed by Akṣayamati*

Sublime Sūtra which Reveals the Relative and Ultimate. *'phags-pa kun-rdzob-dang don-dam-gyi bden-pa bstan-pa'i mdo.* Skt. *Āryasaṃvṛtiparamārtha-satyanirdeśasūtra*. T 179 [*320-1*, *901*]

Sublime Sūtra of the Teaching Given in a Dream. See *Sūtra of the Teaching Given in a Dream*

Sublime Tantra of the Summation of the Real. See *Tantra of the Summation of the Real*

Subsequent Root Tantra of the Magical Net. *sgyu-'phrul rtsa-rgyud phyi-ma.* [*360*] See *Subsequent Tantra of the Secret Nucleus*

Subsequent Tantra of the Emergence of Cakrasaṃvara. *bde-mchog sdom-'byung-gi rgyud phyi-ma.* Skt. *Saṃvarodayottaratantra*. NA. Refer to n. 471. [*458*]

Subsequent Tantra of Kālacakra. *dpal dus-kyi 'khor-lo'i rgyud phyi-ma.* Skt. *Śrīkālacakratantrottaratantrahṛdaya*. T 363. SP 69-70 (1966). [*478*]

Subsequent Tantra of the Secret Nucleus. *snying-po'i rgyud phyi-ma*. NGB Vol. 14, no. 188. [*262*]

Subsequent Tantra of Varāhī. *phag-mo phyi-ma*. Skt. *Ākhyātatantrottaravajra-varāhī varāhyabhidhānād Varāhyabhibodhana*. T 377-9. [*688*]

Summation of the Meaning of Empowerment. *dbang-don bsdus-pa*. NL. Quoted by Lo-chen Dharmaśrī, *gsang-bdag zhal-lung*. [*364*]

Summation of the Meaning (of the Secret Sūtra). *don-bsdus*. Skt. *Guhyasūtra-piṇḍartha*. P 4751. [*285-6*, *288-9*, *367*, *368*]

Summation of the Real. See *(Tantra of the) Summation of the Real*

Summation of the Real. *de-kho-na-nyid bsdus-pa*. Skt. *Tattvasaṃgraha*. Auth. Śantarakṣita. T 4266. [*67*]

Sun Commentary. *'od-ldan*. Skt. *Śrāmaṇerakārikāvṛttiprabhāvatī*. Auth. Śākyaprabha. T 4125. [*71*]

Sun of the Heart of Comtemplation. *bsam-gtan snying-gi nyi-ma*. Probably to be identified with the *Pan-sgrub rnams-kyi thugs-bcud snying-gi nyi-ma* in *The rgyud 'bum of Vairocana*. SSS 16 (1971). Vol. 1. I-Tib 70-924557. [*654*]

Sun which Illuminates the Expanse of the Great Perfection. *rdzogs-chen klong-gsal nyi-ma*. Disc. Ratna gling-pa. NL unless the work referred to is to be identified with the *rdzogs-chen klong-gsal snying-thig*, Disc. Ratna gling-pa. RLTC Vols. 11, 12, 19. RTD Vol. 88, pp. 447-652. [*793*]

Sun which Illumines the Expanse, a Mother Tantra. *ma-rgyud klong-gsal-nyi-ma*. Disc. Rdo-rje gling-pa. NL. Referred to, however, in DLTC Vol. 2, p. 56. [*789*]

Sun of Yogic Awareness. *(rnal-'byor) rig(-pa'i) nyi(-ma)*. Auth. Vajrahāsya. NL. [*488*, *654*, *658*]

Superior Magical Net. *(sgyu-'phrul) bla-ma*. T 837. NGB Vol. 14, no. 193. [*130*, *324*, *673*, *674*]

Supreme Continuum of the Greater Vehicle. *(theg-chen) rgyud bla(-ma)*. Skt. *Mahāyānottaratantraśāstra*. Auth. Maitreyanātha. T 4024. EIPRB 932-44. MTTWL 181-2. SOR 33 (1966). Tib. edn. Zuiryu Nakamura, *Zō-wa-taishō, Kukyō-ichyō-hōshōron-kenkyū*. Tokyo: Suzuki Gakujutsu Zaidan (Suzuki Research Foundation), 1967. One of the *Five Doctrines of Venerable Maitreya*. Also referred to as the *Treatise on the Supreme Continuum of the Greater Vehicle*. [*27*, *69*, *72*, *73-4*, *88*, *90*, *95*, *116*, *127*, *128*, *129*, *140*, *146*, *147*, *170*, *171*, *173-5*, *177*, *191*, *192*, *194-6*, *202*, *212*, *216*, *298*, *415*, *827*, *894*, *908*, *930*]

Supreme Elixir Dialogue, a Nectar Rosary. *zhus-lan sman-mchog bdud-rtsi phreng-ba*. See *Supreme Nectar-Elixir Dialogue*

Supreme Golden Light, the Lord of Sūtras. *gser-'od dam-pa mdo-sde'i dbang-po*. Skt. *Suvarnaprabhāsottama*. T 555-7. EIPRB 984-96. MTTWL 226. BST 8 (1967). [*944*]

Supreme Horse. *rta-mchog*. See *(Play of the) Supreme Horse*

Supreme Light of Pristine Cognition. *ye-shes 'od-mchog*. Disc. O-rgyan gling-pa. NL now, but available at least until the seventeenth century. [*776*, *778*]

Supreme Nectar-Elixir Dialogue. *zhus-lan bdud-rtsi sman-mchog*. Auth. Tsong-kha-pa. TWB 5268. [*923*, *925*]

Supreme Text. *gzhung dam-pa*. Skt. *Vinaya-uttaragrantha*. T 7. HBI, pp. 181-97. [*93*]

Sūtra of the Adornment of Pristine Cognition's Appearance (which Penetrates the Scope of All Buddhas). *sangs-rgyas thams-cad-kyi yul-la 'jug-pa ye-shes snang-ba rgyan-gyi mdo*. Skt. *Sarvabuddhaviṣayāvatārajñānālokālaṃkārasūtra*. T 100. [*176*, *178*, *219*, *297-8*, *908*]

Sūtra of Ākāśagarbha. *nam-mkha'i snying-po'i mdo*. Skt. *Ākāśagarbhasūtra*. T 260. MTTWL 8. [*235*]

Sūtra of the Array of Attributes (in the Buddhafield of Mañjuśrī). *mdo-sde yon-tan bkod-pa* or *yon-tan yongs-su bkod-pa'i mdo*. Skt. *Āryamañjuśrībuddhakṣetraguṇavyūhasūtra*. T 59. MTTWL 132. Trans. in TMS, pp. 164-88. [*412*, *423*, *424*]

Sūtra of the Arrayed Bouquet. *sdong-po bkod-pa'i mdo*. Skt. *Gaṇḍavyūhasūtra*. Part of the *Sūtra of the Great Bounteousness of the Buddhas*. T 44. MTTWL 76. BST 5 (1960). [*117*, *118*, *192*, *211*, *212*]

Sūtra of the Auspicious Aeon. See *Auspicious Aeon Sūtra*

Sūtra of the Bounteous Array. *rgyan stug-po bkod-pa'i mdo*. Skt. *Ghanavyūhasūtra*. T 110. [*154*, *161*, *413*]

Sūtra of Candrapradīpa. *zla-ba sgron-me'i mdo*. Alternative title for the *Sūtra of the King of Contemplation*. [*318*, *937*]

Sūtra of Compassion's White Lotus. *snying-rje pad-dkar*. Skt. *Karuṇāpuṇḍarīkasūtra*. T 111-12. MTTWL 93. Skt. edn. Isshi Yamada. 2 vols. London: School of Oriental and African Studies, 1968. [*943*]

Sūtra which Comprises the Entire Doctrine. See *Sūtra which (Genuinely) Comprises the Entire Doctrine*

Sūtra of Contemplation which Subsumes All Merits. *(phags-pa) bsod-nams thams-cad sdud-pa'i ting-nge-'dzin-gyi mdo*. Skt. *Āryasarvapuṇyasamuccayasamādhisūtra*. T 134. Also referred to as the *Sublime Sūtra of Contemplation which Subsumes All Merits*. [*743*, *747*, *928*]

Sūtra of the Cornucopia of Avalokiteśvara's Attributes. *mdo-sde za-ma-tog (bkod-pa)*. Skt. *Āryakāraṇḍavyūhanāmamahāyānasūtra*. T 116. MTTWL 90. BST 17 (1961). See also C. Régamey, "Motifs vichnouites et śivaïtes dans le Kāraṇḍavyūha" in *Études tibétaines dédiées à la mémoire de Marcelle Lalou*. Paris: A. Maisonneuve, 1971. [*508*]

Sūtra which Decisively Reveals the Intention. See *Sūtra (of the Greater Vehicle) which Decisively Reveals the Intention*

Sūtra of the Declaration of Enlightened Intention. *dgongs-pa lung bstan-pa'i mdo*. Skt. *Sandhivyākaraṇatantra*. T 444. [*454*]

Sūtra of the Descent to Laṅkā. *mdo lang-kār gshegs-pa* or *('phags-pa) lang-kār gshegs-pa('i mdo-sde)*. Skt. *Laṅkāvatārasūtra*. T 107. EIPRB 946-66. MTTWL 103. BST 3 (1963). Also referred to as the *Sublime Sūtra of the Descent to Laṅkā*. [*17-18*, *60-1*, *80*, *81*, *82*, *83*, *84*, *86*, *129*, *154*, *172*, *179-84*, *216*, *314*, *413*, *455*, *859*, *912-13*]

Sūtra of the Dialogue with the Bodhisattva Candragarbha. *byang-chub sems-dpa' zla-ba'i snying-pos zhus-pa'i mdo.* Skt. *Candragarbhaparipṛcchā.* T 356. [*943*]

Sūtra of the Dialogue with Brahmaviśeṣacinti. See *Sūtra of the (Greater Vehicle which is a) Dialogue with Brahmaviśeṣacinti*

Sūtra of the Dialogue with Kāśyapa from the Sublime Pagoda of Precious Jewels. *'phags-pa dkon-mchog brtsegs-pa-las 'od-srung-gis zhus-pa'i mdo.* Skt. *Kāśyapaparivartanāmamahāyānasūtra.* T 87. EIPRB 127-35. MTTWL 95. Trans. TMS, pp. 387-414. [*172*, *298*, *898*]

Sūtra of the Dialogue with King Dhāraṇīśvara. *gzungs-kyi dbang-phyug rgyal-pos zhus-pa'i mdo.* Skt. *Dhāraṇīśvararājaparipṛcchāsūtra.* To be identified with the *Tathāgatamahākaruṇānirdeśasūtra.* T 147. Several passages from the original Sanskrit are preserved in the *Supreme Continuum of the Greater Vehicle* and its commentary by Asaṅga. [*187-8*]

Sūtra of the Dialogue with the Nāga King. *klu'i rgyal-pos zhus-pa'i mdo.* To be identified with the following entry, or with the *Anavataptanāgarāja-paripṛcchāsūtra*, T 156. [*743*]

Sūtra of the Dialogue with the Nāga King Sāgara. *klu'i rgyal-po rgya-mtshos zhus-pa'i mdo.* Skt. *Sāgaranāgarājaparipṛcchāsūtra.* T 153-5. MTTWL 193. [*944*]

Sūtra of the Dialogue with Sāgaramati. *blo-gros rgya-mtshos zhus-pa'i mdo.* Skt. *Sāgaramatiparipṛcchāsūtra.* T 152. MTTWL 192. [*311*, *932*]

Sūtra which Dispels the Grief of Ajātaśātru. *ma-skyes-dgra'i 'gyod-pa bsal-ba'i mdo.* Skt. *Ajātaśatrukaukṛtyavinodanasūtra.* T 216. [*230*]

Sūtra which Encourages Superior Aspiration. *lhag-bsam bskul-ba'i mdo.* Skt. *Adhyāśayasañcodanasūtra.* T 69. MTTWL 7. [*73*]

Sūtra Excerpts. *bkol-mdo rnams.* Auth. Dharmabodhi. NA. [*489*]

Sūtra of Extensive Play. *rgya-cher rol-pa.* Skt. *Lalitavistarasūtra.* T 95. MTTWL 102. BST 1 (1958). Trans. (from Foucaux's French version) by G. Bays, *Voice of the Buddha.* 2 vols. Emeryville, CA: Dharma Press, 1983. [*98*, *185*, *419-23*, *666*]

Sūtra of Final Nirvāṇa. *myang-'das-kyi mdo* or *mya-ngan-las 'das-pa'i mdo chen-po.* Skt. *Mahāparinirvāṇasūtra.* T 119-21. MTTWL 118. Also referred to as the *Great Sūtra of Final Nirvāṇa* and the *Nirvāṇa Sūtra.* [*75-6*, *154-5*, *191*, *311-12*, *746*, *906*, *932*]

Sūtra of the Gathering of Intentions. See following entry

Sūtra which Gathers All Intentions. *(mdo) dgongs(-pa) 'dus(-pa)* or *'dus-pa mdo.* T 829. NGB Vol. 11, no. 160. NMKMG Vols. 14-16. The story of its transmission is given throughout *History*, Pt. 5. Also referred to as the *Great Sūtra which Gathers All Intentions.* [*40*, *41*, *81*, *284*, *285*, *287*, *292*, *365-6*, *367*, *369*, *396*, *458*, *488*, *489*, *537*, *805*, *827-8*, *833*, *845*, *891*, *893*, *911-13*]

Sūtra which Gathers All Intentions, writings about it by Lo-chen Dharmaśrī. *'dus-pa mdo-skor-gyi yig-cha.* LCSB Vols. 10-12. NMKMG Vols. 14-16. [*41*, *375*]

Sūtra which Gathers All Intentions and the Tantra of the Magical Net. *mdo-sgyu*. Listed separately.

Sūtra which (Genuinely) Comprises the Entire Doctrine. *('phags-pa) chos yang-dag-par sdud-pa'i mdo*. Skt. *Āryadharmasaṃgītisūtra*. T 238. MTTWL 69. Also referred to as the *Sublime Sūtra which Genuinely Comprises the Entire Doctrine*. [*138, 473-4, 748, 928*]

Sūtra of the Great Bounteousness of the Buddhas. *('phags-pa sangs-rgyas) phal-po-che('i mdo)*. Skt. *Buddhāvataṃsakasūtra*. T 44. EIPRB 967-83. MTTWL 24. Trans. T. Cleary, *The Flower Ornament Scripture*. 3 vols. Boulder: Shambhala, 1984 onwards. Also referred to as the *Sublime Great Bounteousness of the Buddhas*. [*20, 85, 119, 120, 124, 130-1, 132, 154, 908*] See also *Aspiration of Good Conduct*, *Sūtra of the Arrayed Bouquet* and *Sūtra of the Ten Levels*

Sūtra (of the Greater Vehicle) which Decisively Reveals the Intention. *dgongs-pa nges(-par) 'grel(-pa) (theg-pa chen-po'i mdo)*. Skt. *Saṃdhinirmocana-sūtra*. T 106. EIPRB 929-31. MTTWL 197. Also referred to as the *Sublime Sūtra which Decisively Reveals the Intention*. [*155, 188, 219-20, 299, 314, 907*]

Sūtra of the (Greater Vehicle which is a) Dialogue with Brahmaviśeṣacinti. *tshangs-pa khyad-par sems-kyis zhus-pa'i mdo*. Skt. *Brahmaviśeṣacinti-paripṛcchāsūtra*. T 160. [*316-7, 898*]

Sūtra of the Greater Vehicle Requested by Sublime Mañjuśrī *'phags-pa 'jam-dpal-gyis zhus-pa'i theg-pa chen-po'i mdo*. Perhaps to be identified with T 90, trans. in TMS, pp. 100-14. [*748*]

Sūtra of Inconceivable Secrets. *gsang-ba bsam-gyis mi-khyab-pa'i mdo*. Skt. *Tathāgatācintyaguhyanirdeśasūtra*. T 47. MTTWL 232. [*118, 431*]

Sūtra of the Introduction to the Development of the Power of Faith. *dad-pa'i stobs bskyed-pa 'jug-pa'i mdo*. Skt. *Śraddhābalādhānāvatāramudrāsūtra*. T 201. MTTWL 214. [*146*]

Sūtra of the Irreversible Wheel. *phyir mi-bzlog-pa 'khor-lo'i mdo*. Skt. *Avaivartacakrasūtra*. T 240. [*190*]

Sūtra of the King of Contemplation. *ting-nge-'dzin rgyal-po'i mdo* or *mdo ting-'dzin rgyal-po*. Skt. *Samādhirājasūtra*. T 127. EIPRB 997-1000. BST 2 (1961). Also referred to as the *Sūtra of Candrapradipa* and the *Sublime Sūtra of the King of Contemplation*. [*160, 168, 173, 218, 318, 577, 859, 937*]

Sūtra of the Lamp of Precious Jewels. *dkon-mchog sgron-me'i mdo* or *dkon-mchog ta-la-la*. Skt. *Ratnolkānāmadhāraṇīmahāyānasūtra*. T 145, 847. MTTWL 190. [*133-4*]

Sūtra of Magical Transformation of the Scope of Activity. *spyod-yul rnam-par 'phrul-pa'i mdo*. Skt. *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*. T 146. [*471*]

Sūtra of the Meeting of Father and Son. *yab-sras mjal-ba'i mdo*. Skt. *Pitā-putrasamāgamanasūtra*. T 60. MTTWL 156. [*120, 414*]

Sūtra of the Nucleus of the Buddha. *sangs-rgyas-kyi snying-po'i mdo*. See following entry

Sūtra of the Nucleus of the Tathāgata. *de-bzhin gshegs-pa'i snying-po'i mdo.* Skt. *Tathāgatagarbhasūtra.* T 258. MTTWL 231. [*194*, *295*, *315*]

Sūtra of Queen Śrīmālā. *dpal-phreng.* Skt. *Śrīmālādevīsiṃhanādasūtra.* T 92. MTTWL 215. Trans. TMS, pp. 363-86. [*194*]

Sūtra of Reality which Appears Variously Without Straying from its Essence. *chos-nyid rang-ngo mi-gYo-ba tha-dad snang-ba'i mdo.* Skt. *Dharmatāsvabhāvaśūnyatācalapratisarvālokasūtra.* T 128. [*943*]

Sūtra Repaid with Gratitude. *drin-lan bsab-pa'i mdo.* T 353. [*97-8*]

Sūtra Requested by the Devaputra Suvikrāntacinta. *lha'i bu rab-rtsal-sems-kyis zhus-pa'i mdo.* Skt. *Suvikrāntacintadevaputraparipṛcchāsūtra.* T 161. [*85*]

Sūtra Requested by Jñānottara according to the Piṭaka of the Greater Vehicle. *theg-pa chen-po'i sde-snod ye-shes dam-pa'i mdo.* Skt. *Jñānottarabodhisattvaparipṛcchāsutrā.* T 82. Trans. TMS, pp. 427-68. [*303*]

Sūtra Requested by Śāriputra. *sha-ri'i bus zhus-pa'i mdo.* Skt. *Śāriputrāṣṭaka.* P 5812. [*99*]

Sūtra which Resembles the Elephant's Expressive Power. *glang-po'i rtsal lta-bu'i mdo.* Skt. *Hastikakṣyasūtra.* T 207. MTTWL 82. [*129-30*]

Sūtra Revealed by Akṣayamati. *('phags-pa) blo-gros mi-zad-pa (bstan-pa)'i mdo.* Skt. *Akṣayamatinirdeśasūtra.* T 175. MTTWL 10. Also referred to as the *Sublime Sūtra Revealed by Akṣayamati.* [*211*, *218*]

Sūtra of the Rites of Renunciation and Fulfilment. *dpang-skong phyag-(b)rgya-pa'i mdo.* T 267. [*508*]

Sūtra of the River's Play. *chu-klung rol-pa'i mdo.* DZ Vol. 9, pp. 2-16. [*744*]

Sūtra of the Teaching Given in a Dream. *rgyal-po kri-kri'i rmi-lam lung-bstan-pa'i mdo.* Skt. *Āryasvapnanirdeśasūtra.* T 48. [*430*]

Sūtra of the Ten Levels. *mdo-sde sa-bcu-pa.* Skt. *Daśabhūmikasūtra.* Part of the *Sūtra of the Great Bounteousness of the Buddhas.* T 44. EIPRB 967-70, 974, 977. MTTWL 61. BST 7 (1967). Trans. M. Honda, SP 74, pp. 115-276. [*75*]

Sūtra of Valid Cognition. *tshad-ma mdo.* See *Compendium of Valid Cognition*

Sūtra of the Wise and the Foolish. *mdo mdzangs-blun.* Skt. *Damomūrkhasūtra.* T 341. Typeset edn. Dharmsala, HP: Council of Cultural and Religious Affairs of His Holiness the Dalai Lama, 1968. I-Tib 77-921896. Qinghai: Minorities Press, 1984. Trans., from the Mongolian, S. Frye, *Sutra of the Wise and the Foolish.* LTWA, 1981. [*518*]

Svarodaya. *dbyangs-'char.* T 4326-7. HIL 6.4, pp. 77-8. [*730*, *821*, *869*]

Sword at the Gateway to Language. *smra-sgo mtshon-cha.* Skt. *Vacanamukhāyudhopamanāma.* Auth. Smṛtijñānakīrti. T 4295-6. Ed. Beijing: Minorities Press, 1980. [*762*] See also *Gateway to Language*

Taintless Light (the Great Commentary on the Kālacakra). *(dus-'khor 'grel-chen) dri-ma med-pa'i 'od.* Skt. *Vimalaprabhā.* Auth. Puṇḍarīka. T 845. Skt. edn. Jagannath Upadhyaya, BIT 11, 12, 13. Tib. manuscript version pub. Bir, HP: Tsondu Senghe, 1976. I-Tib 76-902672. For much useful information, see J. Newman, *The Outer Kālacakra.* Ann

Arbor: University Microfilms, 1987. Also M. Broido, "Killing, Lying, Stealing, and Adultery" in D. Lopez (ed.), *Buddhist Hermeneutics*. Honolulu: University of Hawaii Press, 1988. [*92*, *104*, *250*, *261*, *894*, *950*] See also *Trilogy of Commentaries by Bodhisattvas*

Taintless Light. *zhal-chems dri-ma med-pa'i 'od*. Auth. Klong-chen Rab-'byams-pa. NYZ, *mkha'-'gro yang-tig*, Pt. *Hūṃ*, pp. 266-81. Trans. H. V. Guenther, *Crystal Mirror* 5 (1977), pp. 331-43. [*593*]

Tangyur. *bstan-'gyur*. The collection of translations of the commentarial treatises. For a useful survey of the various editions and the current state of research about them, see C. Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdaya*. Deutsche Morgenländische Gesellschaft XXXVII, 2. Wiesbaden: Franz Steiner Verlag, 1965, pp. 21-33. [*851*, *929*]

Tantra which Acquires the Accomplishment of All Families. *rigs thams-cad-pa'i dngos-grub len-pa'i rgyud*. NL. [*351*]

(Tantra of the) All-Accomplishing King. *kun-byed rgyal-po'i rgyud*. T 828. NGB Vol. 1, no. 1. NMKMG Vol. 17. Refer to E. K. Dargyay, "A Rñiṅ-ma Text: The *Kun byed rgyal po'i mdo*" in STC, pp. 282-93. Also referred to as the *Triple Cycle of the Mother and Sons (which comprises) the All-Accomplishing King*. [*17*, *36*, *40*, *78*, *81*, *273*, *295-7*, *303-4*, *307-8*, *311*, *317*, *320*, *325*, *353*, *354*, *357*, *365*, *370*, *524*, *654*, *658*, *671*, *897*, *903*]

Tantra of the Array of the Nucleus of Indestructible Reality. *rdo-rje snying-po bkod-pa'i rgyud*. Not identified with certainty. However, note that this closely approximates one of the subtitles of the *Sūtra which Gathers All Intentions*, i.e. *don-gyi snying-po rdo-rje bkod-pa'i rgyud (Tantra of the Array of Indestructible Reality, the Nucleus of Meaning)*. [*268*]

Tantra of the Array of Pristine Cognition. *ye-shes rnam-par bkod-pa'i rgyud*. NL. [*231*]

Tantra of the Array of Wish-granting Gems. *yid-bzhin rin-po-che bkod-pa'i rgyud*. Possibly to be identified with NGB Vol, 2, no. 39. [*414*] See also *Tantra of the Wish-fulfilling Array*

Tantra of the Compendium of the Indestructible Reality of Pristine Cognition. *ye-shes rdo-rje kun-las btus-pa'i rgyud*. Skt. *Vajrajñānasamuccaya-tantra*. T 447. [*292*]

Tantra which Comprises the Supreme Path of the Means which Clearly Reveal All-Positive Pristine Cognition (*or* the Pristine Cogntion of Samantabhadra). *kun-bzang ye-shes gsal-bar ston-pa'i thabs-kyi lam-mchog 'dus-pa'i rgyud*. NGB Vol. 3, no. 46. [*460*]

Tantra of the Dialogue with Subāhu. *dpung-bzang-gi rgyud*. Skt. *Subāhupari-pṛcchānāmatantra*. T 805. [*78*, *270*]

Tantra of the Emergence of Cakrasaṃvara. *bde-mchog sdom-pa 'byung-ba'i rgyud*. See *Emergence of Cakrasaṃvara*

Tantra of the Emergence of Tārā. *sgrol-ma 'byung-ba*. Skt. *Sarvatathāgata-mātṛtārāviśvakarmabhavatantra*. T 726. [*270-1*]

Tantra of the Extensive Magical Net. See *Extensive Magical Net*

Tantra of the Gathering of the Sugatas of the Eight Transmitted Precepts (along with its transmissions and esoteric instructions, arranged in one hundred and thirty doctrinal topics). *bka'-brgyad bde-gshegs 'dus-pa'i rgyud-lung-man-ngag-dang-bcas-pa'i chos-tshan brgya-dang sum-cur bkod-pa*. Disc. Nyang-ral Nyi-ma 'od-zer. KGDD. [*756*]

Tantra which Genuinely Gathers All the Deities. *lha thams-cad yang-dag-par 'dus-pa'i rgyud*. NL. [*268-9*]

Tantra of the Goddess Kālī. *lha-mo nag-mo'i rgyud*. Skt. *Śrīdevīkālīpraśaṃsā-rājatantra*. Disc. Nāgārjuna. T 671. [*480*]

Tantra of the Great Coalescence of Sun and Moon. *nyi-ma-dang zla-ba kha-sbyor-ba chen-po'i rgyud*. NGB Vol. 9, no. 146. GCD Vol. 3. [*128*]

Tantra of the Great Natural Arising of Awareness. *rig-pa rang-shar chen-po'i rgyud*. NGB Vol. 10, no. 153. [*40*, *86-7*, *224*, *227-8*, *232*, *270*, *271*, *336*, *338-9*, *348*, *349*, *351*, *352*, *356*, *357-8*, *360*, *900*, *901-2*]

Tantra of the Hidden Point of the Moon. *zla-gsang thig-le*. Skt. *Śrīcandra-guhyatilakanāmamahātantrarāja*. T 477. NGB Vol. 16, n. 210. [*461*] See also *Hidden Point of the Moon* and *Tantra of the Supreme Seminal Point*

Tantra of the Inconceivable Rali Cakrasaṃvara. *ra-li bsam-gyi mi-khyab-pa'i rgyud*. Skt. *Śrīcakrasaṃvaraguhyācintyatantrarāja*. T 385. Part of the *Thirty-two Rali Cakrasaṃvara Tantras*. [*31*, *248*]

Tantra of Kālacakra, the Glorious and Supreme Original Buddha. *dpal-mchog dang-po'i sangs-rgyas*. See *Kālacakra Tantra*

Tantra of the Magical Net. (*spyi-rgyud/rgyud-chen*) *sgyu-'phrul drva-ba*. NGB Vols. 14-16. [*275*, *620*, *622*]

Tantra of the Magical Net of Vajrasattva. *rdo-rje sems-dpa' sgyu-'phrul drva-ba*. T 833. NGB Vol. 15, no. 197. This title refers generally to the root texts of the cycle contained in NGB Vol. 14. [*283*, *460*]

Tantra of the Purification of All Evil Destinies. *ngan-song sbyong-rgyud*. Skt. *Sarvadurgatipariśodhanatantra*. T 483, 485. GDKT Vol. 6, nos. 27-38. Skt. and Tib. ed. and trans. T. Skorupski, *The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies*. Delhi: Motilal Banarsidass, 1983. See also, idem, "Tibetan Homa Rites" in J. F. Staal, *Agni: the Vedic Ritual of the Fire Altar*. Berkeley: Asian Humanities Press, 1983, Vol. 2, pp. 403-17. [*707*]

Tantra of the Secret Nucleus. *rgyud gsang-ba snying-po* or *snying-po'i rgyud*. Skt. *Guhyagarbhatattvaviniścayamahātantra*. T 832. NGB Vol. 14, no. 187. Ed. and trans. in GGFTC. Also refer to H. V. Guenther, *Matrix of Mystery*. Boulder/London: Shambhala, 1984. The history of its transmission is given throughout *History*, Pt. 5. It is also referred to as the *Root Tantra of the Secret Nucleus*, the *Root Tantra of the Magical Net* and the *Secret Nucleus of the Magical Net*. [*40*, *81*, *124*, *126*, *212-13*, *223*, *244*, *267*, *275-6*, *278*, *292*, *300*, *307*, *347*, *362*, *414*, *415*, *499*, *450*, *451*, *481*, *533*, *591*, *827*, *850*, *914-17*]

(Tantra of the) Summation of the Real. *('phags-pa) de(-kho-na)-nyid bsdus-pa('i rgyud)* or *saṃ-gra-ha*. Skt. *Sarvatathāgatatattvasaṃgrahanāmama-hāyānasūtra*. T 479. Ed. Isshi Yamada, *Sarva-tathāgata-tattva-saṅgraha-*

nāma Mahāyāna-sūtra. SP 262 (1981). L. Chandra and D. Snellgrove, *Sarva-tathāgata-tattva-saṅgraha—Facsimile Reproduction of a Tenth Century Manuscript from Nepal*. SP 269 (1981). F. Lessing and A. Wayman *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*. The Hague/Paris. Mouton, 1968, pp. 214-17. Also referred to as the *Sublime Tantra of the Summation of the Real*. [*78, 269, 273, 354, 441, 468, 488, 916*]

Tantra of the Supreme Radiance of Truth without Conceptual Elaborations. *spros-bral don-gsal chen-po'i rgyud*. NGB Vol. 6, no. 110. [*211*]

Tantra of the Supreme Seminal Point. *thig-le mchog-gi rgyud*. Possibly to be identified with the *Tantra of the Hidden Point of the Moon*. [*369*]

Tantra which Uproots Saṃsāra. *'khor-ba rtsad-gcod-kyi rgyud*. See *Four Groups of Exegetical Tantras Pertaining to the Tantra which Uproots Saṃsāra*

Tantra of the Wish-fulfilling Array. *yid-bzhin rnam-par bkod-pa'i rgyud*. Cf. *Tantra of the Array of Wish-granting Gems*. [*944*]

Tantra of the Yakṣa Vajra Mārajit. *gnod-sbyin rdo-rje bdud-'dul-gyi rgyud*. Disc. Grva-pa mngon-shes. NL. [*753*]

Teaching Cycle of Lord Maitripā. *mnga'-bdag mai-tri-pa'i gdams-skor*. It is not clear which texts in particular this refers to. Surviving works by Maitripā are found in the Skt. edn. *Advayavajrasaṃgraha*. GOS 40 (1927). [*200*]

Teachings for Retreat. *yang-dgon-pa'i ri-chos-rnams*. Auth. Yang-dgon-pa Rgyal-mtshan-dpal. Refer to *The Collected Works of Yaṅ-dgon-pa*. 3 vols. Thimphu: Kunsang Topgey, 1976. I(Bhu)-Tib 76-901006. *Collected Writings of Rgyal-ba Yaṅ-dgon-pa*. 3 vols. Thimphu: Tango Monastic Community, 1982. Bhu-Tib 82-902180. Selections from the *Teachings for Retreat* have also appeared in *Yaṅ-dgon-pa'i ri-chos*. Gangtok: Dzongsar Jamyang Khyentsey Labrang, 1979. I-Tib 80-902344. Also referred to as the *Three Cycles on Retreat Practice*. [*571, 578*]

Teachings on Vital Energy. *rlung-skor*. NL. [*578*]

Technique of Pulverisation. *zhib-mo rnam-'thag*. Skt. *Vaidalyasūtra*. Auth. Nāgārjuna. T 3826. EIPRB 698. HIL 7.1, pp. 21, 130. See also C. Lindtner, *Nagarjuniana*. Indiske Studier IV. Copenhagen: Akademisk Forlag, 1982; pp. 87-93. [*94*]

Ten Cycles of Experiential Guidance. *nyams-khrid skor-bcu*. Disc. Rdo-rje gling-pa. NL. Referred to, however, in DLTC Vol. 4, pp. 20 and 57. [*790*]

Ten Doctrines which Secure the Happiness of Tibet and Kham. *bod-khams bde-thabs chos-bcu*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 19. RTD Vol. 39, pp. 195-6; Vol. 83, pp. 427-77. [*848*]

Ten Father Tantra Cycles of the Innermost Spirituality. *pha-rgyud snying-thig skor-bcu*. Disc. Rdo-rje gling-pa. NL. Referred to, however, in DLTC Vol. 4, pp. 20 and 57. [*790*]

Ten Great Tantras of Cakrasaṃvara. *bde-mchog rgyud-chen bcu*. Their precise enumeration remains uncertain. *Blue Annals*, p. 377, mentions "eight chief Tantras of Saṃvara", though the attempt to identify them among

the *Thirty-Two Rali Tantras* is doubtful. Cf. also the list of texts on p. 375 of the same work, the first nine of which belong to the Saṃvara cycle. [*688*]

Ten-span-long Paper Scroll which combined the Profound, Essential Points of All the Sūtras and Tantras. *mdo-rgyud thams-cad-kyi zab-gnad phyogs gcig-tu dril-ba'i shog-dril 'dom-bcu*. Disc. Thang-stong rgyal-po. NL. [*802*]

Ten Sūtras (of the Exegetical Tantra). *(bshad-rgyud) mdo-bcu.* NGB Vol. 1, no. 2. [*654, 658*]

Ten Tantras on the Discipline of Coarse (Defilements). *rags-pa 'dul-ba'i rgyud-bcu*. [*136*]

Tent of Longevity, (the transmitted empowerment of). *tshe-gur-gyi dbang-bka'*. NL. Apparently belongs to the Northern Treasure (*byang-gter*) tradition. [*821*]

Ten Verses on the Real. *de-kho-na-nyid bcu-pa*. Skt. *Tattvadaśaka*. Auth. Advayavajra (Maitripā). T 2236. DZ Vol. 5, pp. 21-33. [*200*]

Ten Volumes of Ceremonial Arrangements for the Sūtra which Gathers All Intentions, the Magical Net, and so forth. *mdo-sgyu sogs-kyi chog-khrigs glegs-bam bcu*. Redacted by Rgyal-sras Gzhan-phan mtha'-yas. NL in this form, but largely preserved in NMKMG. [*737*]

Testament of Ba. *rba/sba-bzhed*. Auth. traditionally ascribed to Sba Gsal-snang. The "pure" version (*rba/sba-bzhed gtsang-ma*), referred to in *History* has not recently been available, but may possibly be identified with the unsupplemented edition published in Beijing in 1980 by Gönpo Gyeltsen, on which refer to n. 538. The annotated version (*sba-bzhed zhabs-btags-ma*), however, has been published at least twice in recent years: (1) R. A. Stein, *Une Chronique Ancienne de bSam-yas*. Paris· Institut des Hautes Études Chinoises, 1961. (2) Dharamsala, HP: Tibetan Educational Printing Press, 1968. I-Tib-464. This typeset edn. is based entirely on the Stein-Richardson text. [*509, 517*]

Testament which Elucidates the Significance of Pacification. *zhi-byed bka'-chems don-gsal*. Disc. O-rgyan gling-pa. NA. [*776*]

Text on the Means for Assuming the Mudrā of the Peaceful and Wrathful Deities. *zhi-khro'i phyag-rgya bcings-thabs-kyi yi-ge*. Auth. Mkhas-grub ye-shes. NL. [*697*]

Text on the Rites of the Guru. *bla-ma'i las-gzhung*. NL. [*575*]

Texts of Maitreya. *byams-gzhung*. See *Five Doctrines of (Venerable) Maitreya*

Texts of the So Tradition. *so-lugs-kyi yig-cha*. NL. [*615*]

Texts and Teaching Cycles of the Esoteric Instructional Class. [*322-3, 554-96*]

Texts and Teaching Cycles of the Mental Class. [*325, 538-53*]

Texts and Teaching Cycles of the Spatial Class. [*329, 538-53*]

Thirteen Later Translations of the Mental Class (by Vimalamitra). *sems-sde phyi-'gyur bcu-gsum*. [*555*] See *Eighteen Great Tantrapiṭaka (according to Mahāyoga)*

Thirteen Paper Scrolls containing Means for Attainment. *sgrub-thabs-gyi shog-dril bcu-gsum*. Disc. Pakshi Shākya-'od. NA. [*663*]

Thirteen Volumes of the Vinaya. *'dul-pod bcu-gsum*. The first thirteen volumes of the *Kangyur* (Vols. *Ka-Pa*) in the Sde-dge edition. [*874*]

Thirty-Line Alphabetical Poem. *ka-kha sum-cu-pa*. Auth. Klong-chen Rab-'byams-pa. KCST Vol. 1, pp. 268-70. [*578-9*]

Thirty-seven Supreme Treasures. *mchog-gter sum-cu-rtsa-bdun*. Disc. Mchog-gyur bde-chen gling-pa. The identification of these among the works preserved in CLTC is not yet certain. [*845*]

Thirty-two Rali Cakrasaṃvara Tantras. *ra-li so-gnyis (yongs-rdzogs)*. T 383-414. [*893*] See also *Tantra of the Inconceivable Rali-Cakrasaṃvara*

Thirty Verses. *sum-cu-pa*. Skt. *Triṃśikākārikā*. Auth. Vasubandhu. T 4055. EIPRB 1447-66. MTTWL 236. Tib. edn. Enga Teramoto. Kyoto: Otani Daigaku, 1933. Trans. S. Anacker, *Seven Works of Vasubandhu*. Delhi: Motilal Banarsidass, 1984. T. Kochumuttom, *A Buddhist Doctrine of Experience*. Delhi: Motilal Banarsidass, 1982. [*229*]

Thirty Verses and Introduction to Gender. *sum-rtags*. Auth. Anu or Thon-mi Saṃbhoṭa. T 4348-9. TWPS 93. Concerning the secondary literature, refer to R. A. Miller, *Studies in the Grammatical Tradition in Tibet*. Amsterdam Studies in the Theory and History of Linguistic Science III, 6. Amsterdam: John Benjamins BV, 1976. [*729*]

Thread-cross Rites of the Mātaraḥs' Vengeance. *ma-mo 'khang-phab-kyi mdos*. NL. [*669*]

Three Classes of the Great Perfection. *rdzogs-chen sde-gsum*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 23 (incomplete redaction). RTD Vol. 86, pp. 333-46; Vol. 89, pp. 569-613; Vol. 91, pp. 301-643; Vol. 110-11, complete. Pub. Bir, HP: Tulku Ugyen Topgyal, Tibetan Khampa Industrial Society, 1974. I-Tib 74-900601. Also referred to as the *True Doctrine, Three Classes of the Great Perfection*. [*843*, *845*, *856*] See also *Prophetic Declaration of the Three Classes of the Great Perfection*

Three Classes of the Great Perfection which are the Innermost Spirituality of Vairocana. *bai-ro'i thugs-tig rdzogs-chen sde gsum*. Disc. Mchog-gyur bde-chen gling-pa and 'Jam-dbyangs mkhyen-brtse'i dbang-po. To be identified with the preceding entry. [*856*]

Three Continua. *rgyud gsum*. Refer to n. 629. For examples of redactions of this teaching that enjoy popularity at the present time, see: Ṅor-chen Dkon-mchog lhun-grub, *lam 'bras dṅos gźi'i khrid yig rgyud gsum mdzes rgyan*. Delhi: Phan-khaṅ zhabs-druṅ, 1966 or 1967. I-Tib-168. Ṅag-dbaṅ-chos-grags, *Gsuṅ ṅag lam 'bras sñan gsum rgyud gsum sñiṅ po'i legs bśad*. Dolanji Village, HP: Tashi Dorji, 1976. I-Tib 76-902699. [*562*, *564*, *633*]

Three Cycles of Further Innermost Spirituality. *yang-tig skor-gsum*. Redacted by Klong-chen Rab-'byams-pa. (1) *mkha' 'gro yang tig*. (2) *bla ma yang tig*. (3) *yang tig yid bzhin nor bu*. [*591*] See also *Four-Part Innermost Spirituality*

Three Cycles of the Intentional Object. *dmigs-pa skor-gsum*. NL. [*546*]

Three Cycles on Retreat Practice. *ri-chos skor-gsum*. [*578*] See *Teachings for Retreat*

Three Dohā Cycles. *do-hā skor gsum*. Auth. Saraha. *King Dohā, Queen Dohā, People Dohā*. Refer to H. V. Guenther (trans.), *The Royal Song of Saraha*. Berkeley/London: Shambhala, 1973. See also Karma 'Phrin-las-pa, *Do-ha skor-gsum-gyi ṭī-ka*. Thimphu, 1984. I(Bhu)-Tib 84-902937. [*578*]

Three Drops of Nectar. *bdud-rtsi thigs-gsum*. NL. [*546*]

Three Emphases of the Path. *lam-gyi gtso-bo rnam-gsum*. Auth. Tsong-kha-pa. P 6087. DZ Vol. 3, pp. 368-71. TWB 5275 (67). Geshe Lhundup Sopa and J. Hopkins, *Cutting Through Appearances: Practice and Theory of Tibetan Buddhism*. Ithaca, NY: Snow Lion, 1989. [*204*]

Three Hundred Verses (on the Vinaya). *('dul-ba) sum-brgya-pa*. Auth. Śākya-prabha. [*730, 911*] See *Stanzas on the Novitiate*

Three Meditational Sequences. *sgom-rim gsum-ka*. Skt. *Bhāvanākrama*. Auth. Kamalaśīla. T 3915-17. MTTWL 29. SOR 9 (1956-8). HIL 7.1, pp. 96-9, 125-6, 129. [*906*]

Three Phrases which Penetrate the Essential. *tshig-gsum gnad-du brdeg-pa*. Auth. Dga'-rab rdo-rje. NYZ, *bi-ma snying-thig*, Pt. 1, Vol. *Ga*, pp. 304-18. [*494*]

Three Stages. *rim-pa gsum*. Skt. *Māyājālopadeśakramatraya*. Auth. Vimalamitra. P 4742. [*362-3, 481*]

Three Traditions of the Eight Transmitted Precepts. *bka'-brgyad lugs-gsum*. NL. [*683*]

Three Traditions of the Mental Class. *sems-sde lugs-gsum*. Listed separately as *Great Perfection of the Kham Tradition*, *Great Perfection of the Rong Tradition* (i.e. the Nyang Tradition) and *Seven Sessions of Aro (Yeshe Jungne)*. Very often, however, the la stmentioned is treated as a special subdivision of the Kham Tradition. [*827*]

Three Traditions of Pacification. *zhi-byed lugs gsum-ka*. [*657*] See *Pacification according to the Early, Middle and Later Traditions*

Three Traditions of Vajrakīla. *phur-ba lugs-gsum*. NL. [*683*]

Three Verses on the Aural Lineage. *rna-brgyud tshigs-gsum*. NL. [*546*]

Tiger-riding Lord. *(dpal-mgon) stag-zhon*. Disc. O-rgyan gling-pa. A rite of Mahākāla. NA now, but available through the seventeenth century. [*776, 778*]

Transcendence of Existence according to the Madhyamaka. *dbu-ma srid-pa 'pho-ba*. Skt. *Bhavasaṃkrānti*. Auth. Nāgārjuna. T 3840, 4152 and 4558. EIPRB 628-32. MTTWL 30. HIL 7.1, pp. 28-9. [*321-2*]

Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines. *(sher-phyin) brgyad-stong-pa*. Skt. *Aṣṭasāhasrikāprajñāpāramitā*. T 12. EIPRB. 108-126. MTTWL 22. BST 4 (1960). Also referred to as the *Short Mother* and the *Sublime Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines*. [*75, 154, 334, 441, 566, 575-6*]

Transcendental Perfection of Discriminative Awareness in One Hundred Thousand Lines. *sher-phyin stong-phrag brgya-pa* or *'bum*. Skt. *Śatasāhasrikāprajñāpāramitā*. T 8. EIPRB 93-7. MTTWL 208. Also referred to as the *Great Mother* and the *Long Mother*. [*53*, *154*, *183*, *522*, *526*, *566*]

Transcendental Perfection of Discriminative Awareness in Twenty-five Thousand Lines. *shes-rab-kyi pha-rol-tu phyin-pa stong-phrag nyi-shu-rtsa-lnga-pa*. Skt. *Pañcaviṃśatisāhasrikāprajñāpāramitā*. T 9. EIPRB 98-9. MTTWL 154. See also N. R. Lethcoe, "The Bodhisattva Ideal in the *Aṣṭa*. and *Pañca. Prajñāpāramitā Sūtras*" in PRS. Also referred to as the *Intermediate Mother*. [*61*, *85*, *154*, *172*, *176*, *182*, *216*, *307*]

Transmissions of the Vinaya. *'dul-ba'i sde-snod*. T 1-7. Refer also to HBI, pp. 181-97. [*423*, *518*, *578*] See also *Vinayapiṭaka*

Transmitted Instructions of the Indestructible Array, which Nupcen Conferred as his Final Testament. *gnubs-chen 'da'-ka'i zhal-chems lung rdo-rje bkod-pa'i gdams-pa gnang-ba*. Disc. Mchog-gyur bde-chen gling-pa. CLTC Vols. 22-3. RTD Vol. 86, pp. 1-171. [*847*]

Transmitted Precepts of the Enlightened Activity of Vajrakīla. *phrin-las phur-pa'i bka'-rnams*. See *Vajrakīla (Cycle/Tantra)*

Transmitted Precepts of the Father Consort and Transmitted Precepts of the Mother Consort of the Secret Innermost Spirituality. *gsang-thig yab-bka' yum-bka'i sgrub-skor shog-ser*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas, assisted by 'Jam-dbyangs mkhyen-brtse'i dbang-po. RTD Vol. 16, pp. 1-300. Also referred to as the *Father Consort and Mother Consort, (Transmitted Precepts) of the Secret Innermost Spirituality*. [*864*, *866*]

Transmitted Precepts given in a manner which Reveals the Hidden. See *Disclosure of the Hidden*

Transmitted Precepts of the Lotus Speech Tantras. *padma gsung-gi tantra-rnams-kyi bka'-babs*. [*479*] See *Hayagrīva (Cycle/Tantra)*

Transmitted Precepts of the Narrow Path to the Fortress. *rdzong-'phrang bka'-ma*. NMKMG Vol. 13. [*757*]

Transmitted Precepts of the Vajrakīla Tantras. *phur-pa'i rgyud rnams-kyi bka'-rnams*. See *Vajrakīla (Cycle/Tantra)*

Transmitted Precepts of Vajrāmṛta. *rdo-rje bdud-rtsi'i bka'-rnams*. [*480*] See *Nectar the Enlightened Attributes*

Treasure Doctrines of Pema Lingpa. *pad-gling-gi chos-bka'*. PLTC. [*727*]

Treasure Doctrines of Zhikpo Lingpa. *zhig-gling-gi gter-chos*. RTD, *passim*. No complete edition of this treasure-finder's discoveries appears to have come to light so far. One major cycle that has appeared is the *Thugs rje chen po 'khor ba las grol gyi chos skor*. 2 vols. Gangtok: Sherab Gyaltsen Lama, 1976. I-Tib 76-902130. [*727*]

Treasury of the Abhidharma. *(chos mngon-pa) mdzod*. Skt. *Abhidharmakośa*. Auth. Vasubandhu. T 4089. EIPRB 1395-430. BB 5-8 (1970-2). B.Budh. 20 (1917, 1930) and 21 (1918-31). MCB 16 (1971). TSWS 8 (1967, 1975). [*71*, *93*, *156*, *221*, *226*, *231*, *411*, *526*, *552*, *850*, *861*, *936*]

Treasury of the Abiding Nature of Reality. *gnas-lugs (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, *c.* 1966. I-Tib-140. KCZD Vol. 5

Treasury of Amarasiṃha. *'chi-med mdzod.* Skt. *Amarakośa.* Auth. Amarasiṃha. T 4299. HIL 5.4, pp. 309-13. [*106*] See also *Wish-fulfiller*

Treasury of Detailed Exposition. *bye-brag bshad-mdzod (chen-mo).* Skt. *Vibhāṣākośa.* Auth. Vasumitra. Now extant only in Chinese: Taishō 1545. EIPRB 459-63. L. de La Vallée-Poussin, *L'Abhidharmakośa de Vasubandhu.* Paris: Paul Geuthner, 1923-36, Vol. 1, pp. xliii-lix. HBI, pp. 197-209 and *passim.* Also referred to as the *Great Treasury of Detailed Exposition.* [*90*, *93*, *427*, *440*]

Treasury of Esoteric Instructions. *man-ngag (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, *c.* 1969. I(Sik)-Tib 74-909428. KCZD Vol. 6.

Treasury of the Expanse of Reality. *chos-dbyings (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, 1964. I-Tib-20. KCZD Vol. 2

Treasury of Logical Reason. *tshad-ma rigs-gter.* Auth. Sa-skya Paṇḍita. SK Vol. 5, no. 19. Xylo. Gangtok, Sikkim: Sa-ngor Monastery. Xylo. Simtokha, Bhutan. I(Bhu)-Tib 76-905037. See also L. W. J. van der Kuijp, *Contributions to the Development of Tibetan Buddhist Epistemology.* Wiesbaden· Franz Steiner Verlag, 1983. [*872*]

Treasury of the Scriptural and Logical (Background for) the Vinaya. *'dul-ba lung-rigs gter-mdzod.* Auth. Skyed-tshal mkhan-po 'Jam-dbyangs kun-dga' chos-bzang (fifteenth century). New Delhi· Ngawang Topgay, 1974. I-Tib 74-903076. [*730*]

Treasury of (Spiritual and) Philosophical Systems. *grub-mtha' (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, *c.* 1969. I(Sik)-Tib 78-909429. KCZD Vol. 6. [*40*, *196*]

Treasury of the Supreme Vehicle. *theg-mchog (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. 2 vols. Gangtok, Sikkim, *c.* 1969. I(Sik)-Tib 72-909430. KCZD Vols. 3-4. Also referred to as the *Precious Treasury of the Supreme Vehicle.* [*678*]

Treasury of Word and Meaning. *tshig-don (rin-po-che'i) mdzod.* Auth. Klong-chen Rab-'byams-pa. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, *c.* 1969. I(Sik)-Tib 76-909431. KCZD Vol. 5

Treatise which Analyses the Three Vows. *rab-dbye'i bstan-bcos.* See *Analysis of the Three Vows*

Treatise which Ascertains the Three Vows. *sdom-gsum rnam-par nges-pa'i bstan-bcos.* Auth. Mnga'-ris Paṇ-chen Padma dbang-rgyal. See *Ascertainment of the Three Vows*

Treatise on Behaviour entitled the Holy Ornament. *lugs-kyi bstan-bcos dam-pa'i rgyan.* NL. Refer to n. 27. [59]

Treatise on the Behaviour of Kings. *tsa-ṇa-ka'i rgyal-po lugs-kyi bstan-bcos.* Skt. *Cāṇakyarājanītiśāstra.* T 4334. Refer to n. 85. [97]

Treatise on Description. *gdags-pa'i bstan-bcos*. Skt. *Prajñaptiśāstra*. Auth. Maudgalyāyana (or, according to other traditions, Kātyāyana). T 4086-8. Chinese version: Taishō 1538. EIPRB 27. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Paul Geuthner, 1923-36, Vol. 1, pp. xxxvii-xli. One of the *Seven Sections of the Abhidharma*. [*90*]

Treatise on the Difference between (the descriptions of) Buddhahood according to the Sūtra and Mantra Traditions. *mdo-sngags-kyi sangs-rgyas-la khyad-par phye-ba'i bstan-bcos*. Auth. gYung-ston Rdo-rje-dpal. NL. [*667*]

Treatise explaining the Enumerations found in the Sūtra which Gathers All Intentions. *mdo'i rnam-grangs 'chad-pa'i bstan-bcos*. Auth. Dhanarakṣita. NL. [*488-9*]

Treatise on the Proof of Authentic Transmitted Precepts. *bka' yang-dag-pa'i tshad-ma'i bstan-bcos*. Auth. Khri Srong-lde-btsan. T 4352. Refer to n. 575. [*535*]

Treatise on the Supreme Continuum of the Greater Vehicle. *rgyud bla-ma'i bstan-bcos*. See *Supreme Continuum of the Greater Vehicle*

Trilogy of Commentaries by Bodhisattvas. *sems-'grel skor-gsum*. The first two are listed separately as *Taintless Light (the Great Commentary on the Kālacakra)* and the *Commentary which Epitomises the Hevajra (Tantra)*. The third is the *Commentary which Epitomises the Short Tantra of Cakrasaṃvara*. Skt. *Laghutantrapiṇḍārthavivaraṇa*. Auth. Vajrapāni. T 1402. Tibetan authors usually refer to it as *phyag-rdor stod-'grel*. [*675*]

Trilogy which Dispels Darkness. *mun-sel skor-gsum*. Auth. Klong-chen Rab-'byams-pa. (1) *bsdus-don ma-rig mun-pa thams-cad sel-ba*. NMKMG Vol. 27. Xylo. Sonam Kazi, Sikkim, 1973. I(Sik)-Tib 73-905823. (2) *spyi-don legs-bshad snang-bas yid-kyi mun-pa thams-cad sel-ba*. NMKMG Vol. 27. Xylo. Sonam Kazi, Sikkim, 1973. I(Sik)-Tib 73-905821. (3) *gsang-snying 'grel-chen phyogs-bcu'i mun-sel*. The last mentioned is listed separately as the *(Commentary on the Secret Nucleus entitled) Dispelling Darkness in the Ten Directions*. NMKMG Vol. 26. Pub. Varanasi: Tarthang Tulku, *c*. 1967. I-Tib-248. Paro: Ngodup, 1975. I(Bhu)-Tib 75-903142. Trans. in GGFTC. [*591*]

Trilogy of Natural Liberation. *rang-grol skor-gsum*. Auth. Klong-chen Rab-'byams-pa. DZ Vol. 1, pp. 744-888. KLST Vol. 2, pp. 178-318. NNS. 4 (1969) I(Sik)-Tib 72-908484. Pub. Dodrup Chen Rinpoche, in the fourth vol. of his edition of the *Trilogy of Rest*. Partially trans. H. V. Guenther in *Crystal Mirror* 4 (1975), pp. 113-46. Also in Tulku Thondup Rinpoche, *Buddha Mind*. Ithaca, NY: Snow Lion, 1989. [*591*]

Trilogy of Rest. *ngal-gso skor gsum*. Auth. Klong-chen Rab-'byams-pa. Pub. in *Ṅal gso skor gsum, Raṅ grol skor gsum and Sṅags kyi spyi don*. Gangtok, Sikkim: Dodrup Chen Rinpoche, 1973. 4 vols. I(Sik)-Tib 73-903533. The root texts are translated in H. V. Guenther, *Kindly Bent to Ease Us*. 3 vols. Emeryville, California: Dharma Publications, 1975-6. [*591*]

Trio of the Cakrasaṃvara Tantra, Hevajra Tantra and Guhyasamāja Tantra. *bde-dgyes-gsang gsum*. Listed separately.

Trio of the Gathering of Transmitted Precepts, the Gathering of Intentions and Vajrakīla. *bka'-dgongs-phur gsum*. This refers in general to the treasures pertaining to the cycles of the *Eight Transmitted Precepts* (*bka'-brgyad*), especially as redacted by Nyang-ral Nyi-ma 'od-zer, Guru Chos-dbang and Rig-'dzin Rgod-kyi ldem-'phru-can, the *Gathering of Intentions* (*dgongs-'dus*), especially as redacted by Sangs-rgyas gling-pa and Mnga'-ris paṇ-chen, and *Vajrakīla (rdo-rje phur-pa)*, especially as redacted by Ratna gling-pa. [*881*]

Trio of the Guru, Great Perfection and Great Compassionate One. *bla-rdzogs-thugs gsum*. For its use as a general classification, refer to n. 934. [*396, 724, 764-5, 827, 881*]

Trio of the Guru, Great Perfection and Great Compassionate One. *bla-rdzogs-thugs gsum*. Disc. Sangs-rgyas bla-ma. NA. [*751*]

Trio of the Guru, Great Perfection and Great Compassionate One. *bla-rdzogs-thugs gsum*. Disc. O-rgyan gling-pa. NA. [*775*]

Trio of the Guru, Great Perfection and Great Compassionate One. *bla-rdzogs-thugs gsum*. Disc. Rdo-rje gling-pa. NA. [*791*]

Trio of Meditational Deities: Red Yamāri, Black Yamāri and Bhairava. *yi-dam dmar-nag-'jigs-gsum-gyi skor*. Disc. Bdud-'dul rdo-rje. DDTC Vol. 8. RTD Vol. 25, pp. 425-517. [*815*]

Trio of the Sūtra which Gathers All Intentions, the Tantra of the Magical Net, and the Mental Class of the Great Perfection. *mdo-sgyu-sems gsum*. The lineage of their transmission is mentioned throughout *History*, Pt. 5.

Trio of the Transmitted Precepts *(bka'-brgyad)*, Kīla *(phur-ba)* and Elixir *(sman-sgrub)*. *bka'-phur-sman gsum*. Disc. Padma gling-pa. Listed separately as the *Eight Transmitted Precepts, the Mirror of Mind*, the *Kīla which is the Utterly Secret Vital Razor* and the *Cycle of the Attainment of Nectar-Elixir*. [797]

Trio of Yangdak, Kīla and Yamāntaka. *yang-phur-gshin gsum*. Auth. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. Though the catalogues of Kong-sprul's work traditionally locate this "trio" in KGNZ, it has never been included as such in any edition thereof. The three are to be identified as follows: (1) *Yangdak according to the Khön tradition* (*'khon-lugs yang-dag*). GCKZ Vol. 4. (2) *Vajrakīla according to the Khön tradition ('khon-lugs phur-pa)*. GCKZ Vols. 3-4. (3) *Red Yamāri (gshin-rje gshed dmar)*. KGNZ Vol. 5, pp. 3-83. [*861-2*]

Triple Cycle of the Mother and Sons, (which comprises) the All-Accomplishing King. *kun-byed rgyal-po ma-bu skor-sum*. See *Tantra of the All-Accomplishing King*, which is called a "Triple Cycle" owing to its division into three main parts: Chs. 1-57, 58-69 and 70-84. [*658*]

True Doctrine, the Innermost Spirituality of the Body of Emanation, together with (the Rites of) the Protector of this Transmitted Precept, Kṣetrapāla. *dam-chos sprul-sku'i snying-thig bka'-srung zhing-skyong-dang bcas-pa*. Disc. Bdud-'dul rdo-rje. DDTC Vols. 3-4. RTD Vol. 12, pp. 381-434. [*815*]

True Doctrine of the Most Profound Intention, the Essence of the Body, Speech and Mind of Guru Rinpoche, Yellow scrolls of the five families

(which contained). *gu-ru rin-po-che'i sku-gsung-thugs-bcud dam-chos dgongs-pa yang-zab shog-ser rigs-lnga*. Disc. 'Bri-gung-pa Rin-chen phun-tshogs. RTD Vol. 6, pp. 141-76; Vol. 19, pp. 21-33; Vol. 30, pp. 229-92. Pub. Bir, HP: Tsondu Senghe, 1975. 4 vols. I-Tib 75-905229. [*676*]

True Doctrine, Three Classes of the Great Perfection. *dam-chos rdzogs-pa chen-po sde-gsum*. See *Three Classes of the Great Perfection*

Turquoise Display. *gYu-thang(-ma kras-dgu)*. Auth. Nāgārjuna. P 4729. Refer to n. 220. [*40*, *225*, *227*, *230*, *352-3*, *355*, *366*]

Twelve Intrinsic and Extrinsic Maṇḍalas of Yangdak Heruka. *yang-dag-gi bdag-gzhan dkyil-'khor bcu-gnyis*. NL. [*620*]

Twelve Rare Tantras (of Anuyoga). *(anu-yoga'i) dkon rgyud bcu-gnyis*. The texts of Anuyoga contained in NGB Vol. 13. As stated in 'Jigs-med gling-pa, *rgyud-'bum rin-po-che'i rtogs-brjod*, p. 146, these are *zhi-ba lha-rgyud; chos-nyid zhi-ba'i lha-rgyud*; *khro-bo'i lha-rgyud chen-mo*; *khro-bo'i lha-rgyud rtogs-pa chen-po*; *thugs-rje chen-po'i gtor-rgyud*; *rnal-'byor nang-pa'i tshogs-rgyud chen-po*; *dpal-'bar khro-mo*; *rakta dmar-gyi rgyud*; *me-lha zhi-bar kyur-ba 'bar-ba'i rgyud*; *khro-bo'i sbyin-bsregs rdo-rje'i ngur-mo*; *hūṃ-mdzad chen-mo*; and *zla-gsang chen-mo*. [*283*]

Twelve-Section Kīlaya Tantra. *ki-la-ya tantra bcu-gnyis*. NGB Vol. 29, nos. 351-2. [*712*] See also *Blue-skirted One's Cycle (of Vajrakīla)*

Twenty-five Doctrinal Groups Sealed to be Kept Secret. *gsang-ba rgya-can-du gsol-ba'i chos-sde nyi-shu rtsa-lnga*. Disc. Dalai Lama V Ngag-dbang blo-bzang rgya-mtsho. TWB 5672-822. RTD *passim*. Selected texts related to this cycle pub. *Gsaṅ ba'i rnam thar rgya can ma*. SSS 42 (1972). I-Tib 72-908270. See also Samten Karmay, *Secret Visions of the Fifth Dalai Lama*. London: Serindia, 1988. [*823*]

Twenty-five (Great Profound) Treasures. *zab-pa'i gter-chen nyer-lnga*. Refer to the Glossary of Enumerations. [*518*, *822*]

Twenty-four Means for Attainment which were the Prince's Contemplations. *lha-sras thugs-dam sgrub-thabs nyer-bzhi*. Disc. Mchog-gyur bde-chen gling-pa. Not yet identified among the works preserved in CLTC. [*845*]

Twenty-four Great Tantras of the Mental Class. *sems-phyogs-kyi rgyud-sde chen-po nyi-shu rtsa-bzhi*. As enumerated in Longcenpa, *Treasury of Spiritual and Philosophical Systems*, pp. 258-60, these are as follows: *sems-nyid bya-rtsol las-'das-pa nam-mkha'-che rtsa-ba'i rgyud-dang phyi-ma'i rgyud*, *nam-mkha-che phyi-ma phyi-ma'i rgyud*, *sems-nyid 'pho-'gyur med-pa chos-nyid rgyal-po'i rgyud*, *sems-nyid thig-le nyag-gcig-tu ston-pa byang-chub-kyi sems thig-le'i rgyud*, *sems-nyid rang-byung-gi ye-shes-su bstan-pa ye-shes thig-le'i rgyud*, *sems-nyid thams-cad-kyi rtsa-bar bstan-pa man-ngag phreng-ba'i rgyud*, *sems-nyid kun-khyab chen-por bstan-pa gsang-ba rgyal-po'i rgyud*, *sems-nyid rang-rig-tu bstan-pa ye-shes dam-pa'i rgyud*, *sems-nyid kun-tu bzang-po'i rol-par ston-pa mkha'-dbyings rnam-dag-gi rgyud*, *sems-nyid kun-gyi snying-po ston-pa man-ngag snying-po'i rgyud*, *sems-nyid rang-rig-tu yid-ches-pa snying-po gsang-ba'i rgyud*, *sems-nyid kun-gyi rtsa-ba nam-mkha' che rtsa-ba-can-gyi rgyud*, *sems-nyid gcig-tu 'dus-pa nyag-gcig dgongs-pa'i rgyud*, *sems-nyid ji-bzhin-par bzhag-pa bsam-*

gtan chen-po'i rgyud, sems-nyid rgyun-chags-su goms-pa bsam-gtan rgyun-chags-kyi rgyud, sems-nyid thams-cad-du gsungs-pa sgo-mang mdo'i rgyud, sems-nyid dbang-dang sbyar-ba nam-mkha' che dbang-gi rgyud, sems-nyid sgra-tshig las-'das-pa nam-mkha'-che yi-ge med-pa'i rgyud, sems-nyid gdod-ma'i gnas-su bstan-pa nam-mkha'-che gzhi'i rgyud, sems-nyid 'od-gsal-du bstan-pa rin-chen 'bar-ba'i rgyud, sems-nyid yon-tan lhun-grub-tu bstan-pa rin-po-che phreng-ba'i rgyud, sems-nyid khams-gsum-la gsal-ba khams-gsum sgron-ma'i rgyud, sems-nyid spang-blang las-'das-par ston-pa nges-pa snying-po'i rgyud and *sems-nyid 'pho-'gyur med-par ston-pa rdo-rje gsang-ba'i rgyud*. [*654*]

Twenty-onefold Dialogue concerning the Combined Means for the Attainment of the Three Roots. *rsta-gsum dril-sgrub zhu-lan nyer-gcig-pa*. Disc. Sangs-rgyas bla-ma. Redisc. 'Jam-dbyangs mkhyen-brtse'i dbang-po. Partially preserved in RTD Vol. 5, pp. 405-61. [*752*]

Twenty Thousand Tantras of Expressive Words. *rjod-byed tshig-gi rgyud khri-phrag gnyis*. Texts of the Esoteric Instructional Class. [*332*]

Twenty Verses on the Bodhisattva Vow. *sdom-pa nyi-shu-pa*. Skt. *Bodhisattvasaṃvaraviṃśaka*. Auth. Candragomin. T 4081. MTTWL 45. Trans. M. Tatz, *Candragomin's Twenty Verses on the Bodhisattva Vow*. LTWA. Idem, *Difficult Beginnings*. Boulder/London: Shambhala, 1985. [*95, 235*]

Two Analyses. *rnam-'byed gnyis*. Listed separately as *Analysis of the Middle and Extremes* and *Analysis of Phenomena and Reality*. [*95*]

Two Analyses. *'byed gnyis*. Skt. *Vinayavibhaṅga* ("Analysis of the Vows of a Monk"), T 3, and *Bhikṣuṇīvibhaṅga* ("Analysis of the Vows of a Nun"), T 5. HBI, pp. 181-97. [*93*]

Two Exegetical Treatises, Long and Short, on the Vajra Bridge. *rdo-rje zam-pa'i gzhung-bshad che-chung gnyis*. See *Exegetical Treatise on the Vajra Bridge*

Twofold Innermost Spirituality. *snying-tig rnam-pa gnyis*. Refer to n. 689, to the *Innermost Spirituality of the Ḍākinī* and to the *Innermost Spirituality of Vimalamitra*. [*591*]

Two Short Treatises. *gzhung-chung gnyis*. Auth. Karma-pa III, Rang-byung rdo-rje. These are the *rnam-shes ye-shes 'byed pa'i bstan-bcos* and *bde-gshegs snying-po bstan-pa'i bstan-bcos*. Xylo. Rum-btegs, Sikkim. I-(Sik)-Tib 72-905547. Pub. with the annotations of Karma-pa XV, Mkha'-khyab rdo-rje in *Three important verse treatises on aspects of Mahāyāna and Vajrayāna Buddhism*. New Delhi: Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976. I-Tib 76-902728. [*202*]

Two Stages. *rim-pa gnyis*. Skt. *Śrīguhyagarbhakramadvayoddeśa*. Auth. King Ja (Indrabhūti). P 4771. [*462*]

Two Summations. *bsdus-pa'i bstan-bcos sdom rnam-gnyis*. Listed separately as *Compendium of the Abhidharma* and *Collection of the Greater Vehicle*. [*91*]

Two Systems of the Six Doctrines. *chos-drug gnyis*. Probably this refers to the systems of Nāropā and Niguma, though it may also refer to two redactions of the system of Nāropā alone. Refer to the Glossary of

Enumerations under *Six Doctrines* and *Five Golden Doctrines of the Shangpas*, within which the position of the *Six Doctrines of Niguma* may be gathered. [*576*]

Uncommon Store. *thun-mong ma-yin-pa'i mdzod*. Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. This, the collection of Kong-sprul's treasures, was never published independently. The available works making up the *Uncommon Store* are those among Kong-sprul's treasures that have been preserved in RTD. [*862*] See also *Five Great Stores*

Unsurpassedly Secret Cycle (of the Esoteric Instructional Class of the Great Perfection). *gsang-ba bla-na med-pa'i skor*. This classification, identified with the *Innermost Spirituality*, is discussed in *Fundamentals*, p. 332.

Utter Delight of the Nāgas. *klu kun-tu dga'-bo*. Skt. *Nāgānandanāṭaka*. Auth. Harṣadeva. T 4154. Tib. and Skt. edn. Vidhushekhara Bhattacharya, *Nāgānanda*. Calcutta: Asiatic Society, 1957. Ed. and trans. Bak Kun Bae, *Śrī Harṣa's Plays*. London: Asia Publishing House, 1964, pp. 49-223. Trans. A. Daniélou, *Trois Pièces de Théâtre de Harsha*. Paris: Éditions Buchet/Chastel, 1977, pp. 67-146. [*106-7*]

(Utterly Profound) Gathering of All Precious Jewels. *yang-zab dkon-mchog spyi-'dus*. Disc. Rig-'dzin 'Ja'-tshon snying-po. JTPD Vol. 1. RTD Vol. 12, pp. 1-380. Pub. 2 vols. Tezu, Arunachal Pradesh: Ngawang Sonam, 1979. I-Tib 79-903476 and I-Tib 79-903483. The many editions of liturgical texts associated with this cycle are too numerous to detail here. [*810*, *811*, *844*]

(Utterly Secret) Razor Kīla. *phur-pa yang-gsang spu-gri*. Disc. Gter-bdag gling-pa. Xylo. Dalhousie, HP: Phun-gling gsung-rab nyams-gso rgyun-spel par-khang, 1967. I-Tib-191. [*731*, *843*]

Utterly Secret and Unsurpassed Kīla. *rat-gling phur-pa yang-gsang bla-med*. Disc. Ratna gling-pa. RLTC Vols. 10 and 18. RTD Vol. 49, p. 503 to Vol. 50, p. 36. Pub. 2 vols. Tezu, Arunachal Pradesh, 1974. I-Tib 74-901177. In addition, many editions. of liturgical texts belonging to this cycle have appeared. Some selections have been translated by A. Heller in T. Marcotty (ed.), *Dagger Blessing*. Delhi: B. R. Publishing, 1987. [*814*]

Vairocana (Tantra). *rnam-snang*. See *(Awakening of Great) Vairocana*

Vaiśravaṇa (according to the New Yamāntaka Cycle of Ra Lotsāwa). *(rva-lugs) rnam-sras*. NL. [*713*]

Vajrabhairava Tantra. *rdo-rje 'jigs-byed*. See *Bhairava (Cycle/Tantra)*

Vajra Bridge (of the Aural Lineage). *(man-ngag) rdo-rje zam-pa*. DZ Vol. 1, pp. 372-467. NMKMG Vols. 18-19. [*544-53*, *605*]

Vajraḍāka. *rdo-rje mkha'-'gro*. T 370-1. [*451*]

Vajra Garland. *rdo-rje phreng-ba*. Skt. *Vajrāvalī*. Auth. Abhayākaragupta. T 3140. GDKT Vol. 22, pp. 262-660. This may also refer to the *Tantra of the Vajra Garland* (*Vajramālā*, T 445). [*264*, *576*, *665*, *678*, *824*]

Vajrakīla (Cycle/Tantra). *rdo-rje phur-pa*, *phur-pa'i rgyud* or *kīla'i rgyud*. T 439. KGDD Vol. 3. NGB Vols. 19, 27-9; and Vol. 32, no. 384 (the tantra associated with the *Eight Transmitted Precepts*). NMKMG Vols.

7-8. Also referred to as *Vajrakīla the Enlightened Activity*. [*283*, *362*, *472-3*, *481*, *483*, *575*, *657*, *676*, *710-16*, *828*, *893-4*, *922*]

Vajrakīla the Enlightened Activity. *phur-pa phrin-las*. See *Vajrakīla (Cycle/ Tantra)*

Vajrakīla according to the Khön Tradition. *'khon-lugs phur-pa*. See *Khön Tradition of Vajrakīla*

Vajrakīla according to the Tradition of the Tantra. *phur-pa rgyud-lugs*. Auth. 'Jigs-med gling-pa. JLSB 6. NMKMG Vol. 7. [*839*]

Vajrāmṛta Cycle. *bdud-rtsi'i skor*. [*534*] See also *Amṛta Tantra*, *Eight Volumes of Nectar* and *Nectar the Enlightened Attributes*

Vajrapāṇi the Nectar Drop. *phyag-rdor bdud-rtsi thigs-pa'i skor*. NL. [*657*]

Vajrapāṇi as the Subduer of the Arrogant and as Slight Rage. *phyag-rdor dregs-'dul dang gtum-chung*. Disc. Padma gling-pa. PLTC Vol. 9, pp. 5-381. RTD Vol. 45, pp. 249-305. [*797*]

Vajrapāṇi (Tantras). *phyag-rdor*. T 454-64. GDKT Vol. 2, no. 19; Vol. 8, nos. 46, 49. GTKT Vol. 3. [*665*]

Vajrasattva the Great Space. *rdo-rje sems-dpa' nam-mkha'-che*. NGB Vol. 1, nos. 9, 13, 19; Vol. 2, nos. 31-2. [*370*, *372*, *657*]

Vajravidāraṇa Tantra. (*rdo-rje*) *rnam-'joms*. Skt. *Vajravidāraṇanāmadhāraṇī*. T 750. GDKT Vol. 2, nos. 16-18; Vol. 8, no. 47. GTKT Vol. 7. NMKMG Vol. 2. [*78*, *351*, *618*, *651*, *657*, *665*]

Valid Cognition of the Transmitted Precepts, (the Esoteric Instructions of the Ḍākinī). *bka' yang-dag-pa'i tshad-ma (zhes-bya-ba (mkha'-'gro-ma)'i man-ngag)*. Skt. *Ājñāsamyakpramāṇa*. Auth. Tilopā. T 2331. [*199*]

Vanquisher. *zil-gnon*. Disc. 'Bri-gung-pa Chos-dbyings rang-grol. NL. [*682*]

Variegated Deity Vajrakīla. *phur-pa lha-khra*. [*710*]

Vast Expanse of the View, a Father Tantra of the Great Perfection. *rdzogs-chen pha-rgyud lta-ba klong-yangs*. Disc. Rdo-rje gling-pa. Referred to in DLTC, Vol. 2, p. 56. Partially preserved in RTD Vol. 88, pp. 63-85. [*789*]

Veda. *rig-byed*. See *Four Veda*

Venerable Lady's Tradition of Vajrakīla. *phur-pa jo-mo lugs*. [*710*]

Verification of Co-emergence. *lhan-cig skyes-grub*. Skt. *Sahajasiddhi*. Auth. Indrabhūti. T 2260. Skt. and Tib. edn. in *Guhyādi-aṣṭasiddhi saṃgraha*. Sarnath: Rare Buddhist Text Project, 1987. [*462*]

Verification of Pristine Cognition. *ye-shes grub-pa*. Skt. *Jñānasiddhi*. Auth. Indrabhūti. T 2219. GOS 44. Skt. and Tib. edn. in *Guhyādi-aṣṭasiddhi saṃgraha*. Sarnath: Rare Buddhist Text Project, 1987. [*462*]

Verification of Secrets. *gsang-ba grub-pa*. Skt. *Sakalatantrasambhavasañcodanīśrīguhyasiddhināma* or *Guhyasiddhi*. Auth. Saroruha (Padmavajra). T 2217. Skt. and Tib. edn. in *Guhyādi-aṣṭasiddhi saṃgraha*. Sarnath: Rare Buddhist Text Project, 1987. [*916*]

Verse Summation of the Transcendental Perfection of Discriminative Awareness. *mdo sdud-pa* or *sher-phyin sdud-pa*. Skt. *Prajñāpāramitāsaṃcayagā-*

thā or *Ratnaguṇasaṃcayagāthā*. T 13. EIPRB 445-54. MTTWL 183. B.Budh. 29. BST 17 (1961). See also Akira Yuyama, "The First Two Chapters of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*" in PRS, pp. 203-18. [*74*, *80*, *232*, *343*, *854*, *871*]

View of Reason. *rigs-pa'i lta-ba*. Skt. *Nyāyadarśana* or *Nyāyasūtra*. Auth. Akṣapāda (Gautama). EIPRB 775-853. HIL 6.2, pp. 76-80. [*65*]

Vinayapiṭaka. *'dul-ba'i sde-snod rnams*. T 1-7. Refer to E. Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*. SOR 8 (1956). [*80*, *423*, *663*] See also *Transmissions of the Vinaya*

Vinayavastu. *'dul-ba'i gzhi*. T 1. HBI pp. 181-97. See also Jampa Panglung, "Preliminary Remarks on the Uddānas in the Vinaya of the Mūlasarvāstivādin" in TSHR, pp. 226-32. Idem, *Die Erzählstoffe des Mūlasarvāstivādin-Vinaya*. Tokyo: Reyukai Library, 1983. F.-R. Hamm, *Rab tu 'byuṅ ba'i gźi. Die tibetische übersetzung des Pravrajyāvastu im Vinaya des Mūlasarvāstivādins*. Ed. and seen through the press by H. Eimer. 2 vols. Asiatische Forschungen 82. Wiesbaden: Otto Harrassowitz, 1983. [*93*]

Vindication of Conventional Truth. *tha-snyad sgrub-pa*. Skt. *Vyavahārasiddhi*. Auth. Nāgārjuna. Only some fragments (in Tibetan) available. HIL 7.1, pp. 8, 26. MTTWL 258. [*94*]

Warm Sunbeam of the Attainment of Mind. *thugs-sgrub tsha-ba dmar-thag*. Disc. Sangs-rgyas gling-pa. BMGD Vol. 2. [*841*]

Way of Reciting the Rulu Mantra. *ru-lu'i 'dren-stangs*. A recollection of Mchog-gyur bde-chen gling-pa; probably not to be identified with a particular text. [*847*]

Weapons of Expression. *smra-ba'i mtshon-cha*. Auth. Agni. NL. [*65*]

Wind-Lasso of Īśvara. *dbang-phyug rlung-zhags*. Disc. Sangs-rgyas gling-pa. NL. [*786*]

Wish-fulfiller. *'dod-'jo*. Skt. *Amaraṭīkākāmadhenu*. Auth. Subhūticandra. T 4300. Partially ed. S. C. Vidyabhusana, *Amaraṭīkā Kāmadhenuḥ*. Calcutta: Biblia Indica Tibetan Series, 1912. Ed. L. Chandra, *The Amarakoṣa in Tibet*. SP 38 (1965). HIL 5.4, pp. 314-15. [*51*]

Wish-fulfilling Treasury, (root text and commentary). *yid-bzhin (rin-po-che'i) mdzod (rtsa-'grel)*. Auth. Klong-chen Rab-'byams-pa. Pub. Dodrup Chen Rimpoche, Gangtok, Sikkim. 2 vols. I-Tib-143. KCZD Vol. 1. Ch. 1 trans. K. Lipman in *Crystal Mirror* 5 (1977), pp. 344-64. Also referred to as the *Precious Wish-fulfilling Treasury*. [*41*, *197*, *209-10*, *827*]

Wrathful Guru. *gur-drag*. Disc. O-rgyan gling-pa. Available through the seventeenth century, but now NA. [*778*]

Wrathful Guru. *gur-drag*. Disc. Gter-bdag gling-pa. RTD Vol. 19, pp. 343-441. [*828*]

Wrathful Guru, the Innermost Spirituality of the Red HŪM. *gur-drag hūṃ-dmar snying-thig*. Disc. Sangs-rgyas gling-pa. Redisc. Mchog-gyur bde-chen gling-pa. CLTC Vol. 26. [*846*]

Wrathful Mantra which Halts All the Mönpa Spirits. *ngan-sngags mon-pa dgu-rdug*. Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. [*786*]

Wrathful Mantras of the Oceanic Cycle of Yamāntaka. *gshed-skor rgya-mtsho'i drag-sngags*. Introduced by Gnubs-chen Sangs-rgyas ye-shes. Cf. the *Zla gsaṅ be'u bum*. Dehra Dun: D. G. Khochhen Trulku, 1975. I-Tib 75-904324. [*610*]

Yajurveda. *mchod-sbyin*. The fourth of the *Four Veda*. HIL 1.1, Ch. 7, pp. 323-37. [*65*]

Yamāntaka and Yamāri: Introductory Note. The great proliferation, particularly in the Nyingma tradition, of meditational and ritual cycles focusing upon a great many aspects of the wrathful forms of Mañjuśrī—Yamāntaka, Yamāri, and Bhairava—makes the exact identification of texts especially difficult here. Following are some main collections of relevant texts: T 467-75 and 478. NGB Vols. 20-2. GDKT Vols. 8-10, nos. 52-9. KGDD Vol. 3 (NGB Vol. 32, no. 382). KGNZ Vol. 5, pp. 3-177. NMKMG Vols. 4-6

Yamāntaka Cycle. *gshin-rje'i skor*. Disc. Dum-pa rgya zhang-khrom. Pub. 3 vols Tashi Jong, HP: Khampa Gar Monastery, 1981. I-Tib 81-901503/901710. Pub. 2 vols. *'Jam dpal gśin rje'i gśed khro chu dug sdoṅ nag po'i chos skor*. Bir, HP: Pema Lodoe and Zogyam, 1978-80. I-Tib 78-906117. Pub. 2 vols. *'Jam dpal khro chu dug gdoṅ nag po'i sgrub skor*. Thimphu: Ugyen Tempai Gyaltsen, 1981. Bhu-Tib 81-901844. [*713*]

Yamāntaka (Cycle/Tantra). *gshin-rje*. Where the context involves the revealed treasures of the *Eight Transmitted Precepts* (*bka'-brgyad*) in particular, the reference is to NGB Vol. 32, no. 382. KGDD Vol. 3. Also referred to as the *Lord of Life*. [*477-9*, *483*, *535*, *609-11*, *614*, *666*, *673*, *674*, *762*, *827*] See also *Bhairava (Cycle/Tantra)*, *Yamāntaka and Yamāri: Introductory Note* and *Yamāri (Cycle/Tantra)*

Yamāntaka, the Destroyer of Arrogance. *gshin-rje-gshed dregs-'joms*. Disc. Gter-bdag gling-pa. Pub. Dehra Dun: D. G. Khochhen Tulku, 1976. I-Tib 77-900730. [*828*]

Yamāntaka, Lord of Life. *gshin-rje tshe-bdag*. Disc. Sangs-rgyas gling-pa and Dri-med lhun-po. NL. [*786*]

Yamāri (Cycle/Tantra). *gshed (skors/rgyud)*. [*534*, *615*, *689*] See also *Black Yamāri*, *Red Yamāri (Cycle/Tantra)* and *Yamāntaka and Yamāri: Introductory Note*

Yamari: Red and Black. *gshin-rje dmar-nag*. See *Black Yamāri* and *Red Yamāri (Cycle/Tantra)*

Yangdak Heruka according to the So tradition. *yang-dag so-lugs*. NL. [*849*]

Yangdak Heruka (Cycle/Tantra) *or* Yangdak, the Mind. *yang-dag* or *yang-dag thugs(-kyi bka'-babs)*. Where the context suggests that it is a tantra belonging to the *Eight Transmitted Precepts* to which reference is made, the text in question is probably to be identified with NGB Vol. 32, no. 381. NMKMG Vol. 3 More generally, the tantras focusing on Yangdak are collected in NGB Vol. 25. [*283*, *361*, *362*, *472*, *473*, *475-7*, *483*, *673-4*, *710*, *762*, *827*, *893-4*, *922-3*] See also *Heruka Galpo (Cycle/Tantra)*

Yangdak Mecik ("Yangdag the Single Flame"). *yang-dag me-gcig*. Incorporated into NMKMG Vol. 3. [*673-4*] See also *Yangdak Heruka (Cycle/Tantra)*

Yangdak, the Mind. See *Yangdak Heruka (Cycle/Tantra)*

Yangdak Rulu Golden Rosary. *yang-dag ru-lu gser-phreng.* Auth. Hūṃkara. NL. [*476*]

Yangdak combined with Vajrakīla. *yang-phur sbrags-ma.* General term for meditational and ritual cycles in which the practices of these two deities are found together. [*472*]

Yangdok. *yang-bzlog.* Name of an aspect of wrathful Mañjuśrī propitiated to avert the calamities brought about by violent enemies. [*727*]

Yellow Scrolls of the Means for Attainment and Sacraments of the Eight Closest Sons. *nye-sras-brgyad-kyi dam-rdzas dang sgrub-thabs shog-ser.* Disc. 'Jam-mgon Kong-sprul Blo-gros mtha'-yas. NA. Kong-sprul's redaction of the means for attainment based upon this, however, has been published xylographically at Rum-btegs, Sikkim. [*864*]

Yoga of Co-emergence. *lhan-skyes rnal-'byor.* For examples representing the tradition of Sgam-po-pa, see DZ Vols. 5-7. [*547*]

Yogācāra Level. *rnal-'byor spyod-pa'i sa* or *sa-sde.* Skt. *Yogācārabhūmiśāstra.* Auth. Asaṅga. T 4035-42. EIPRB 1268-87. MTTWL 258. TSWS 7 (1978) and 14 (1973). See n. 72 for their identification. Also referred to as the *Five Sections of the Levels.* [*89*, *91*, *98*, *230*]

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Yogic Exercises of the Nine Vigorous Skills according to the Gathering of Intentions. *dgongs-'dus rtsal-sprugs rnam-dgu'i 'khrul-'khor.* Disc. Mchog-gyur bde-chen gling-pa. NL. [*847*]

Yogic Sequence which is a Lamp on the Greater Vehicle. *rnal-'byor-gyi rim-pa theg-chen sgron-ma.* Auth. Sukhodyotaka. NL. [*489*]

Yungtönpa's Commentary on the Secret Nucleus. *bod-'grel gYung-ṭīk.* See *Illuminating Mirror, a Commentary on the Tantra of the Secret Nucleus*

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Artifacts and Material Treasures

Introduction

The objects listed here for the most part complement the texts detailed in the first part of the Bibliography. This is most obvious in the case of the treasures (*gter-ma*), since the treasure-finders (*gter-ston*) revealed both doctrinal treasures (*gter-chos*) and material treausures (*rdzas-gter*), such as kīlas and sacred images. Most entries have not been identified, but occasionally additional information has been given in the Notes, which should be consulted separately. Readers are also referred to Tulku Thondup Rinpoche's *Hidden Teachings of Tibet*, for illustrations of several of the Padmasambhava images mentioned in the *History*, namely, those discovered by Sangye Lingpa, Pema Lingpa and Chogyur Lingpa.

Items have been entered in thematic sequence and in the order of their occurence in the text.

Note

Plate numbers from the first edition are cited in the reference material that follows. The first edition contained 110 plates, which were later reduced to 24 in number, however, the original numbering system for plates has been retained so that interested readers may refer back to the first edition. The key below summarizes the renumbering of the remaining color plates so the reader can make the conversion for the present edition.

First edition:	This edition:	First edition:	This edition:
1	1	66	13
2	2	67	14
3	3	68	15
5	4	70	16
16	5	72	18
25	6	74	20
37	8	75	21
39	9	76	22
40	10	88	17
52	11	89	23
53	12	90	19
60	7	99	24

Artifacts and Material Treasures

AMULETS (*ga'u*)

Amulets containing sacramental substances (*dam-rdzas-kyi gva'u*), discovered by Dorje Lingpa, 789 ,

BRIDGES (*zam-pa*)

Fifty-eight iron suspension bridges (*lcags-zam lnga-bcu-rtsa-brgyad*), built by Thangtong Gyelpo, 803

ENGRAVINGS (*brkos-phor*)

Mould engraved with the *Dhāraṇī of the Wish-fulfilling Gem* (*tsinta-maṇi'i gzungs-kyi brkos-phor*, Skt. *Cintāmaṇidhāraṇī*), 508

FERRY-CROSSINGS (*gru-shan*)

One hundred and eighteen ferry-crossings (*gru-shan brgya-dang bco-brgyad*), established by Thangtong Gyelpo, 803

FRESCOES (*gyang-gi ri-mo*)

Frescoes in Ukpalung Monastery: the gurus of the lineage (*bla-ma brgyud-pa*); twenty-three maṇḍalas (*dkyil-'khor nyer-gsum*), such as the "Hundred-petalled Lotus" (*padma brgya-ldan*); the Thousand Buddhas (*sangs-rgyas stong-rtsa*); Buddhas of the Ten Directions (*phyogs-bcu'i sangs-rgyas*), Amitāyus surrounded by the [Eight] "Closest Sons" (*tshe-dpag-med nye-sras-kyis bskor-ba*); Seven Generations of Buddhas (*sangs-rgyas rabs-bdun*); the twelve deeds (*mdzad-pa bcu-gnyis*); the bodhisattva Dharmodgata (*byang-chub sems-dpa' chos-'phags*); Tārā, who protects from the eight fears (*sgrol-ma 'jigs-pa brgyad-skyobs*); the Lords of the Three Families (*rigs-gsum mgon-po*); the Malaya Buddha-field (*ma-la-ya'i zhing-bkod*); the wheel of life (*srid-pa'i tsa-kra*), 624

IMAGES (*sku-rten sna-tshogs-pa*)

JEWELS (*nor-bu*)

KĪLAS (*phur-pa*)

LONGEVITY PILLS (*tshe-ril*)

Longevity pills of Mandāravā (*man-dā-ra-ba'i tshe-ril*), discovered by Jamgön Kongtrül, 864

Longevity pills which Guru Rinpoche compounded at Māratika (*mā-ra-ti-kar gu-ru'i phyag-sgril tshe-ril*), discovered by Jamgön Kongtrül, 864

Longevity pills of thirteen immortal awareness-holders (*'chi-med rig-'dzin bcu-gsum-gyi tshe-ril*), discovered by Jamgön Kongtrül, 864

MASKS (*'bag-ma*)

Dance masks of a doctrine protector and his lady (*chos-skyong lcam-dral-gyi 'chams-sku*), commissioned by Zur Zangpopel, 670

Sebak Komdünma, the "Leather Mask of the Seven Steps", or "Mask of the *Se*-spirit" (*se-'bag goms-bdun-ma*), commissioned by Zur Zangpopel, 670

Mask of Orgyen (*o-rgyan-gyi 'dra-'bag*), discovered by Sangye Lingpa, 786

OFFERING-BOWLS (*ting*)

Seven great altar bowls (*ting chen-po bdun*), offered to Katok by Phakpa Rinpoche, 695

ORNAMENTS AND OTHER OBJETS D'ART (*rgyan-cha-sogs*)

Ivory model of the temple at Vajrāsana (*ba-so-las bcos-pa'i gan-dho-la*), at Katok, offered by the king of Jang, 696

Ḍākinī's body ornament (*mkha'-'gro'i sku-rgyan*), discovered at Orshö Lungdrom by Sangye Lingpa, 786

Gold-filled copper vase (*zangs-bum gser-gyis bkang-ba*), discovered by Sangye Lingpa, 786

Clairvoyant mirror (*me-long rgyang-gsal*), discovered by Pema Lingpa, 798

Wheel of fine gold (*gser-sbyang-kyi 'khor-lo*), presented to the great temple of Samye by Jikme Lingpa, 838

Body ornaments of Senge Dradok (*seng-sgrogs sku-rgyan*), discovered at Tsike Norbu Pünsum by Chogyur Lingpa, 845

PAINTINGS (*ri-mo, bris-sku*)

Painting of Mañjuśrī (*'jam-dpal-gyi bris-sku*), 463

Picture of Mañjuśrī (*'jam-dpal-gyi bris-sku*), 465

One hundred and eight wall-sized paintings in the Nepali style (*bal-ris-kyi thang-ka thog-tshad-ma brgya-dang brgyad*), commissioned by Drogön Namka Pelwa, 758

Scroll-painting of White Tārā (*sgrol-dkar-gyi zhal-thang*), given to Mipham Rinpoche by Khyentse Rinpoche, 874

PILLARS (*ka-ba*)

"Vase Pillar" in the middle storey of the innermost shrine at Samye (*bsam-yas dbu-rtse'i bar-khang ka-ba bum-pa-can*), 753

"Vase Pillar" of Lhasa (*lha-sa'i ka-ba bum-pa-can*), 791

PRINTS (*lag-rjes zhabs-rjes-la-sogs-pa*)

Śrīpāduka (*shrī-pā-du-ka*), an enormous footprint of the Buddha, in Śrī Laṅkā, 456

Body imprint of Guru Rinpoche at Dorje Tsekpa in Bumthang (*bum-thang rdo-rje brtegs-pa-la sku-rjes*), Pl. 50; 519

Handprint of Guru Rinpoche at Namtso Chukmo (*gnam-mtsho phyug-mo-la phyas-rjes*), 519

Footprint of Guru Rinpoche on the White Rock in Paro (*spa-gro'i brag-dkar-la zhabs-rjes*), 519

RELICS (*ring-bsrel*)

Relics (*gdung-dang ring-bsrel*) of the Tathāgata Śākyamuni, 427, 433, 435, 626, 786; see also *relics* in the Index of Technical Terms

Maṇḍala of the Conquerors of the Five Families (*rgyal-ba rigs lnga'i dkyil-'khor*), from the remains of Kumārādza, 527

Remains (*sku-gdung/skyes-bdun*) of Orgyen Lingpa, 777-8

Twenty-one multiplying remains of the Tathāgata (*de-bzhin gshegs-pa'i 'phel-gdung nyer-gcig*), discovered by Sangye Lingpa, 786

Remains of twenty-one brahmans (*bram-ze nyer-gcig*), discovered by Khyentse Rinpoche, 856

Relics emanated from a tooth of Guru Rinpoche (*gu-ru rin-po-che'i tshems-las sprul-pa'i ring-bsrel*), discovered at Damshö Nyingdrung by Khyentse Rinpoche, 856

ROBES (*gos-chas*)

Seamless robes of the Princess (*lha-lcam-gyi na-bza' srub-med*), discovered by Pema Lingpa, 798

Secret robe of Hūṃkara (*hūṃ-ka-ra'i gsang-gos*), discovered at the Kumcok Decen Cave by Jamgön Kongtrül, 864

The great preceptor Śāntarakṣita's robe (*mkhan-chen zhi-'tsho'i sku-chos*), discovered at the Üri Jetsün Cave in Pema Lhartse by Jamgön Kongtrül, 864

The religious king Trhisong Detsen's sash (*chos-rgyal khri-lde'i sku-rag*), discovered at the Üri Jetsün Cave in Pema Lhartse by Jamgön Kongtrül, 864

SPIRES (*ganydzi-ra*)

The great spire (*gtsug-lag-gi rtse'i ganydzi-ra che-ba*) on top of Katok Monastery, offered by the king of Jang, 696

STŪPAS (*mchod-rten*)

Seven stūpas holding the Buddha's remains (*sku-gdung-gi mchod-rten bdun*), 435-6

Golden stūpa (*gser-gyi mchod-rten*), of the "Awesome Secret", 508

Three-storey stūpa of bronze (*mchod-rten li-ma thog-tshad gsum-pa*), offered to Katok by Phakpa Rinpoche, 695

Reliquary (*gdung-rten*) of Orgyen Lingpa at Pentsang Monastery, 777-8

WATER OF LIFE (*tshe-chu*)

Lapis flask, about the size of large inkpot, containing water of life (*tshe-chu'i snod mu-men-gyi bum-pa*), discovered by Pakshi Śākya-ö, 663

Four vases containing the water of life (*tshe-chu bum-pa bzhi*), discovered at the Longevity Cave at Campa Temple in Bumthang by Dorje Lingpa, 789

Water of life (*tshe-chu*), discovered by Dorje Lingpa, 790

Spiritual elixir produced at Yangleshö (*yang-le-shod-du bsgrub-pa'i chos-sman*), discovered by Dorje Lingpa, 790

Index of Technical Terms

Introduction

This index of technical terms has also been given the function of a trilingual glossary of terminology for Buddhism and the outer sciences. The traditional sources consulted in compiling it include the *Seven Great Treasuries* of Longcen Rapjampa and Jamgön Kongtrül Rinpoche's *Store which Embraces All Knowledge*, as well as the primary Indian treatises studied in Tibet. Reference has also been made to such recent lexicographical works as the *bod-rgya tshig-mdzod chen-mo* and the ongoing compilation of Tibetan Buddhist terminology by Erik Pema Kunsang.

Readers are referred to the Glossary of Enumerations for more information on numerical categories and to the Notes for occasional more detailed explanation of terms; neither of these two sections have been cross-referenced here. Where an entry is followed by "*passim*", it may be useful to consult the detailed contents lists for Books One and Two appearing in Section One, which outline the structure and subject-matter of each.

Note

To avoid unnecessary repetition, master terms have been omitted in sub-entries, or replaced by a comma. Sub-sub-entries run on.

Index of Technical Terms

Index of Personal Names

Introduction

In Indian and Tibetan Buddhist literature, great historical figures are often referred to by a diversity of names and epithets. This partly reflects the tendency of Buddhist masters to extend their sphere of activity through diverse geographical regions, where they are then known by diverse names (Padmsambhava being a notable example), and partly also the custom of receiving new names to mark increasingly advanced stages of meditative attainment or ordination: *prātimokṣa*, bodhisattva and mantra. In the case of Dalai Lama V, for example: Dalai Lama V refers to his position in the line of incarnations to which he belongs; Padmapāṇi indicates his status as an incarnation of Avalokiteśvara; Lozang Gyamtso and Ngagi Wangcuk indicate his gradual acceptance of monastic ordination; Dorje Thokmetsel indicates his prowess as a treasure-finder and mantra adept; and popularly he is referred to as the Great Fifth (*lnga-pa chen-po*) on account of his supremacy as a spiritual and temporal leader. This custom of conferring names and titles continues to the present day.

The word order in Tibetan and Sanskrit names is important. Titles, such as scholar (*paṇḍita*), master (*slob-dpon*, Skt. *ācārya*), lord of accomplished masters (*grub-dbang*, Skt. *siddheśvara*), lord of doctrine (*chos-rje*, Skt. *dharmasvāmin*), treasure-finder (*gter-ston*) and so forth, often precede the personal name. Epithets or titles indicative of clan, lineage, place of birth or residence, or incarnation line, may also be conjoined with personal names, or replace them altogether.

In this index, for the benefit of those unfamiliar with Tibetan conventions, we have listed most of the variations that occur in the text separately and referred the reader to one main entry (usually the most well-known form) where all these variations appear as sub-entries along with their page references.

Names are listed in English alphabetical order and letter by letter, except on those occasions when we have attempted to list diverse incarnations within their proper numerical sequences. Entries beginning with "Śākya" follow those beginning with "Sakya". Parentheses

have generally been used to indicate elements omitted in shortened forms of a name, however it has not been possible to apply this convention exhaustively.

Dates have been supplied utilising information given in the body of the text or gathered from other Tibetan historical sources: it is hoped that further research will succeed in resolving many of the chronological uncertainties. Where enumerated categories of names occur, these are cross-referenced against the Glossary of Enumerations whenever more information is to be found there. Readers should also consult the Notes for occasional biographical information, which has not been cross-referenced here.

Sanskrit names have been restored with reference to original extant texts and dictionaries. In the case of a few deities, entered under their Sanskrit names — for example Guhyasamāja, Cakrasamvara and Kālacakra — it is not always clear from the context whether these refer to actual deities or to texts/teaching cycles. In such cases, readers should also consult the first part of the Bibliography.

Finally, line drawings illustrating many of the major figures described in the *History* appear throughout Volume One, and page references for these are listed in bold face.

Index of Personal Names

Index of Locations

Introduction

The locations listed in this index include both the Indian and Tibetan geographical sites enumerated in Section One and those buddhafields and non-human realms to which the original texts refer. Since, however, the majority of entries relate to Tibet, the following introduction is intended as a brief explanation of the formation of Tibetan place names, and of our treatment of them here.

The mountainous terrain of Tibet provides the Tibetan language with a number of technical geographical terms usually appended to place names as an affix. For example, *-cu* (*chu*) indicates a river, *-do* (*mdo*) a confluence of rivers, *-tso* (*mtsho*) a lake and *-ka* (*kha*) the region around the source of a river. Similarly, *-ri* (*ri*) means mountain or hill, *-trak/Trak* (*brag*) a rock, *-puk* (*phug*) a cave and *gang/Gang* (*sgang*) a plateau or occasionally a watershed. Valleys are indicated in different ways: *lung* (*lung*) meaning a small valley, *-rong/Rong* (*rong*) referring to the long deep gorges formed by the rivers in Eastern Tibet and *-trhang* (*phrang*) meaning a narrow precipitous gorge. The affix *-pu* (*phu*) indicates the upper part of a valley, while *-tö* (*stod*) and *-me* (*smad*) respectively refer to the upper and lower parts of a valley or region. Flat open plains are known as *-thang* (*thang*), or *-shö* (*shod*) when they lie below a high ridge. The terms *-yül* (*yul*) and *-jong* (*ljongs*) indicate districts or regions, while *dzong* (*rdzong*) indicates a fortress or an administrative district governed by a fortress.

In Tibetan, place names are usually listed in the order of region, place and so forth. Nesting has therefore been utilised in this index to group many, though not all, of the Tibetan place names under local or regional headings. For example, the "Blue Stūpa at Samye" will be found under "Samye", as will its "central shrine", the small hill behind Samye called "(Samye) Hepori" and the "Sangcen Metok" cave located at Chimpu. Alternative names can also appear as subentries, for example "Wokmin Tshurpu" under "Tshurpu". As a general convention, mountains have been grouped together under their prefix "Mount".

Throughout this index we have attempted to identify as accurately as possible the actual location of the places mentioned, both geographically and by giving their modern name. Prior to 1978 Tibet was little known to foreign travellers, but in recent years the country has opened slightly and fieldwork has contributed greatly to our task.

Reference has also been made to secondary works available on Tibet. In particular to George Roerich's translation of the *Blue Annals* (*Blue Annals*); Turrell Wylie's *The Geography of Tibet according to the 'Dzam-gling rgyas-bshad* (GT); Alphonsa Ferrari's translation of *mK'yen brtse's Guide to the Holy Places of Central Tibet* (KGHP) and Keith Dowman's recent reworking of the same text including the excellent results of his fieldwork entitled *The Power Places of Central Tibet* (PPCT); Stephen Batchelor's *The Tibet Guide* (TG) and Gyurme Dorje's *Tibet Handbook with Bhutan* (TH). Page references have been given in parentheses for passages in these and other works describing the places listed in more detail. Further information on geographical data contained in the *Blue Annals* in particular will be found in Turrell Wylie's *A Place Name Index to George N. Roerich's Translation of the Blue Annals*.

Where numerical categories of locations occur, these have been cross-referenced to the Glossary of Enumerations whenever more information is to be found there. Occasional additional information in the Notes, however, has generally not been cross-referenced.

Finally, many of the Indian and Tibetan locations mentioned in Section One have been plotted in the series of specially prepared maps which form the final section of this book, and grid references for the Tibetan locations in particular have been listed following the page numbers. As an aid to the reader, we have included grid references both for those locations which are specifically identified on the maps and for others which cannot be precisly indicated, either because their exact longitude and latitude are unknown or because the scale of the maps renders their inclusion impractical. In the latter cases the index itself often reveals that such locations are in close proximity to more important sites which have been indicated.

Index of Locations

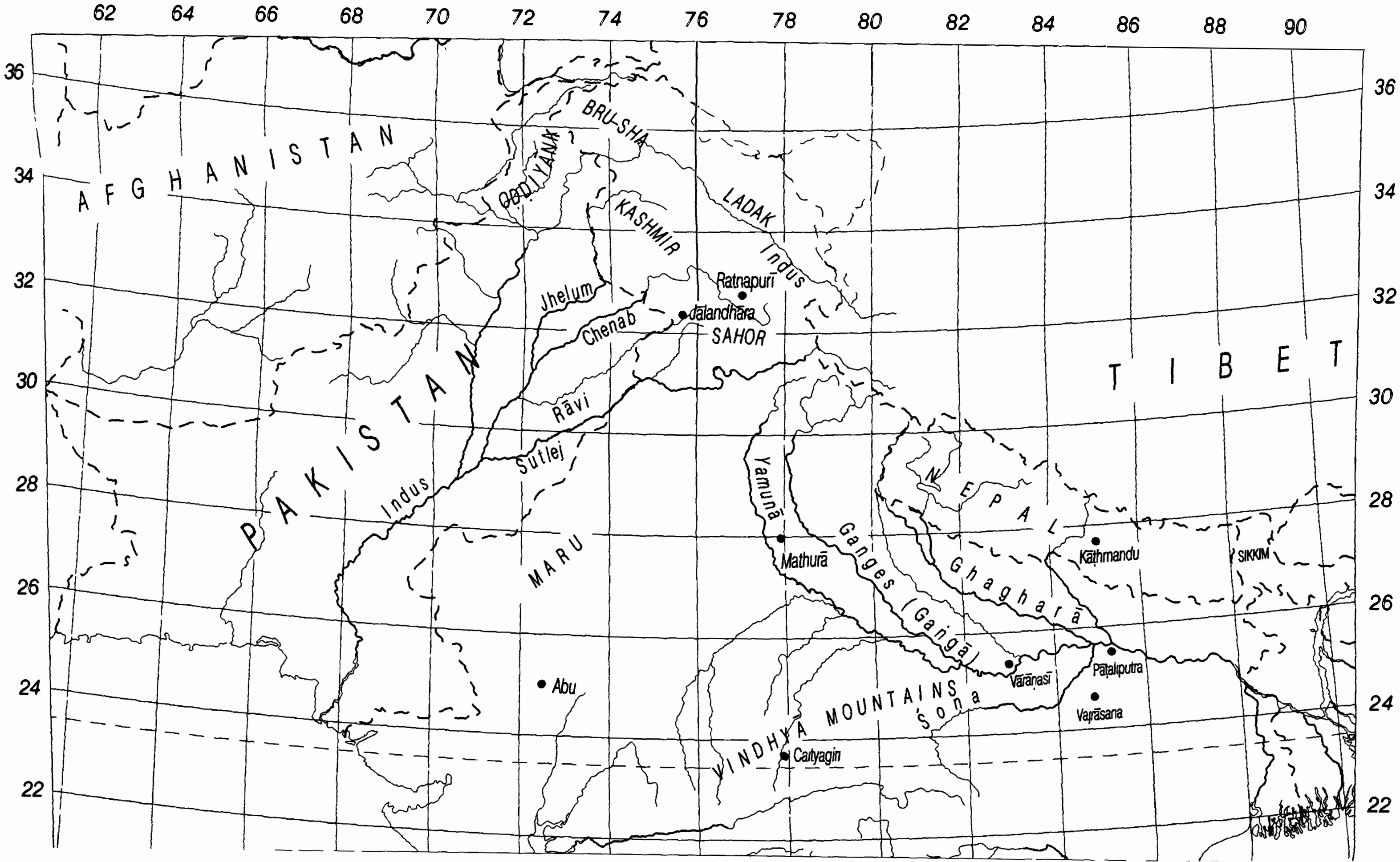
Maps

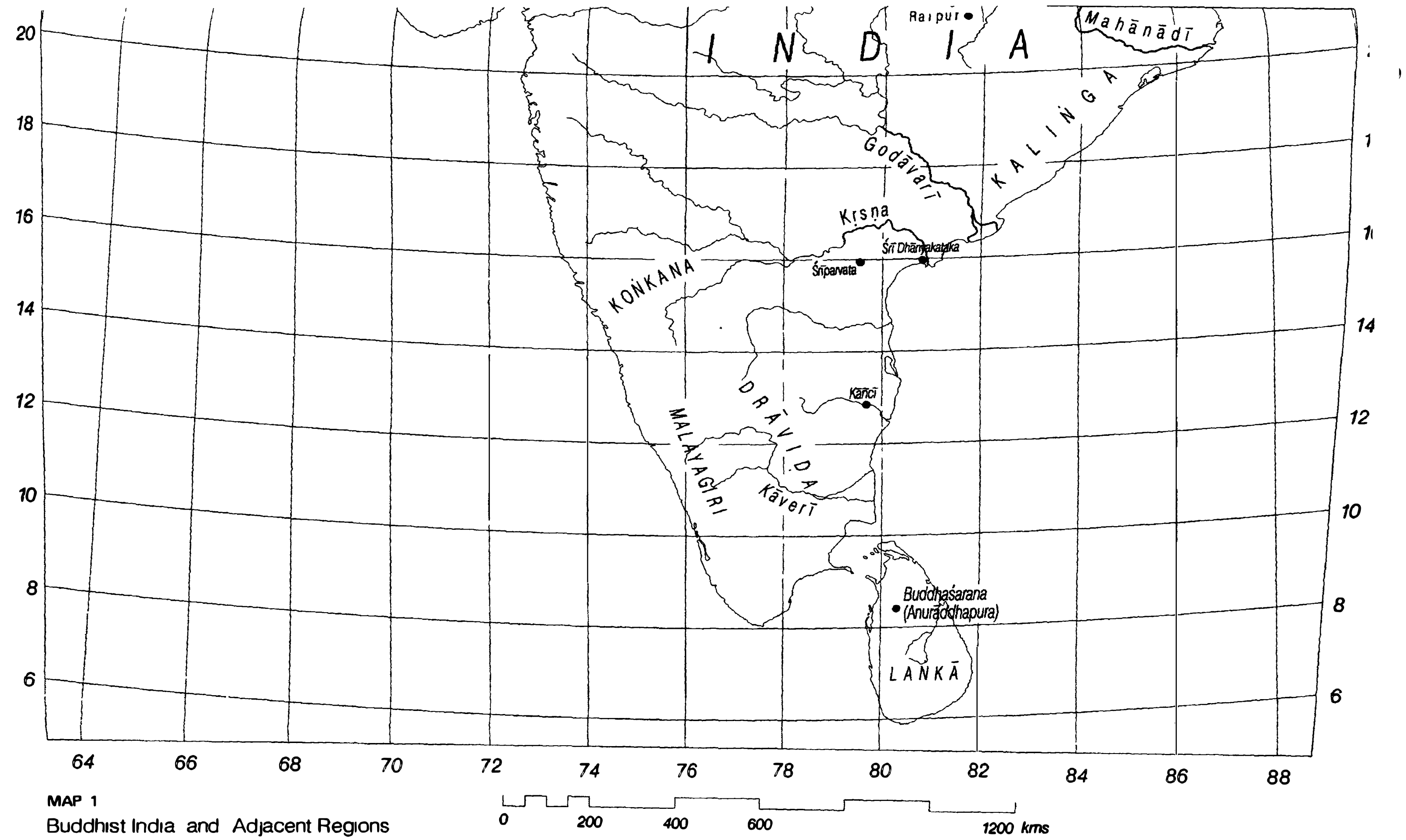
Introduction

The maps in this section have been specially prepared to illustrate the geographical scope of Indo-Tibetan Buddhism over the centuries from the Nyingma standpoint in particular. Their primary function is to assist the reader in locating the various places mentioned in the *History*, and although current international frontiers including the *de facto* Sino-Indian border are shown as a visual aid, their inclusion should under no circumstances be interpreted as authoritative or as a statement on recent political events.

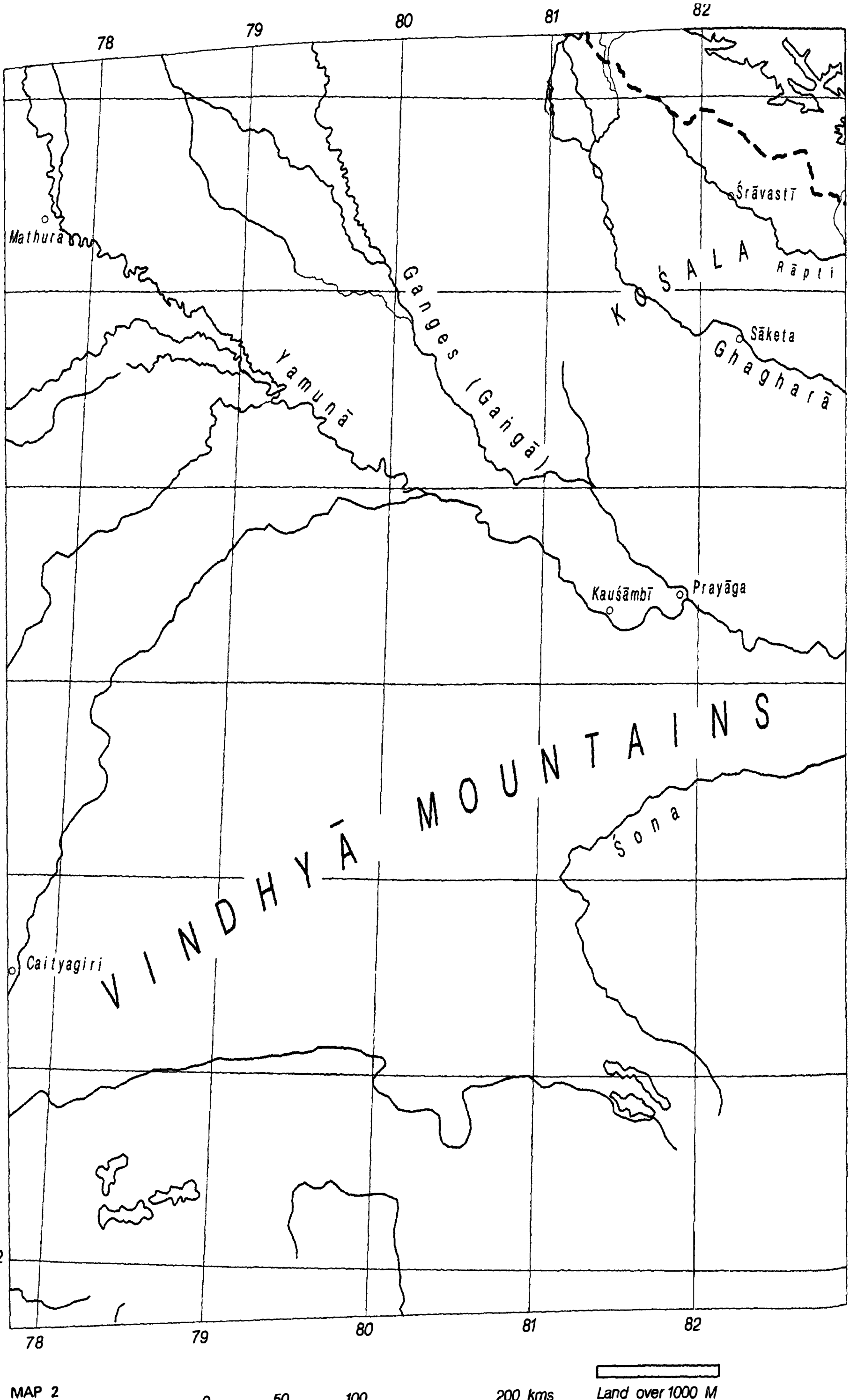
The geographical areas illustrated here are:

1 Buddhist India and Adjacent Regions
2 North-Central India
3 Tibet
4 Western Tibet and Nepal
5 North-Central Tibet
6 South-Central Tibet and Bhutan
7 North-West Kham
8 South-West Kham
9 Amdo
10 North-East Kham
11 South-East Kham

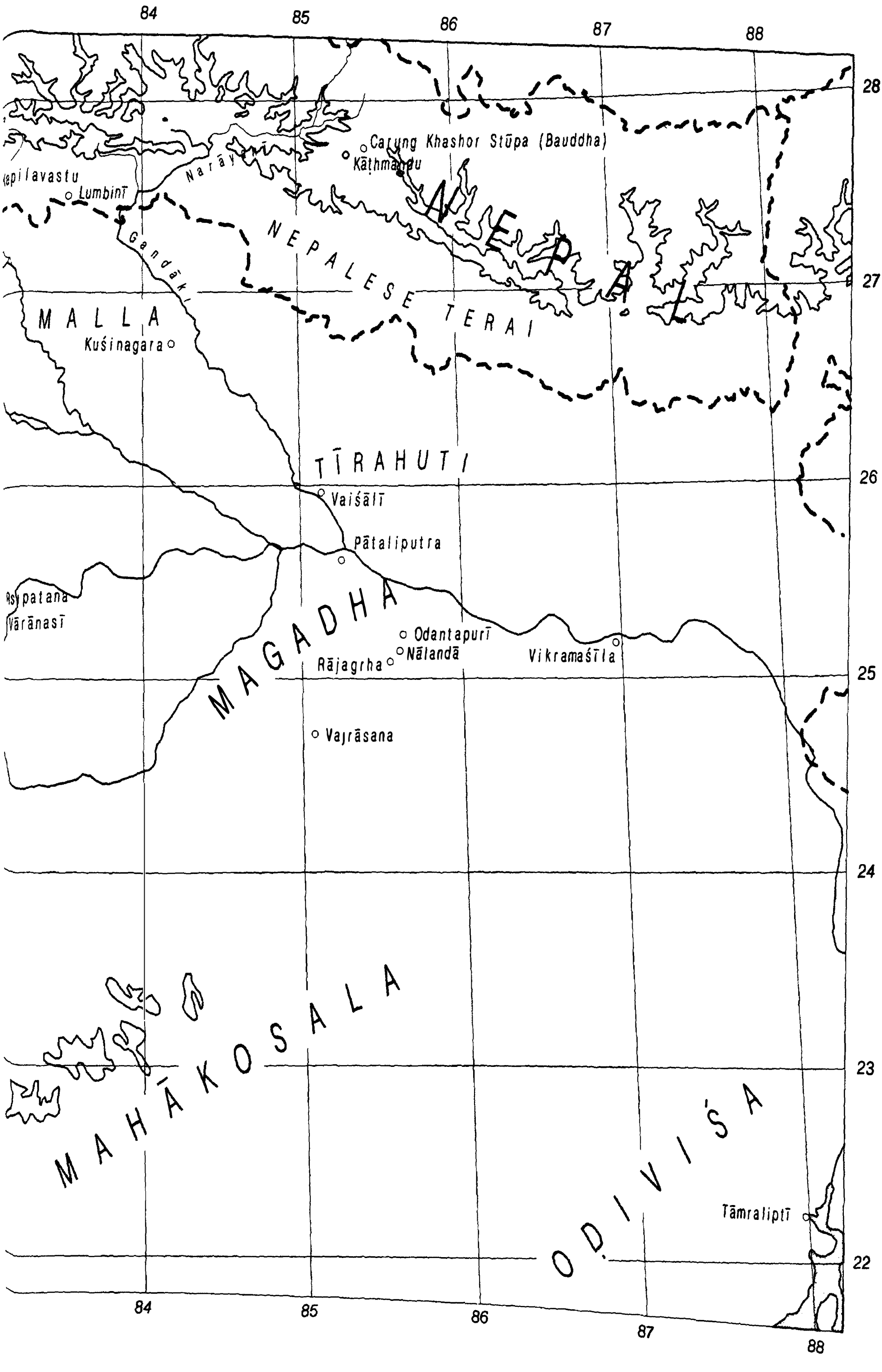

AFGHANISTAN
PAKISTAN
TIBET
NEPAL
SIKKIM
BRU-SHA
ODDIYANA
KASHMIR
LADAK
SAHOR
MARU
VINDHYA MOUNTAINS
Indus
Jhelum
Chenab
Rāvi
Sutlej
Yamunā
Ganges (Gangā)
Ghagharā
Śona
Ratnapurī
Jalandhara
Mathurā
Vārāṇasī
Pāṭaliputra
Vajrāsana
Kāṭhmandu
Abu
Caityagiri



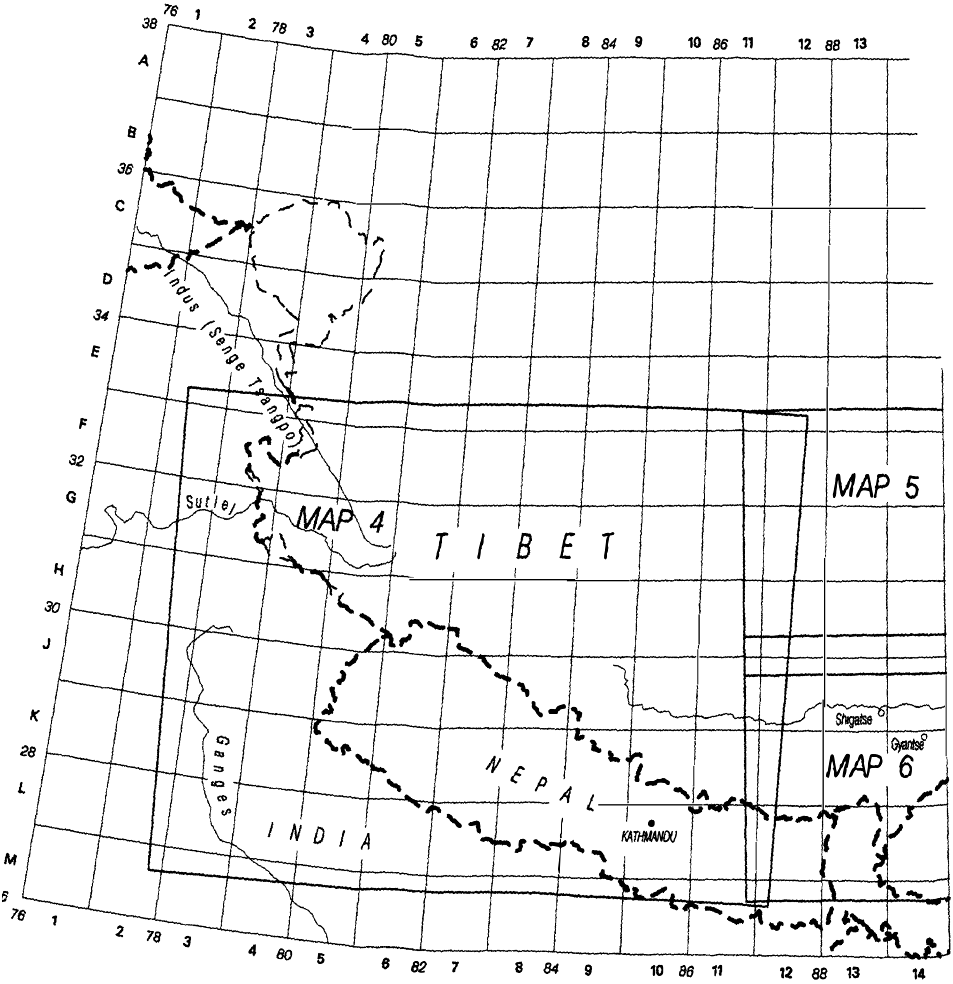
MAP 1
Buddhist India and Adjacent Regions



MAP 2
North-Central India

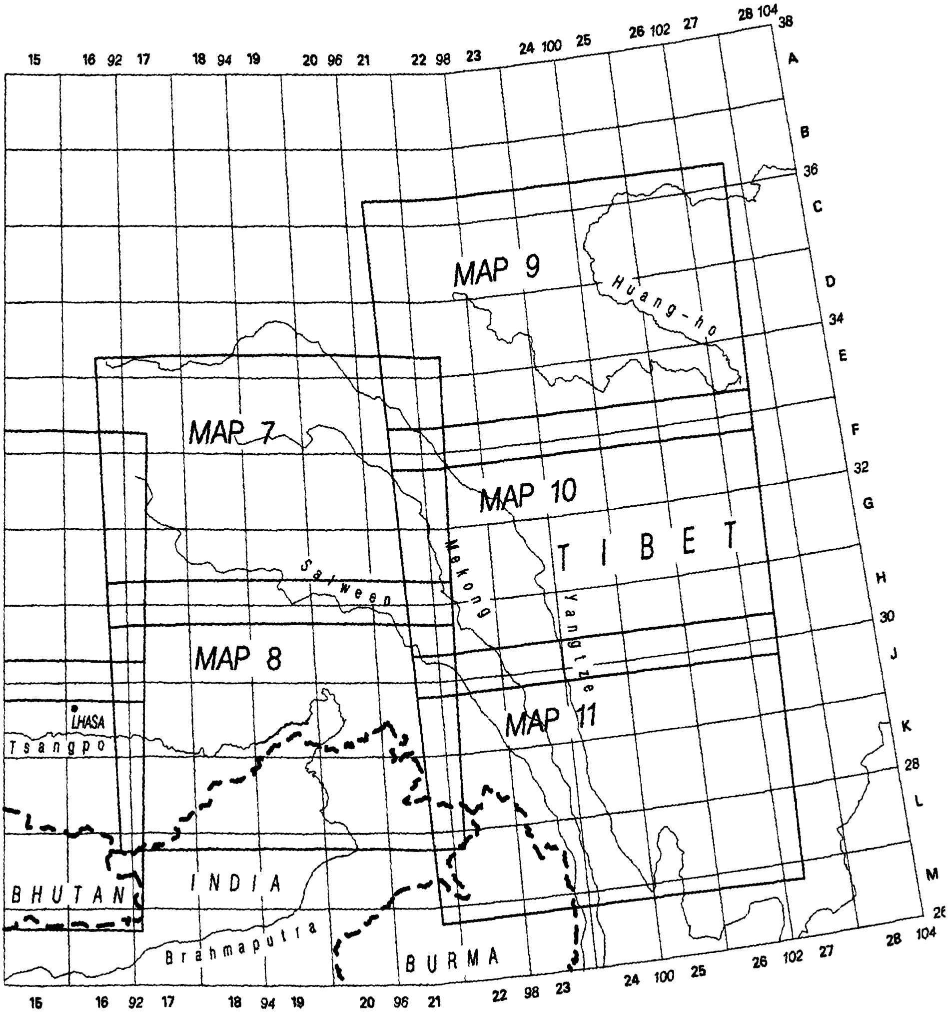


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Carung Khashor Stūpa (Bauddha)
Kāṭhmaṇḍu
NEPAL
Lumbinī
Nārāyaṇī
Gandaki
NEPALESE TERAI
MALLA
Kuśinagara
TĪRAHUTI
Vaiśālī
Pātaliputra
MAGADHA
pātana
Vārānasī
Odantapurī
Nālandā
Rājagṛha
Vikramaśīla
Vajrāsana
MAHĀKOSALA
ODIVIŚA
Tāmraliptī

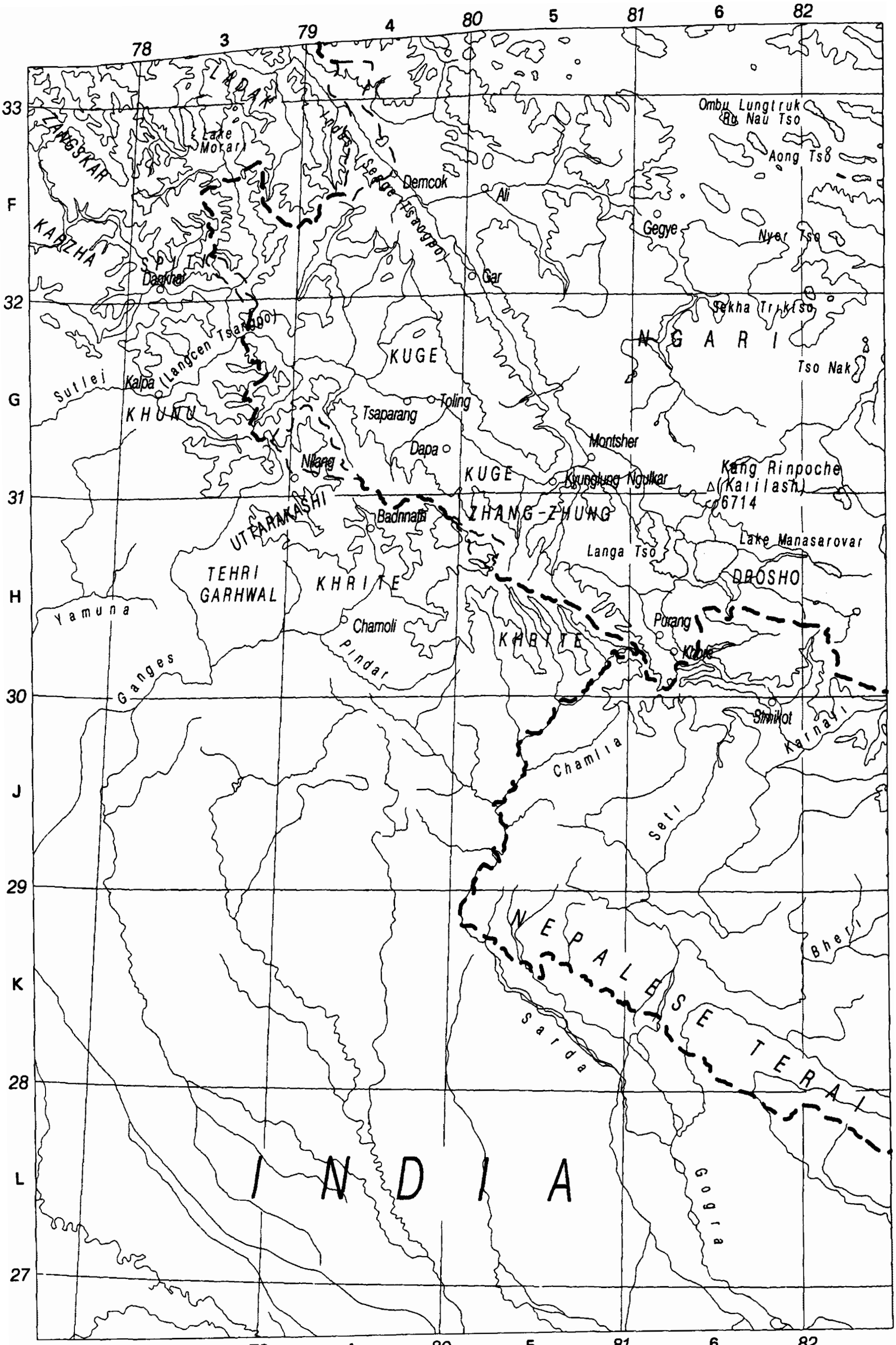


MAP 3

0 100 200 300 600 kms

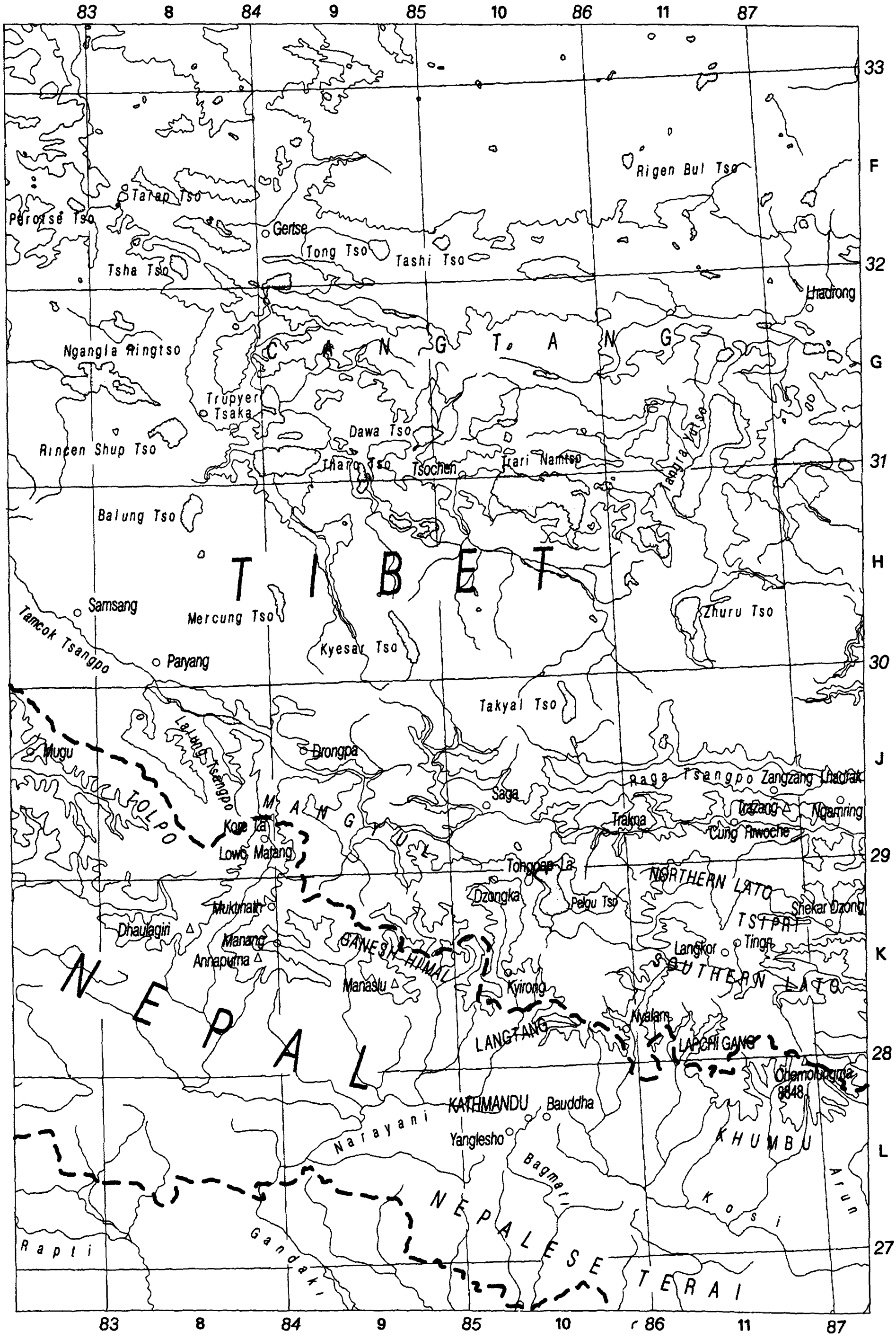


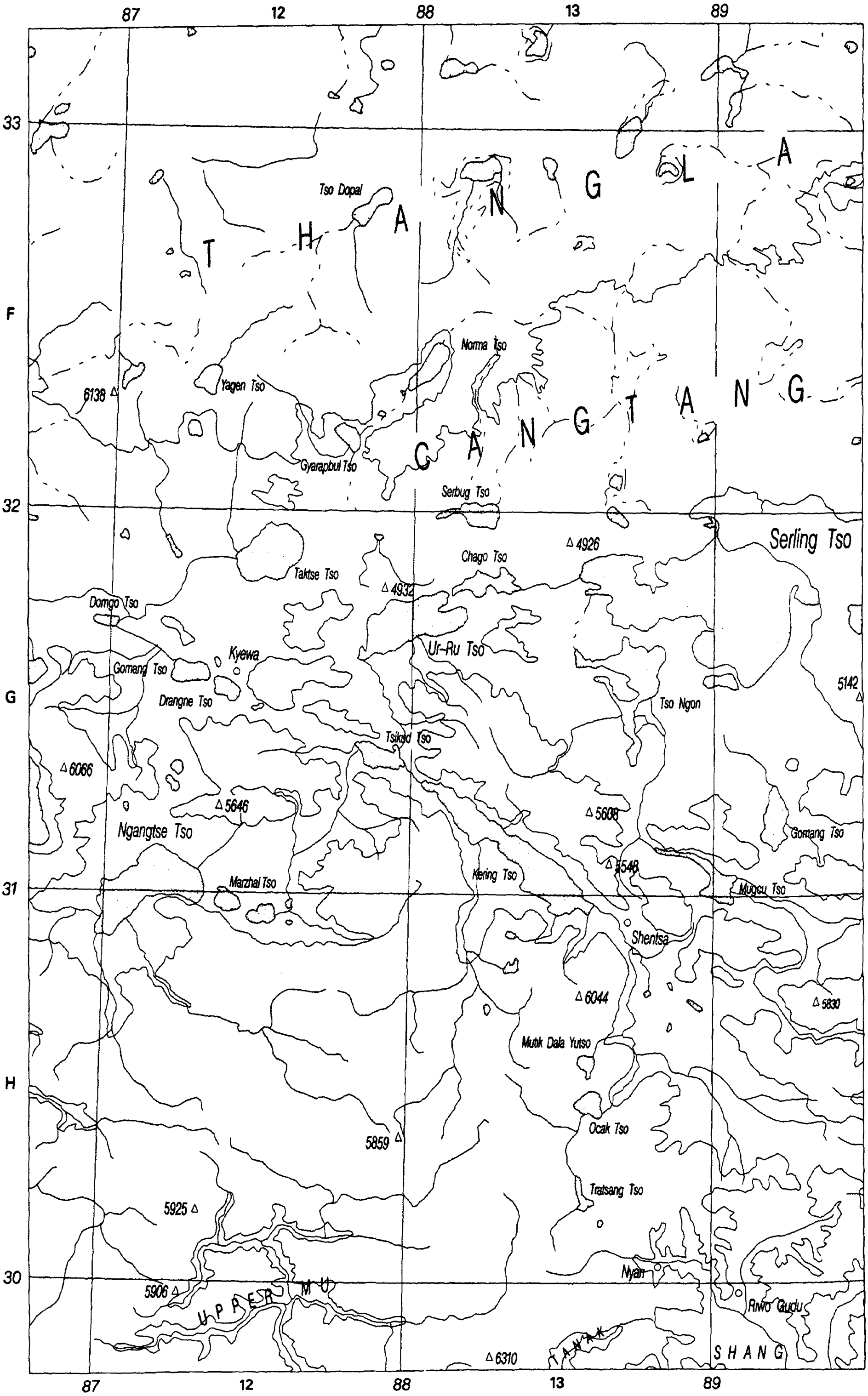
MAP 7
MAP 8
MAP 9
MAP 10
MAP 11
TIBET
Huang-ho
Salween
Mekong
Yangtze
LHASA
Tsangpo
BHUTAN
INDIA
BURMA
Brahmaputra



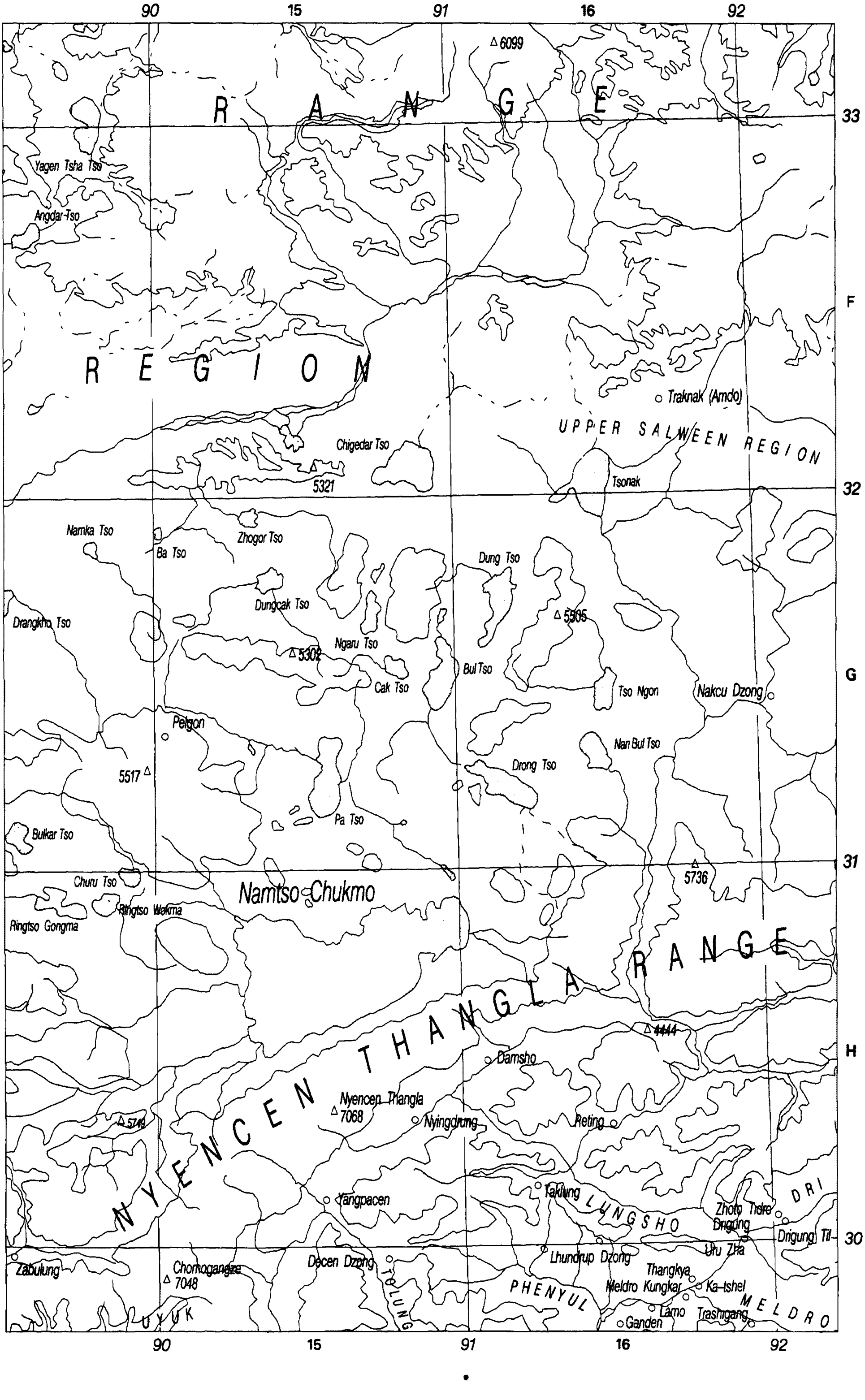
MAP 4
Western Tibet

0 50 100 200 kms


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K
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Rigen Bul Tso
Tarap Tso
Perotse Tso
Gertse
Tong Tso
Tashi Tso
Tsha Tso
Lhadrong
Ngangla Ringtso
C A N G T A N G
Trupyer
Tsaka
Dawa Tso
Rincen Shup Tso
Tharo Tso
Tsochen
Trari Namtso
Balung Tso
T I B E T
Samsang
Mercung Tso
Zhuru Tso
Tamcok Tsangpo
Paryang
Kyesar Tso
Takyal Tso
Mugu
Drongpa
Raga Tsangpo
Zangzang
Saga
DOLPO
Kore La
Lowo Matang
M A N G Y U L
Trakna
Trazang
Ngamring
Cung Riwoche
Tongpap La
NORTHERN LATO
Dzongka
Pelgu Tso
Shekar Dzong
Mukinath
Dhaulagiri
Manang
Annapurna
GANESH HIMAL
Langkor
Tingri
SOUTHERN LATO
N E P A L
Manaslu
Kyirong
Nyalam
LANGTANG
LAPCHI GANG
Chomolungma
8848
KATHMANDU
Bauddha
Narayani
Yanglesho
K H U M B U
Bagmati
N E P A L E S E T E R A I
Kosi
Arun
Rapti
Gandaki

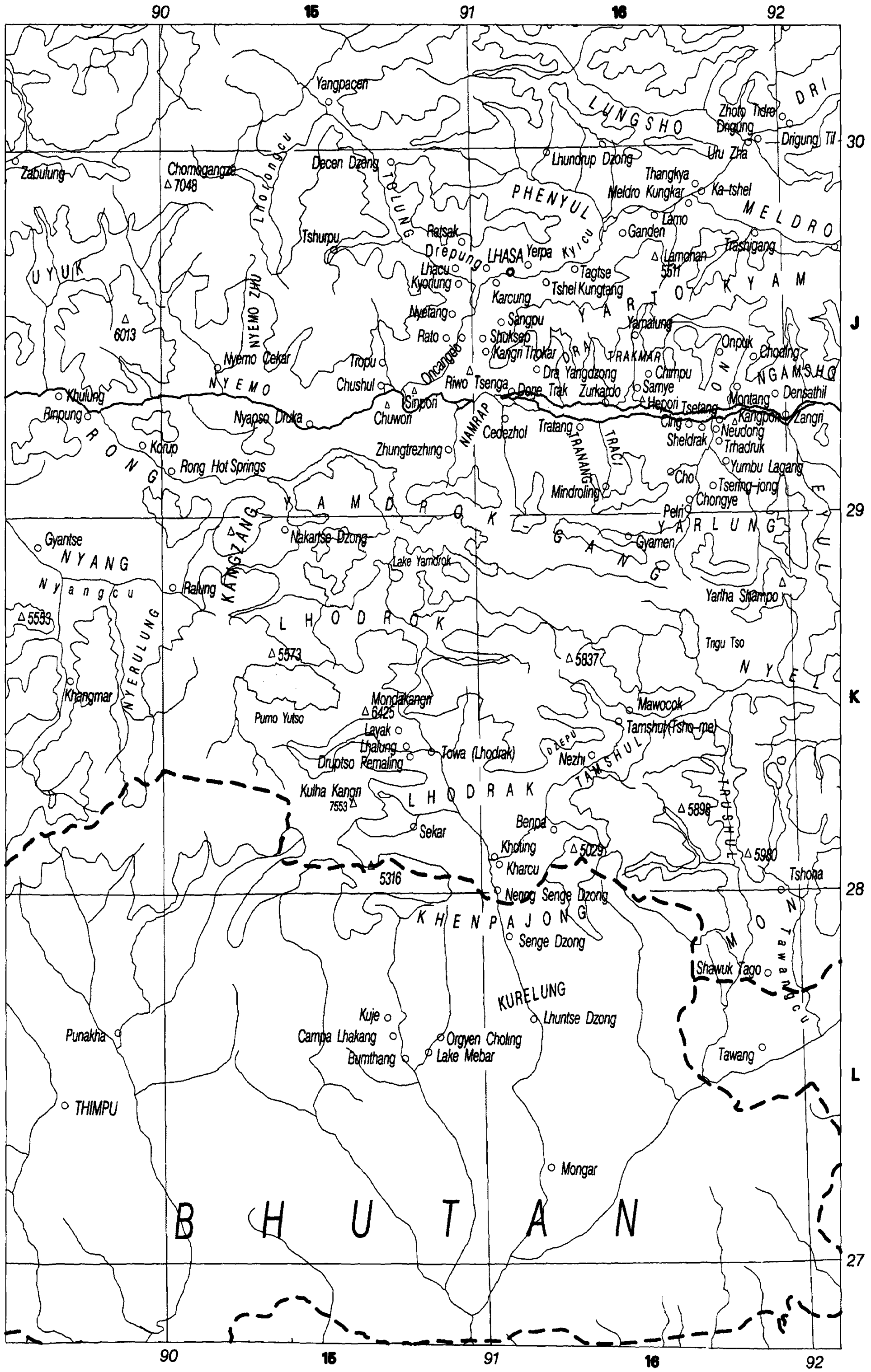


87
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THANGLA
CANGTANG
Tso Dopal
Norma Tso
Yagen Tso
6138
Gyarapbul Tso
Serbug Tso
Serling Tso
4926
Chago Tso
Taktse Tso
4932
Domgo Tso
Kyewa
Ur-Ru Tso
Gomang Tso
Drangne Tso
Tso Ngon
5142
Tsikiid Tso
6066
5646
5608
Ngangtse Tso
Gomang Tso
Marzhal Tso
Kering Tso
5548
Muocu Tso
Shentsa
6044
5830
Mutik Dala Yutso
Ocak Tso
5859
Tratsang Tso
5925
Nyan
5906
UPPER MU
Riwo Gudu
6310
SHANG

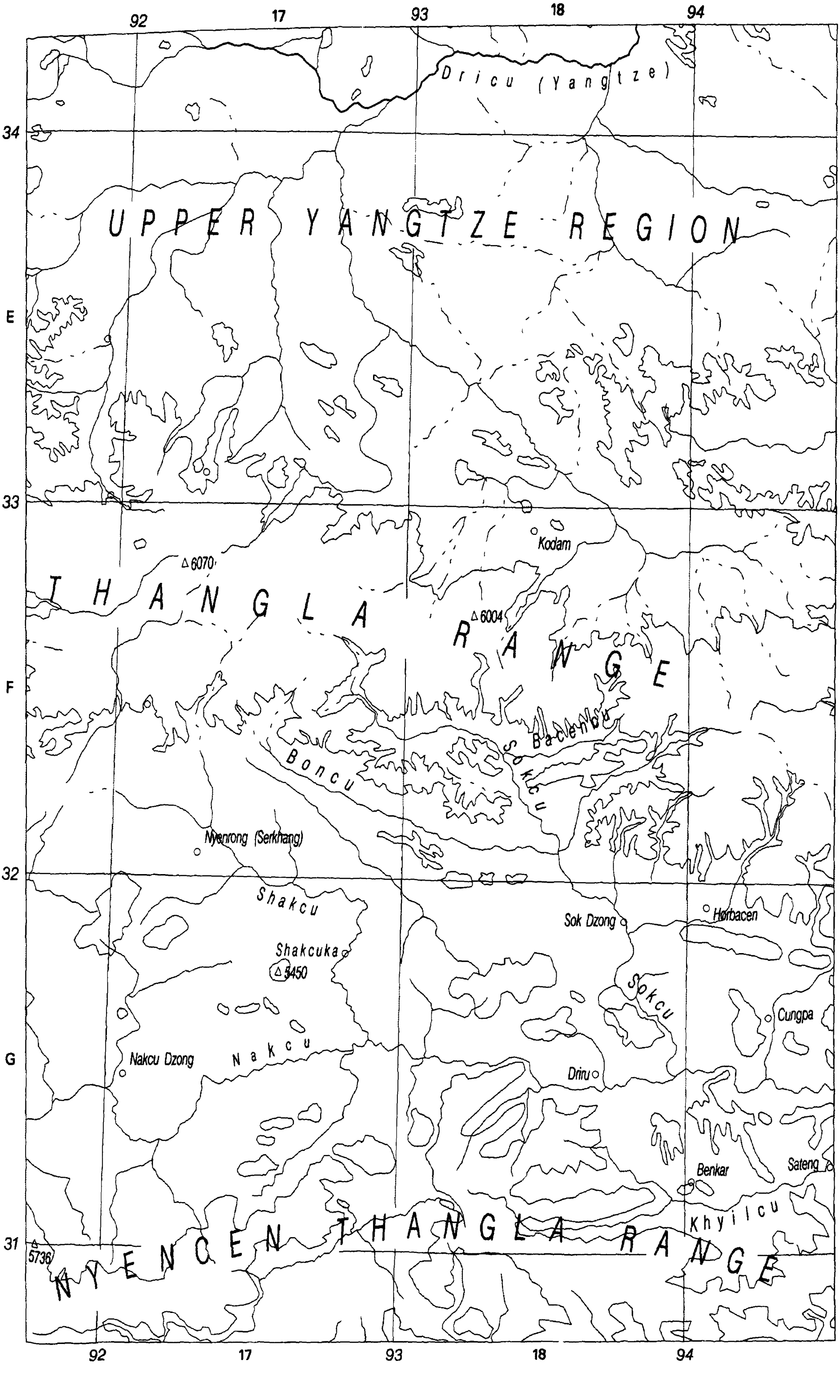

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F
G
H
R A N G E
REGION
6099
Yagen Tsha Tso
Angdar Tso
Traknak (Amdo)
UPPER SALWEEN REGION
Chigedar Tso
5321
Tsonak
Namka Tso
Ba Tso
Zhogor Tso
Dung Tso
Dungcak Tso
Drangkho Tso
5505
5302
Ngaru Tso
Bul Tso
Cak Tso
Tso Ngon
Nakcu Dzong
Pelgon
Nan Bul Tso
5517
Drong Tso
Pa Tso
Bulkar Tso
5736
Churu Tso
Namtso Chukmo
Ringtso Wokma
Ringtso Gongma
NYENCEN THANGLA RANGE
4444
Damsho
Nyencen Thangla
7068
Nyingdrung
Reting
5749
Taklung
LUNGSHO
DRI
Yangpacen
Zhoto Tidro
Drigung
Drigung Til
Uru Zha
Zabulung
Chomogangze
7048
Decen Dzong
Lhundrup Dzong
Thangkya
TOLUNG
PHENYUL
Meldro Kungkar
Ka-tshel
Lamo
Trashigang
MELDRO
UYUK
Ganden

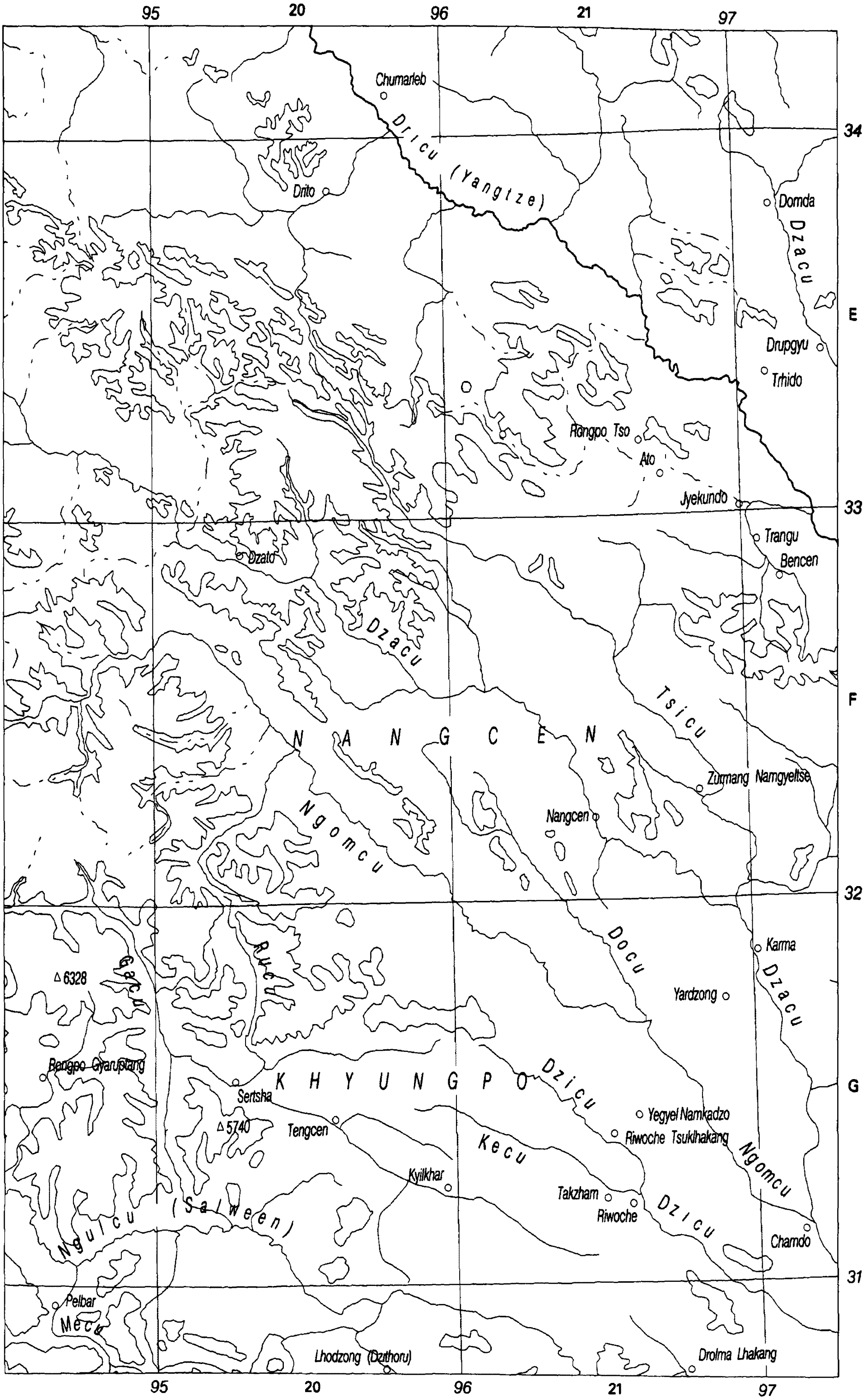


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UPPER MU
Tratsang Tso
Nyari
Riwo Gudu
6310
SHANG
Shangcu
Lhabu
Trazang
Lagu Ngo
5794
Decen Drolma
ZHE
YANAK
Nyuk
Trashi Gomang
Shangda Trampa
Raga Tsangpo
Trakna
THAK
Dongkar
5528
Ngamring
Phuntsoling
Shigatse
Emar Dorjeling
Phungpo Riwoche
Podong
Tamcok Tsangpo
Gyang Yonpolung
Geding
Trhopu
Ukpalung
NYANG
NYINGRI
Narthang
Ngor
Zhalu
Lhartse
Chumik Ringmo
Panam
SHAP
Tsi Nesar
Drongtse
Trumcu
TSANGTON MANGKAR
Sakya
Shapcu
6457
Kyilkar
Shekar Dzong
5756
Phadruk
Tingkye
6226
Gampa
Docen Tso
ARUN
Chomolungma
8848
Drentang
DROMO
Locen
Locung
Phari
NEPAL
SIKKIM
Paro
Lho Kyercu
GANGTOK
Trakar Trashiding
Kalimpong
Darjeeling

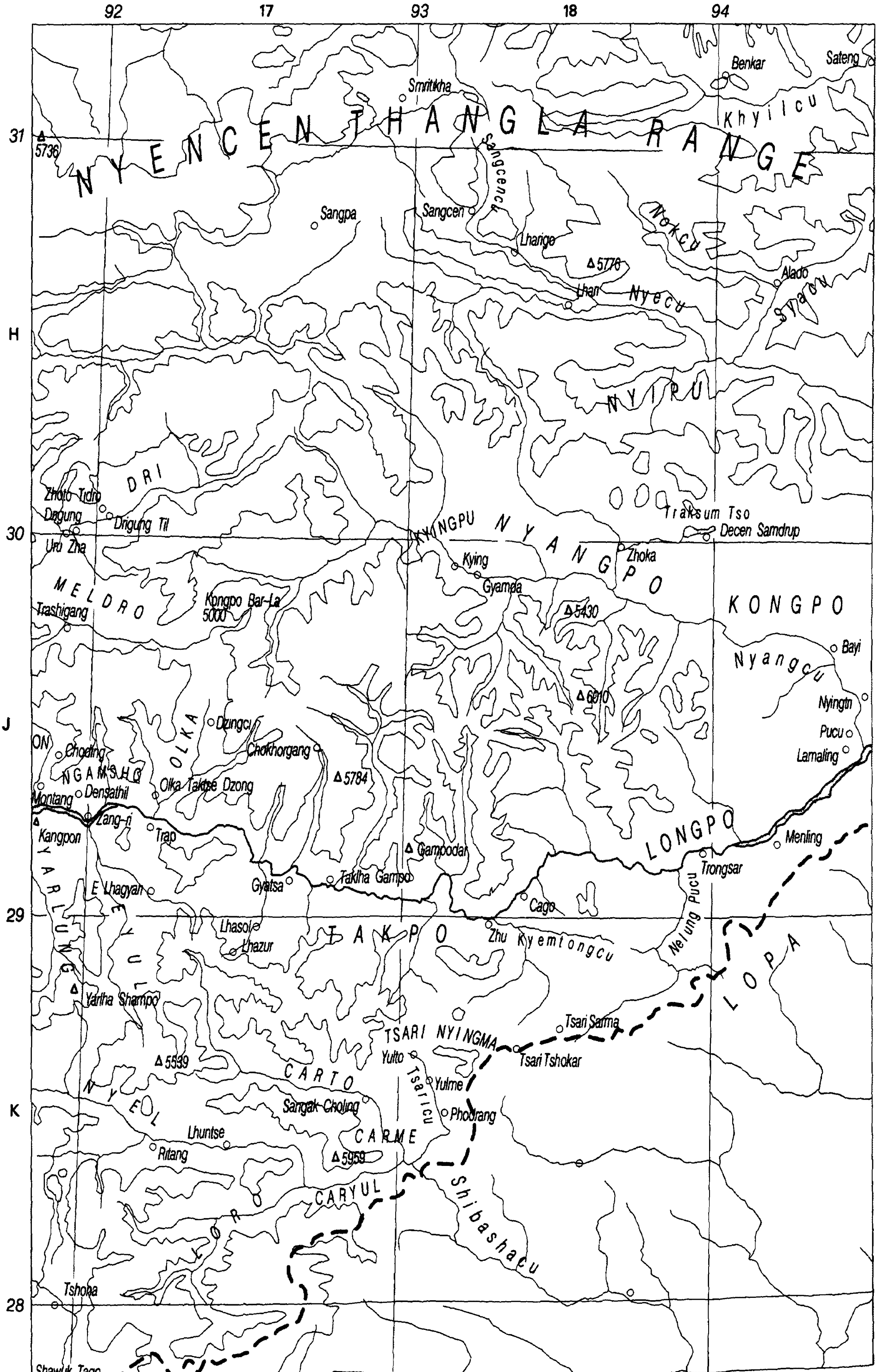


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Yangpacen
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Uru Zha
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Chomogangze
7048
Lhorong cu
Decen Dzong
TOLUNG
Lhundrup Dzong
Thangkya
Meldro Kungkar
Ka-tshel
PHENYUL
Lamo
MELDRO
Ganden
Tshurpu
Ratsak
Drepung
LHASA
Yerpa
Kyi cu
Trashigang
Lamohan
5511
UYUK
Lhacu
Kyorlung
Tagtse
Tshel Kungtang
YARTO
KYAM
NYEMO ZHU
6013
Karcung
Nyetang
Sangpu
Rato
Shuksep
Kangri Thokar
Yamalung
Onpuk
Choding
Nyemo Cekar
Tropu
Oncangdo
DRA
TRAKMAR
Chimpu
NGAMSHO
Chushul
Riwo Tsenga
Dra Yangdzong
Samye
NYEMO
Khulung
Sinpori
Dorje Trak
Zurkardo
Hepori
Montang
Densathil
Rinpung
Nyapso Druka
Chuwori
Tsetang
Kangpori
Zangri
NAMRAP
Cedezhol
Tratang
Cing
Neudong
RONG
Korup
Zhungtrezhing
TRANANG
TRACI
Sheldrak
Trhadruk
Rong Hot Springs
Yumbu Lagang
Cho
Tsering-jong
Mindroling
Chongye
YAMDROK
Pelri
YARLUNG
Gyantse
Nakartse Dzong
GANG
Gyamen
NYANG
KANGZANG
Lake Yamdrok
EYUL
Nyangcu
Ralung
Yarlha Shampo
5553
NYERULUNG
LHODROK
Trigu Tso
5573
5837
NYEL
Khangmar
Mondakangri
6425
Mawocok
Pumo Yutso
Layak
Tamshul (Tsho-me)
Lhalung
Towa (Lhodrak)
DZEPU
Nezhi
TAMSHUL
Druptso Remaling
TRUSHUL
Kulha Kangri
7553
LHODRAK
5898
Benpa
Sekar
Khoting
5029
5980
Kharcu
5316
Tshona
Nenang Senge Dzong
KHENPAJONG
MON
Senge Dzong
Tawang cu
Shawuk Tago
KURELUNG
Kuje
Lhuntse Dzong
Punakha
Campa Lhakang
Orgyen Choling
Bumthang
Lake Mebar
Tawang
THIMPU
Mongar
BHUTAN
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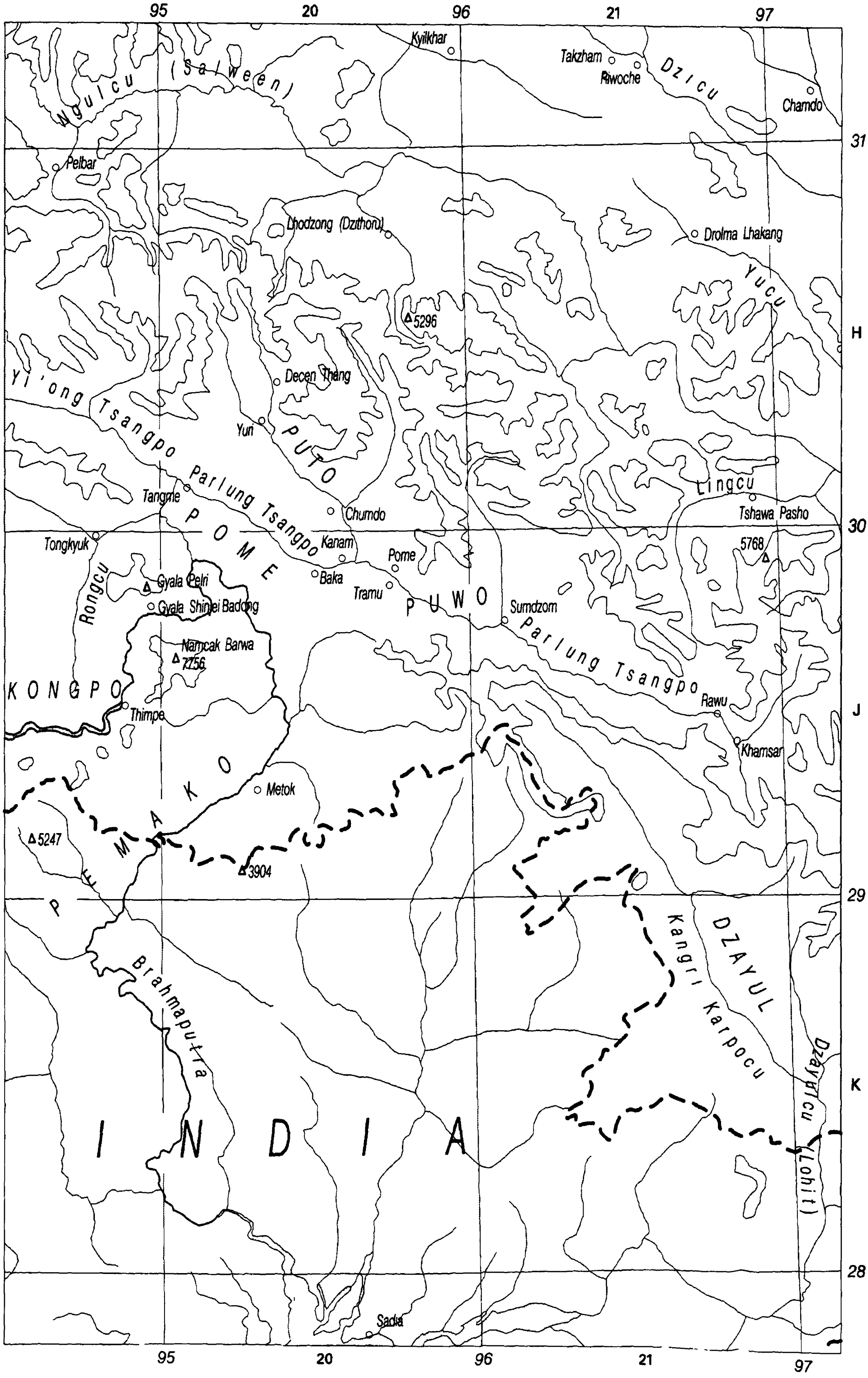

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Dricu (Yangtze)
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UPPER YANGTZE REGION
E
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Kodam
6070
THANGLA RANGE
6004
F
Sokcu
Boncu
Nyenrong (Serkhang)
32
Shakcu
Sok Dzong
Horbacen
Shakcuka
5450
Sokcu
Cungpa
G
Nakcu Dzong
Nakcu
Driru
Benkar
Sateng
Khyilcu
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NYENCEN THANGLA RANGE
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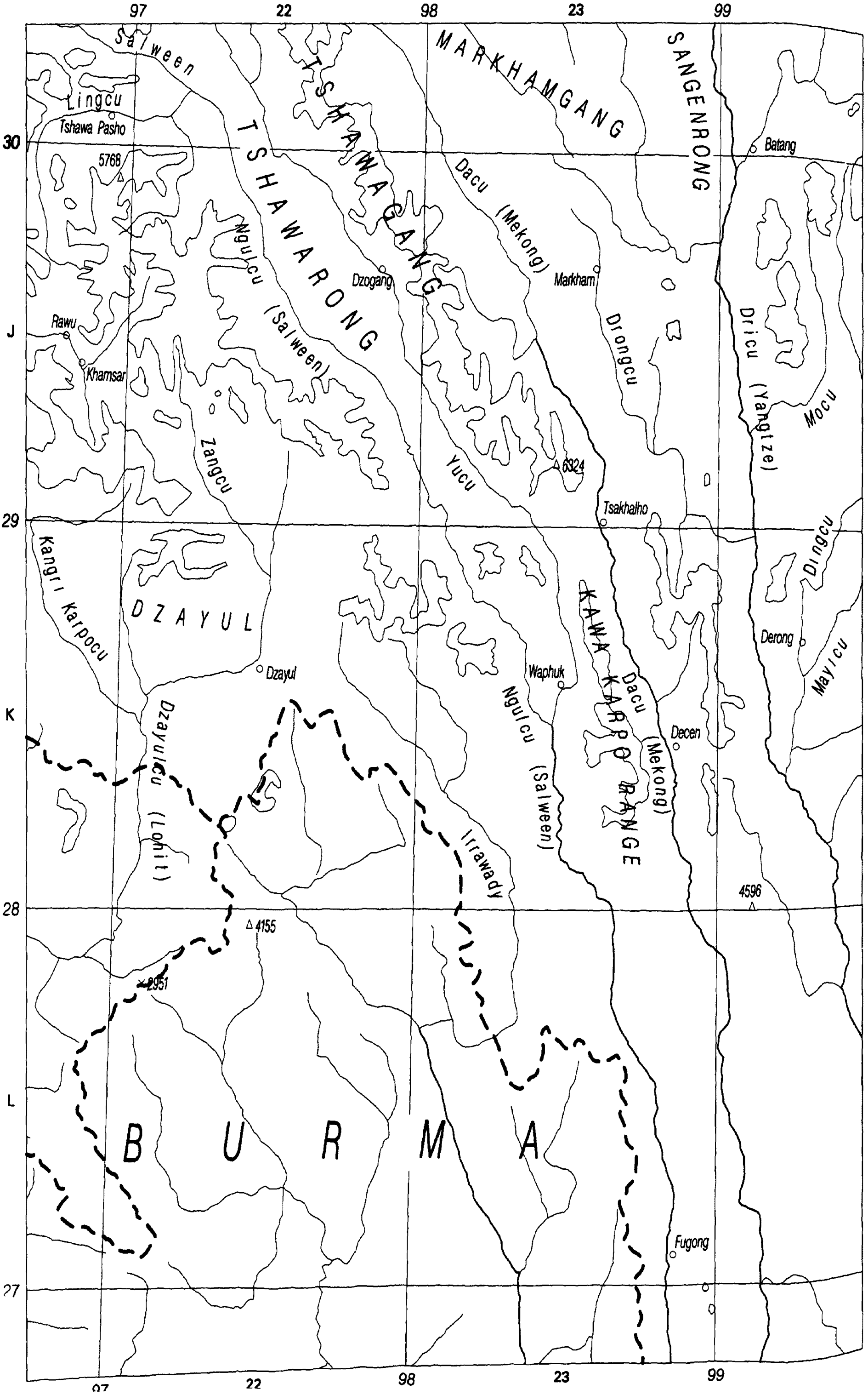


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Chumarleb
Dricu (Yangtze)
Drito
Domda
Dzacu
Drupgyu
Trhido
Rongpo Tso
Ato
Jyekundo
Trangu
Bencen
Dzato
Dzacu
Tsicu
N A N G C E N
Zurmang Namgyeltse
Nangcen
Ngomcu
Docu
Karma
Dzacu
Yardzong
Gacu
Rucu
△ 6328
Bengpo Gyarubtang
K H Y U N G P O
Dzicu
Sertsha
△ 5740
Tengcen
Yegyel Namkadzo
Riwoche Tsuklhakang
Ngomcu
Kecu
Kyilkhar
Takzham
Riwoche
Dzicu
Chamdo
Ngulcu (Salween)
Pelbar
Mecu
Lhodzong (Dzithoru)
Drolma Lhakang

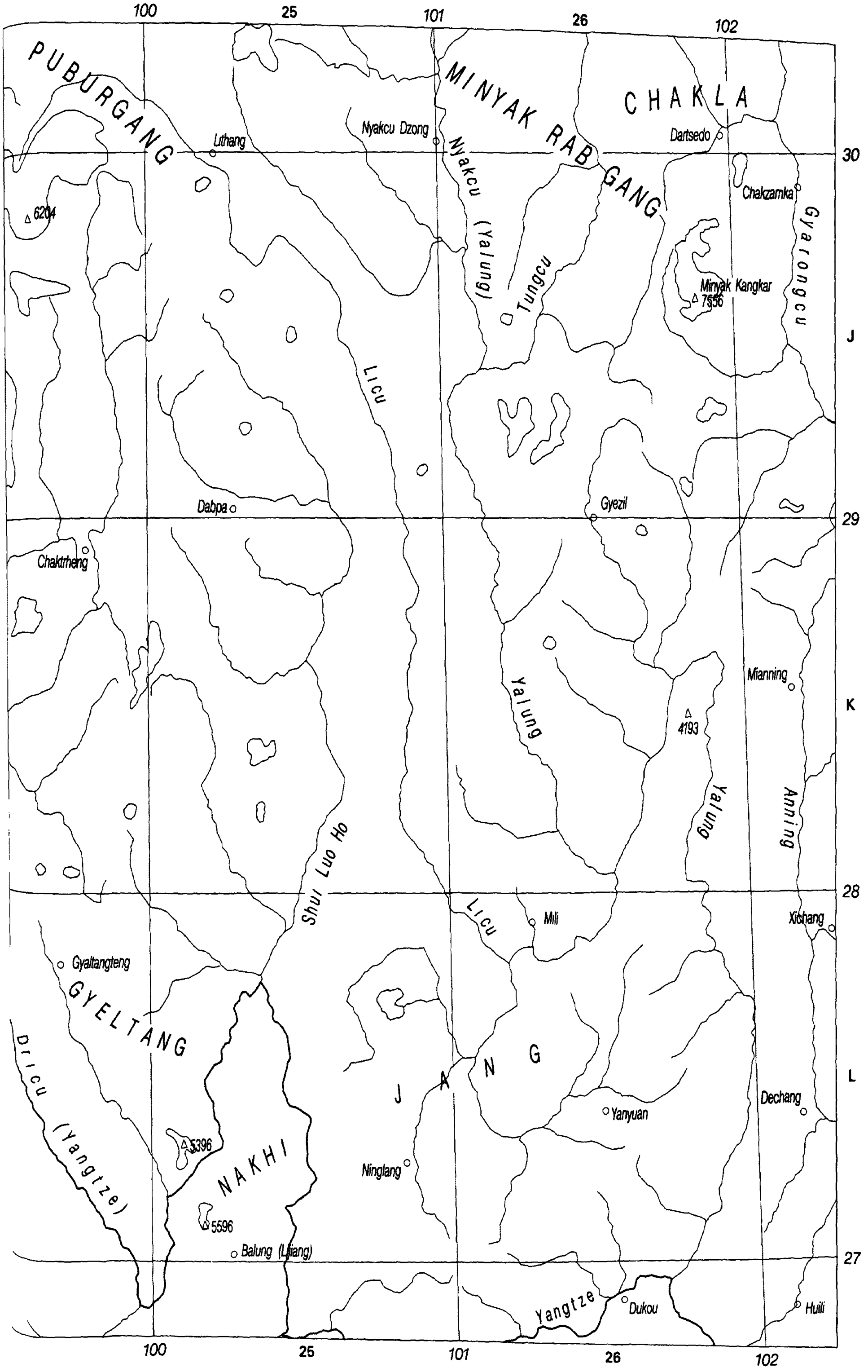


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NYENCENTHANGLA RANGE
Smritikha
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Sangcenck
Sangpa
Sangcen
Lharigo
5776
Nokcu
Alado
Lhari
Nyecu
Syacu
NYIRU
DRI
Zhoto Tidro
Drigung
Drigung Til
Uru Zha
Traksum Tso
Decen Samdrup
NYINGPU
NYANGPO
Zhoka
Kying
Gyamda
MELDRO
Trashigang
Kongpo Bar-La
5000
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KONGPO
Bayi
Nyangcu
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Nyingtri
Pucu
Lamaling
OLKA
Dzingci
Chokhorgang
Choding
NGAMSHO
5784
Olka Takste Dzong
Montang
Densathil
Zang-ri
Kangpon
Trap
LONGPO
Menling
Gampodar
Trongsar
Takiha Gampo
Gyatsa
E Lhagyari
Cago
Nelung Pucu
YARLUNG
YUL
Lhasol
Lhazur
TAKPO
Zhu
Kyemtongcu
LOPA
Yarlha Shampo
Tsari Sarma
TSARI NYINGMA
Tsari Tshokar
Yulto
Tsaricu
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CARTO
Yulme
NYEL
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LOR
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Shawuk Tago

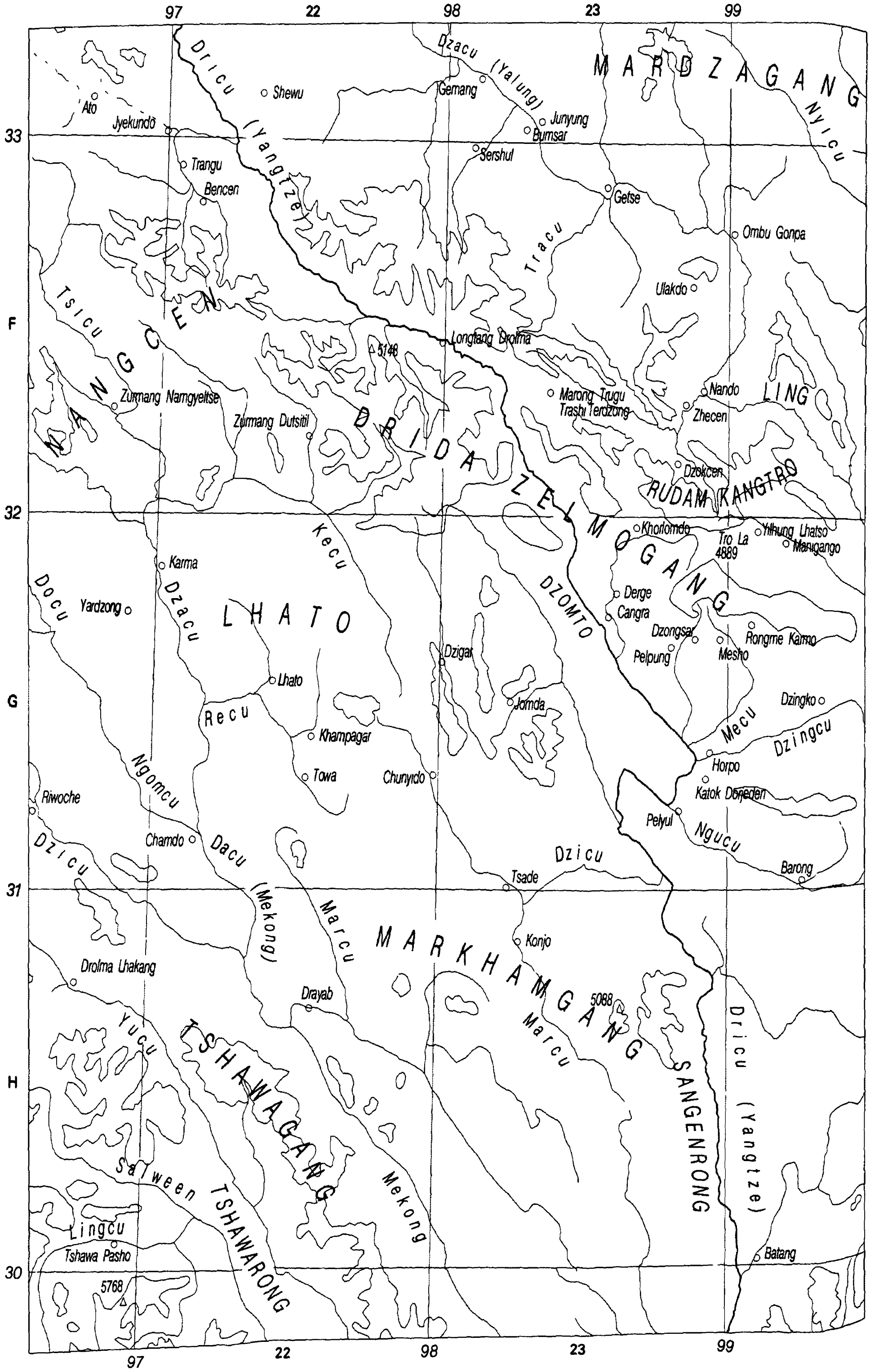

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Kyilkhar
Takzham
Riwoche
Dzicu
Chamdo
Ngulcu (Salween)
Pelbar
Lhodzong (Dzithoru)
Drolma Lhakang
Yucu
5296
Decen Thang
Yi'ong Tsangpo
Yuri
PUTO
Parlung Tsangpo
Tangme
Lingcu
Tshawa Pasho
Chumdo
POME
Tongkyuk
Kanam
5768
Pome
Baka
Gyala Pelri
Tramu
Gyala Shinjei Badong
PUWO
Sumdzom
Rongcu
Namcak Barwa
7756
Parlung Tsangpo
KONGPO
Rawu
Thimpe
Khamsar
PEMAKO
Metok
5247
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Brahmaputra
Dzayulcu (Lohit)
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Sadia
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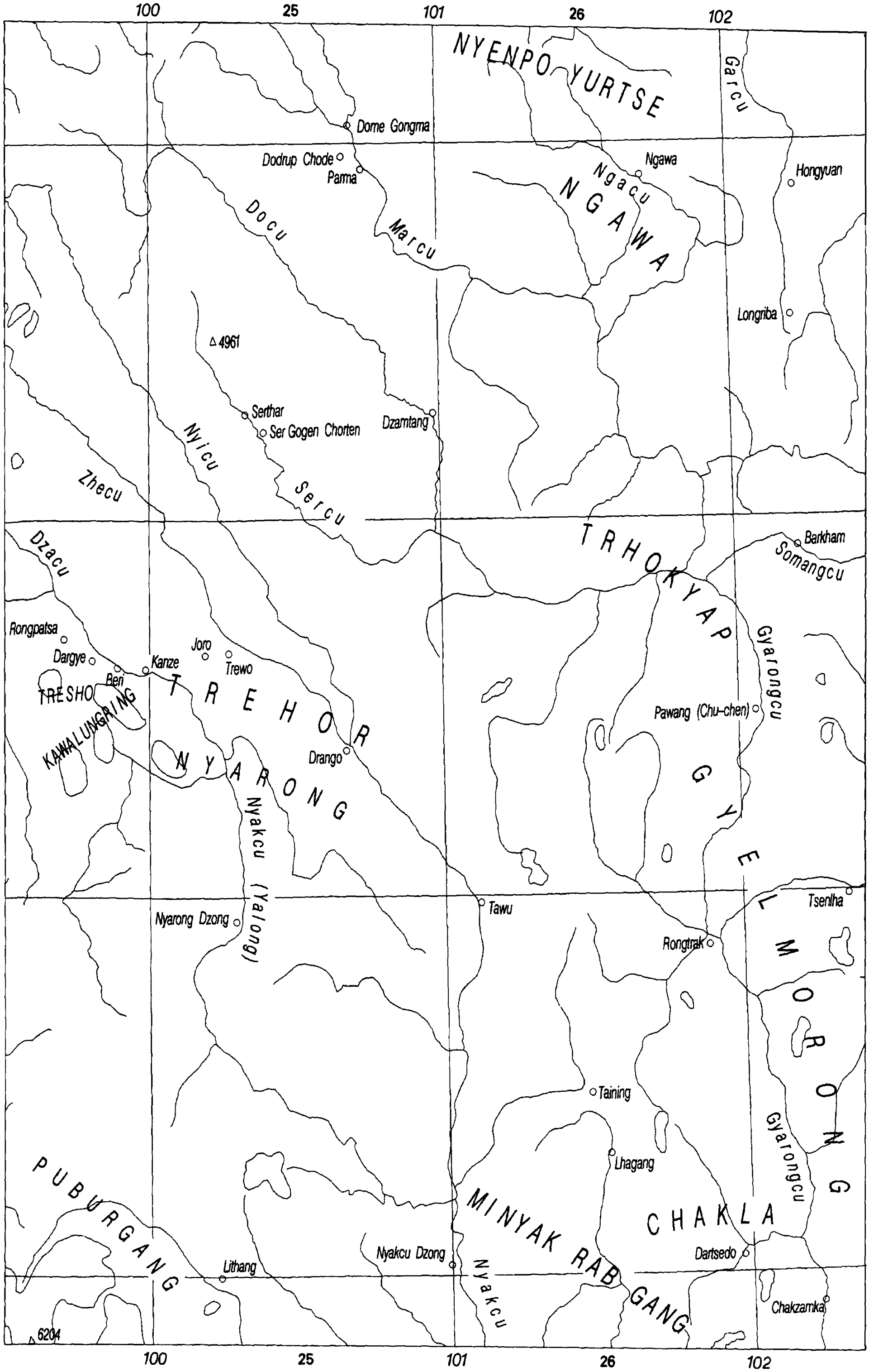


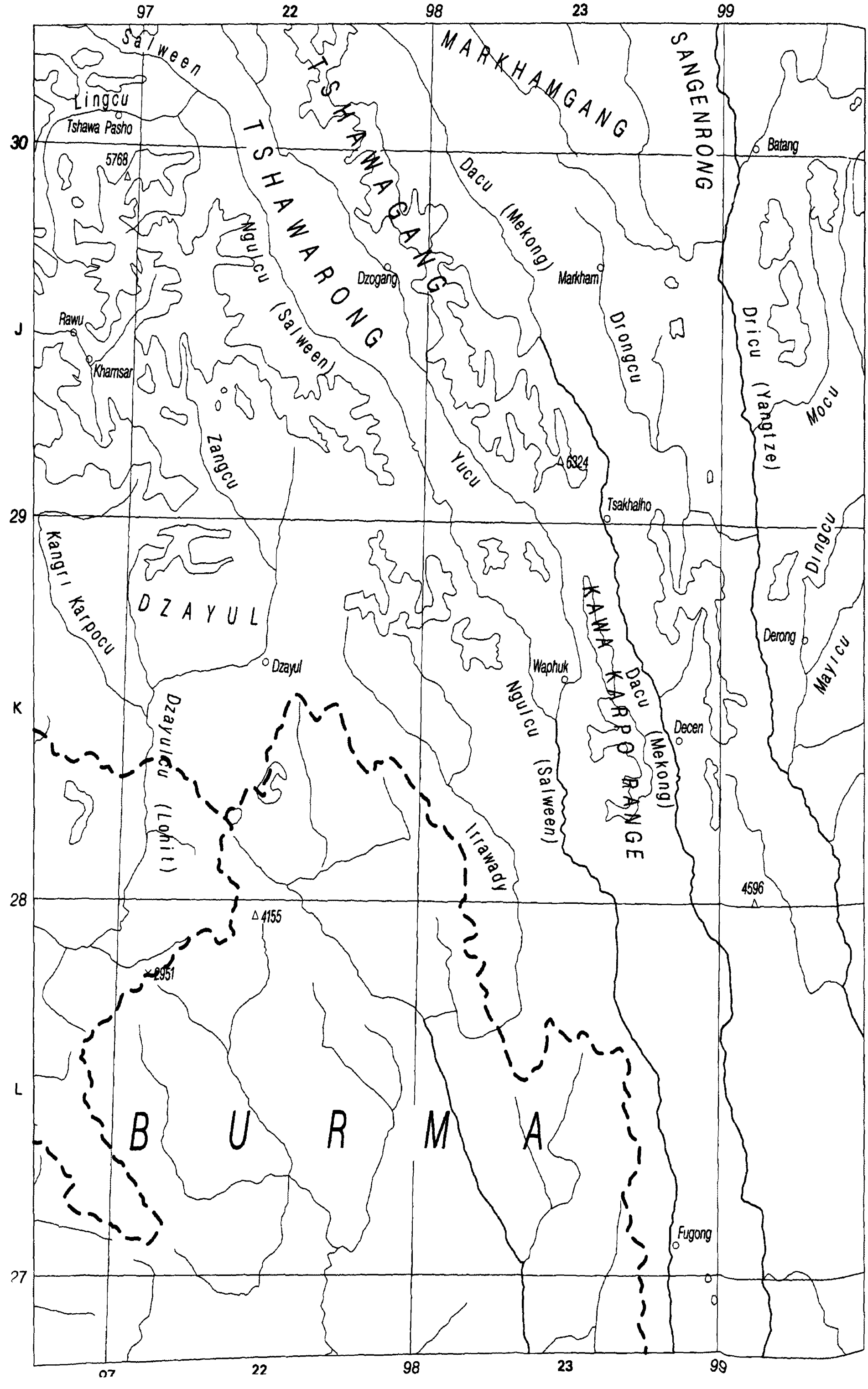
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Salween
Lingcu
Tshawa Pasho
MARKHAMGANG
SANGENRONG
TSHAWAGANG
TSHAWARONG
Batang
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5768
Dacu (Mekong)
Ngulcu (Salween)
Dzogang
Markham
Rawu
J
Khamsar
Drongcu
Dricu (Yangtze)
Mocu
Zangcu
Yucu
6324
Tsakhalho
29
Kangri Karpocu
Dingcu
DZAYUL
KAWA KARPO RANGE
Derong
Dzayul
Waphuk
Mayicu
Dacu (Mekong)
K
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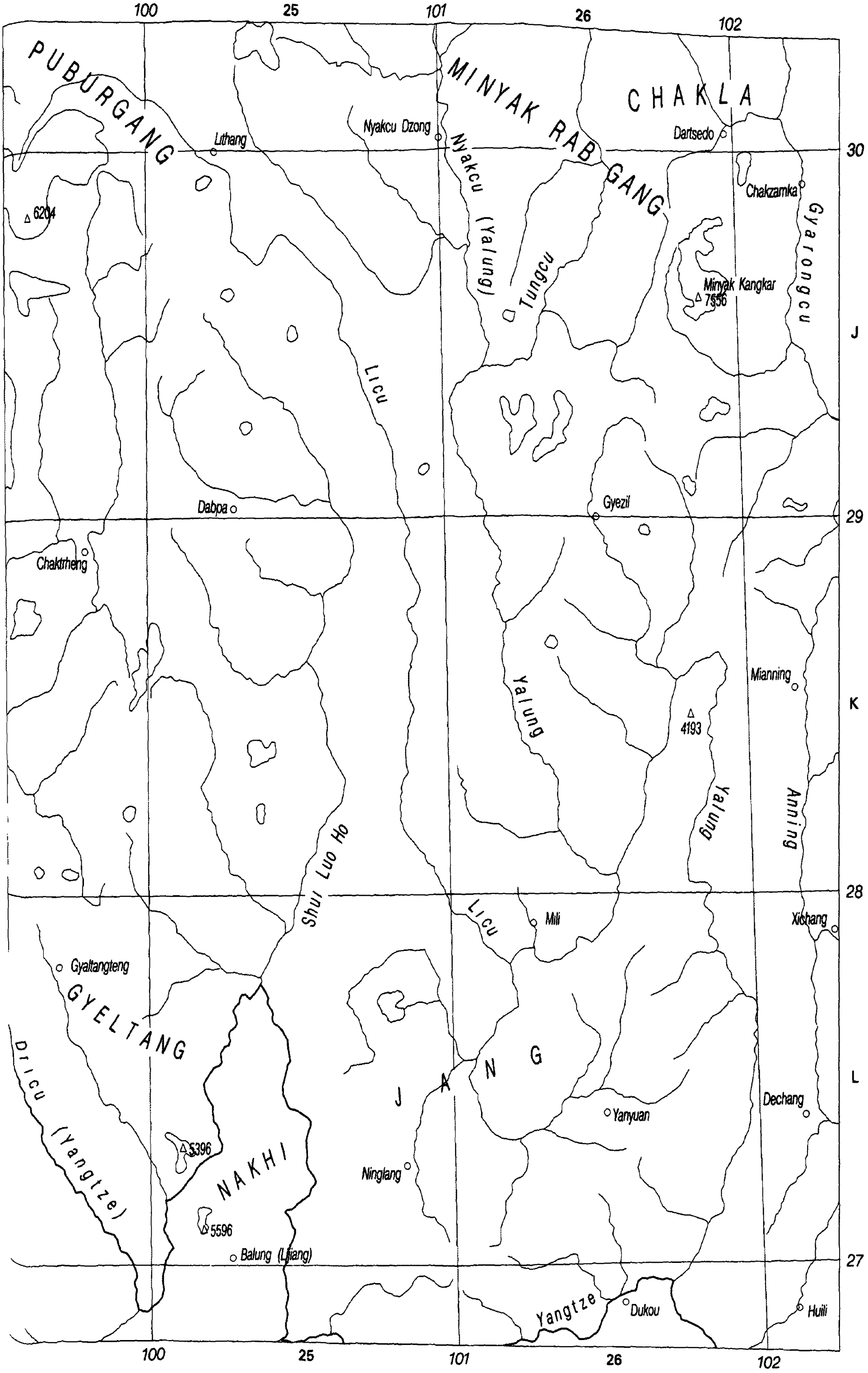
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About the Author

HIS HOLINESS DUDJOM RINPOCHE was born in 1904 in the Puwo region of Tibet. As the supreme head of the Nyingma School, he ranked among the greatest of Tibetan Buddhist practitioners and was a lineage master upholding all the major Nyingma transmissions. He was also a discoverer of concealed treasure teachings (*gter-ston*) who established many teaching cycles widely practised and propagated to this day.

A prodigious and prolific scholar, his extraordinary clarity of mind manifested itself from his earliest years in an ability to communicate the profoundest teachings with a simplicity and grace that made his essential spirit readily available to all. The two treatises translated in *The Nyingma School of Tibetan Buddhism* are foremost among his several great encyclopaedic works. Compiled in exile, they were expressly intended to maintain for future generations the accumulated wealth of the Nyingma teachings within their own philosophical, historical and cultural context at a time when there was a risk of their being lost.

Dudjom Rinpoche's collected writings total some nineteen Tibetan volumes, and as an editor of important Tibetan texts, he was responsible for such vast compilations as the *Transmitted Precepts of the Nyingmapa* in fifty-five volumes. The sphere of his teaching activity spread throughout Tibet and Bhutan; the Tibetan-populated areas of Nepal and India; and in the latter part of his life, to many countries in the West and South-East Asia. He passed away at his home in the Dordogne, France, in 1987.

About the Translators

GYURME DORJE holds a Ph.D. in Tibetan literature (SOAS, 1987), and an M.A. in Sanskrit and Oriental Studies (Edinburgh, 1971). For over thirty years he has been continuously engaged in both classical and modern Tibetan studies, translating primary sources and conducting expeditions throughout the Tibetan plateau. He began translating *The Nyingma School of Tibetan Buddhism* at the suggestion of H.H. Dudjom Rinpoche in 1971. Other published works of which is author, translator, or co-editor include: *Tibetan Medical Paintings*, the *Tibet Handbook with Bhutan* (now in its third edition), and *Tibetan Elemental Divination Paintings*. Forthcoming publications include *The Great Temple of Lhasa, An Encyclopaedic Tibetan-English Dictionary, The Guhyagarbha Tantra: Dispelling the Darkness of the Ten Directions*, and *The Complete Tibetan Book of the Dead.*

MATTHEW KAPSTEIN (Ph.D., Brown University, 1987) is Professor of Tibetan and Buddhist Studies at the University of Chicago. He has studied with and translated for many leading Tibetan teachers, and was invited by H.H. Dudjom Rinpoche to participate in the translation of the present works beginning in 1979. His publications include *The Tibetan Assimilation of Buddhism* (Oxford University Press), *Reason's Traces* (Wisdom Publications), and, in collaboration with the anthropologist Melvyn Goldstein, *Buddhism in Contemporary Tibet* (University of California Press). He is presently working on a multi-volume history of Buddhist thought in Tibet.

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